

A  
COMMENTARY  
Upon all the *pt. 11*  
PROPHETS  
BOTH  
GREAT and SMALL.

Wherein  
The divers Translations and Expositions both  
Literal and Myſtical of all the moſt famous Commentators  
both Ancient and Modern are propounded, examined and cen-  
ſured, for the ſingular benefit of all that be ſtudious  
of the HOLY SCRIPTURES.

By JOHN MAYER Doctor of Divinity.

2 PET. I. 19, 20.

*We have alſo a more ſure word of Prophecy, wherunto ye do well that ye take  
heed, as unto a light that ſhineth in a dark place, untill the day dawn, and  
the day-ſtar ariſe in your hearts: Knowing this firſt, that no Prophecy of  
the Scripture is of any private Interpretation.*



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COMMENTARY

TO MY  
HONOURABLE BRETHREN  
the *Filomathons* of the Clergie  
OF THE  
CHURCH of ENGLAND.

**T**O whom can the Prophets more properly belong then to the  
sons of the Prophets, the Lords Clergie, or chosen singu-  
larly from amongst many Brethren, to minister imme-  
diately to him in his Sanctuary? But if the Reader shall  
marvel, why I put this Title (My Brethren) upon you,  
I would wish him to have recourse to 1 Tim. 5. 17. The  
Presbyters or Elders that rule well are worthy of  
double honour, especially they labouring in the Word and Doctrine,  
*μαλιστα δι' οπισθους εν λογω κ' διδασκαλια*, although the world now saith, the most con-  
temptible of all other sorts of men; and some most audacious Prognosticators of  
late, call them a company of prating Priests, and an Antichristian Ministry,  
because exclaiming against their Heathenish Astrological Art, by all the most  
godly and learned Theologues that ever have written, and cried down as *Ars*  
*nugatoria*, because the main ground hereof, the Position of the heavenly Bo-  
dies in their various Aspects and Houses, is only imaginary. And Astro-  
logers never hear or read any thing spoken well, but alwayes ill of them by the  
Prophets of old, whose word we know, is a sure word, whatsoever the Astro-  
ger boastingly prateth of his being for his skill of more worth then all Sion-Co-  
ledg, but they shall one day answer to God for this their Rabbshakeh-like language  
against his Angels; whenas Michael the Archangel durst not bring a railing  
accusation against that evil Angel the Devil of hell, as Jude testifieth. And  
for the Commonalty of this Land, who joyn in the same sinne, as they are  
blindely lead by a new generation of Preachers, I would wish them to look into  
2 Chron. 36. 15, 16. where the miserable end to which the Jews came by the  
Caldees is ascribed to this, That they mocked Gods messengers, and de-  
spised his words, &c. But to return to the Text alledged, hereby it is mani-  
fest, that such as vilifie the Ministry of Christ, as hath been said, or com-  
bine together against them to deprive them of their dues, oppose God in his  
Word; standing for the honouring of them with double honour, which what is  
it, but The honour of estimation as it is set forth, 1 Thel. 5. 13. That ye highly  
esteem of them that labour in the Lord for their works sake. 2. The  
honour of maintenance, as in the next verse, Thou shalt not muzzle the  
mouth of the Ox that treadeth out the corn; and the labourer is worthy  
of his hire; whereby if it shall be thought some stipend only can hence be pro-  
ved to be due unto them, this is checked Gal. 6. 6. Let him that is instructed  
make him that instructs him partaker, or communicate to him in all good  
things; and if in all, then surely he that imparts but a little towards the rai-  
sing

Culpep. per  
Lilly.

2 Pet. 1. 19

Jude epist.

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ing of a mean stipend, fulfilleth not Gods will; but if he giveth Tithes of all his increase, as God of old ordained it should be done to the Levites; which served at the Altar, he doth fulfill it, as may also be further gathered from 1 Cor. 9. 13. as they that serve at the Altar partake of the Altar, and they that minister about holy things live of the Temple; so God hath ordained, that they who preach the Gospel should live of the Gospel, which is a comparison added to many others made before taken from Oxen, Souldiers and Husbandmen, Shepherds, Herdsmen and Planters, lest it should be thought, that as all these have stipends for their labour; so nothing else is hereby meant, but that Preachers of the Gospel should have stipends; but that it was not necessary to give them Tithes, as the Levites of old had: for against this it is said, as they so these must live of Tithes and Offerings; for why doth the Apostle add this comparison to all the rest, but particularly to denote, what the Preachers maintenance ought to be, of which he had spoken before only in general? And if yet there be any doubt hereof, consult with Heb. 7. 4, 5. where Abraham the father of the faithful is said to have given Tithes to Melchisedeck the Priest of the most high God, thus doing him the greatest honour that could be, as hereby intimating, that he was greater than he; and that being by him blessed after that he had done so, he was blessed indeed, and in his example teaching all the children of Abraham that would be blessed to do likewise, and so is confirmed that of Mal. 3. 8, 9, 10. Bring all your tithes into my house, and I will pour out a blessing without measure, &c. And how a Nation should look for Gods blessing, and not rather for his curse, as is there said, that takes Tithes away, I cannot tell. In Germany and the Palatinate, what judgements followed after the taking away of them, who is such a stranger in Israel as that he knoweth not, although Ministers had good stipends allowed them? For if part goeth to other men, as it must, if put into Treasurers hands, and lesse be paid then the full value to Gods chosen Tribe, God is robbed of part, and his Ordinance is transgressed, which is, that if any man would redeem his Tithes, he must adde a fifth part thereunto. Lastly for further proof, that the old Ordinance of God herein is still of force, appears, because that when all Ordinances ceremonial are shewed under the Gospel to be repealed, Circumcision, sacrificing, divers washings, counting some meats unclean, and Sabbath-dayes; nothing is said in any place of the repealing the Ordinance of Tithes.

Lev. 27. 31

Act. 14. 23.  
Chap. 6.  
1 Tim. 3.  
Tit. 1.

S M E C -  
T Y M N U S

Touching the Elders, said to be worthy of this double honour, they are much mistaken that from hence infer two sorts, Ruling Elders, and Preaching Elders; for the very reason yielded v. 18. sheweth, that none other Elders are meant but Preachers, because the Church of God was never charged with maintenance giving to any other but them; Neither is it any where spoken of the ordaining of them, as of preaching Elders, yea and of Deacons also; therefore if there had been any such Officers in the Primitive Church appointed by God, the ordaining of them should not have been passed over in silence any more then of Bishops and Deacons; so that if there were any in after times, as some gather out of Ambrose, they were not set up by God, but by men; unless it shall be thought that Deacons had also the name of Elders and Rulers, because they ruled in matters concerning the poor. And thus both the distinction of Elders imagined first by Calvin, into two sorts, Ruling and Preaching, is taken away: and 1 Cor. 12. 28. brought to prove Governments besides these of Pastors and Teachers, is answered, Those Governments were none other but Helps, such as the Deacons were



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to the Apostles and Pastors, to denote which they are placed last of all others, and put so helps by apposition, as being the same. And for Rom. 12.8. He that giveth, let him do it with simplicity; he that ruleth, with diligence; that sheweth mercy, with chearfulness; no other Officer can be found here, but the Deacons, who was made the instrument of distributing the Churches treasure to the poor, and set some over and order them, that every one might work what he or she was able, and none might eat the Churches bread living in idleness, which is also prohibited, 2 Thel. 3.10. and the same in doing these things faithfully and carefully, are said also to shew mercy, and these now are Overseers of the poor, being changed often, and made without Ordaining, contrary to the first Institution; and the Office of a Deacon, where any such Office is, it is turned into a Degree to the Ministry. And thus much touching imaginary ruling Elders, to satisfy all that will be satisfied.

Touching the Preaching, they had both the Keys committed unto them, being the Ensign of Government, and were encouraged in using them, and as the seventy two Elders joyned of old with Moses, had some of his spirit put upon them to inaugurate them to the governing Office, so had they when Christ breathed upon them, and said, Receive the holy Ghost, whose sins ye remit, they are remitted, &c. And therefore not only the prime Preachers, called Apostles, but all preaching Elders are called Rulers, Heb. 13. 7; 17, 24. amongst whom, although some may be superiour to others, yet others ought to have a stroke in the Government together with them, as Assistants, otherwise how are they called Rulers?

Now for the last words, wherein these Rulers merit of honour chiefly lieth, chiefly they labouring, or because they labour in the Word and Doctrine, which words if they be supplied thus, will make this sense plain, and that one sort of Presbyters only is spoken of, chiefly they are worthy of double honour for their labouring, &c. To labour in the Word, what is it, but in reading to give the true sense of all parts thereof, that the hearer may hear and understand the most obscure passages thereof, so farre forth as any Expositors old or new have given light thereunto, or by study can by the Preacher with their help and prayers be attained? as Ezra is said to have read and given the sense, and Timothy is bidden study to shew himself a workman, that needeth not to be ashamed, dividing the word of truth aright, that is, shewing those places to be mystical that are, and the mystical sense thereof, and which are to be understood according to the letter, which are figurative, and which not, and freeing the truth every where from false glosses put thereupon, thus giving sincere milk to nourish, and not corrupt to poison the hearer. A great and necessary task, but for the labour that belongeth to it too commonly bawked: what the excellency of him is that studieth thus to do, yet appeareth by that which is said, Job 33. 23. An Interpreter is one of a thousand, and therefore this should prick us on to this study, and to constancy herein, and in the practising of this faculty I have known some to have been these many years, but alas they have been, and are still too few even of the learned that labour this way, and some without labouring expound so, as that it may be said, as good never a whit as never the better. By constantly going on in this way in a few years, ye may make your and ours acquainted with the sense of the greatest part of the Scriptures, which otherwise by your Doctrine they shall never come to know in all your life time, although ye should attain with Socrates to eighty years of age, or with

Matth. 16.

16.

Matth. 18.

18.

Joh. 10. 22

Neh. 8. 8.

2 Tim. 2.

15.

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*Hoccrates to miners. If it be objected, The Priests then did nothing else but expound. Sol. If they did not, yet by this place the doing of both is commend- ed to us, and in Christs example, Luk. 4. and in Peters Act. 2. and in Pauls Heb. 7. 8. 9. 10. To labour in Doctrin, is in raising Observations out of the Word, first expounded, and hence arguing to the convincing of gainsayers, re- proving, exhorting, and threatening, and comforting as occasion serves, pre- ferring rather to edifie the hearers hearts, then to tickle their itching ears, not sparing the greatest for fear or hope, as the Prophets did, not even Kings or Captains living in sinne; as the Physician to whom the Kings son is committed to be cured, spares not to give him bitter pills for any displeasure that he takes thereat: for it is his healing that he intends, and not the pleasing of him, be- cause that if through any default in him he dieth under his hand, such a Physi- an should incur the danger of his life; as the King of the Persians is said to have done to Manes the Author of the Manichean heresie, undertaking to heal his sick son by his prayers, who died under his hand: So if the Preacher, the spiritual Physician, that he may please and not offend, doth so, that any son or daughter of the King of Heaven, dieth by his default, he will cut him off as a traitor by a terrible death. And that young Students in Divinity may the more readily attain to the faculty of rightly expounding the holy Scriptures, and other Theologues of more years, who for want of improving their time well hi- therto to get this theological knowledge, are too defective herein, might be henceforth furthered more then they could hitherto be by reading any one Au- thor whatsoever upon the whole Book of God, consisting of the Old and New Te- stament, I have by Gods singular assistance and enabling me the least of many of my Brethren, done and brought to a full period this great Work, even beyond my strength, being alwaies valetudinarius, travelling herein no less then thirty four years. In all which time I have not spared for any pains in perusing all the best Expositors, both old and new, that have written before me; so that I think there is scarce any thing of worth in any of them that might make for il- lumination in every particular that hath escaped me. And in this long tract of time, although I have been encountred with a thousand Headaches, and some other grievous maladies, yet I have not been without Joy of the light aris- ing and encreasing in my understanding mixed with my sorrows, and making them to seem light unto me. Now what is my request unto you (my learned Brethren) but that none of you would prejudge these my Works, as some are apt to do, not once vouchsafing to reade them, as deeming them to be such as contain nothing but what they have met withall in other Expositors before, for if I had only made a collation of divers, as Marlorat, Lippomannus and Thomas Aquinas have done, Nihil egissem, nisi quod prius factum fuisset, although to do this by adding more lights also, could not but be acceptable for the usefu- lness of it to the frequent Practitioner in Divinity. But before ye judge reade all or upon some Book thorow, and then I doubt not, but that ye will be so fully satisfi'd and end with such pleasure-taking herein, that ye will cry out as Ber- nard touching the holy Scriptures, as they are barely in themselves, but much more presented with multifarious Expositions, Scientia scientiarum omni pane suavior, omni melle dulcior, omni vino hilarior.*

*Now before I conclude, that nothing may be wanting which I have since met withall, which might seem to enlighten the Reader further in some passages of the Prophets now shortly to be accomplished, I have thought good to propound a*

*new*

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new Interpretation upon Ezek. 37. 38. 39. of an anonymous Author, who will have by Gog and Magog, with their innumerable Armies are spoken of the Turks and Tartars to be understood, as also Revel. 20. against these an Army shall be raised up out of dead and dry bones, spoken of Chap. 37. that is, the Fewes when they shall be converted to Christ, which shall be within a few years after Rómes and the Popes overthrow, which shall be Anno Domini 1666. according to Revel. 13. where the number of the Beast is said to be 666. the number of a 1000 being cut off for brevities sake, as we use to say of the Spanish invasion 1588. 88. and of the Gunpowder treason 605, not mentioning the number of 1000, and this is said to be the mark of his name, not only because this Mystery of iniquity shall then have an end, but also because it began an. 666, or thereabout, Pope Vitalian setting up the Latine Service in all Churches at that time, contrary to 1 Cor. 14. And if the Kingdom of Antichrist shall then have an end, the great offence of the Fewes being taken away as it then shall, viz. Image-worshipping, against which they have been as zealous ever since the Babylonish Captivity, as ever they were prone unto it before, it is very probable, that they shall soon be converted that now live amongst Christians in these Western parts of the world, and not long after all the rest of the ten Tribes, which were sometime placed in Haba and Habor of Assyria, and in the Cities of the Medes. All of them are spoken of as dead and dry bones, because being dead so long ago by sin and infidelity they hitherto continue so, for which both Dan. 12. 3. it is said of the Fewes, Many of them that sleep in the dust shall awake, and Paul calls it life from the dead. For the time when this shall be, the fore-named Author out of Grebner the famous Swevian Astrologer saith, that it shall be anno 1679. and anno 1684. then the Fewes and Israelites shall return, and reinhabit the Land of Canaan, their bounds being enlarged more then ever in the time of the greatest Kings that ever reigned amongst them, according to all that God promised by Moses, but was not all fulfilled in Joshuah his time by reason of their sins, but then shall according to Obadiah his Prophecy, vers. 17, 18, 19. &c. Of this their turning also see Hof. 3. 4, 5. Zech. 12. 3, 4. &c. Chap. 14. 7, 8, 9. &c. to the end, Mich. 7. 15, 16, 17. Isa. 2. 2. and of the house of God then to be re-built farre greater, implying larger bounds, Ezek. 40. 4. to the end. The Turks and Tartars then set forth under the names of Gog and Magog, shall with very great Armies go and fight against them in the holy Land, and be destroyed in so great numbers that they shall be a long time in burying them, and a far longer time in burning their spears and arrows, &c. making of them fewel for the fire seven years. But touching the year when this shall be done, the fore-said Author is so variable, that I think what is said hereof is meerly conjectural, and the rather, because our Lord being asked, When he would restore the Kingdom to Israel, answered his Apostles, It is not for you to know the times and seasons, and if not for Apostles, verily not for Astrologers in these times, what soever they boast of their seeing things to come in the book of the stars, the Scripture fore-telling that they shall be, and they by their Art finding out when, and one in particular touching the Papacy, that it shall suffer greatly in the year 1654, yea and an. 1655. the fatal Catastrophe thereof. But one more skilful then he, That the Pope shall not fall till 1666, as I have already shewed, and the Fewes shall begin to be converted thirteen years after, thus pretracting the time still unto anno 7830. Another whose Prophecy was found in the study of Justus Lipfias, saith thus,

2 Kin. 17.  
6.

Rom. 11.  
15.

Ag. 1.

Calpepper.



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Post mille expletos à partu virginis annos,  
 Et post sexcentos rursus ab orbe datos,  
 Nonagesimus octavus, mirabilis annus  
 Ingruet, is secum gaudia læta feret.  
 Corruet hoc anno Turcarum invisa propago:  
 Roma, tuum in libris fabula nomen erit.  
 Omnia tunc ibunt mundi sursum atque deorsum  
 Imperia, ut populos sceptrâ novella premant.  
 Utque suum cunctas verbum diffundat in oras,  
 Christus & imperitet nomine ubique suo.

*And another Prophecy written in Hebrew saith, This nameless Author was found in parchment wrapped in lead in the form of an Heart under the ground in the Church of St Dennis in France anno 1616. by the Sexton digging for the erecting of a Monument for the Lord Teligni. He gave it to the Popes Nuntio, from whom it came to the Cardinal of Bruges, and from him to Lewis 13. King, the numeral Letters setting forth divers years of our Lord, being placed all along on the side thus,*

Anno Christi	1661. Obruit Italiam sævo Mars impius æstu. 1665. Unica sint Christo Pascua, Campus, Oves. 1666. Totum operit mundum terror & ira Dei. 1667. Pauci Jehovaham venerantur. 1678. Inclitus exurgit factis heros. 1686. Europa tremit, Asiam urget metus. 1693. Generalis terræ motus ruit. 1699. Agnoscunt omnes gentes Deum. 1700. Flumina siccantur ubique. 1710. Pastor & Ecclesia unica.
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1 Chron.  
 12. 32.

*Thus the conjecture of this Astrologer falleth to the ground, and either he must not be one of the Wise-men of Issachar, that knoweth the times, and of so great worth as he speaketh of, or else the credit of others both Astrologers and Prophets before him, famous for their Prophecies and Predictions, must be cracked. And for the understanding men of Issachar, whom he thinks to have been of his own profession, when he shall make it appear, that there was a company of Astrologers of the people of God in those uncorrupted times, I shall believe him: but till then I shall hold them to have been only rarely studious of the will and word of God, and diligent hearers of Samuel the Prophet, who foretold that David should be King, and to this end anointed him. For it is only said, That they understood the times and what Israel ought to do, that is, according to Gods will in receiving him for their King, and living under him in the fear of God, to promote which David set himself with his whole heart. There were others also doubtlesse many in those dayes, who did the like, but the Tribe of Issachar was singular in this, that all their Elders were not onely as Rulers but Teachers of piety to all their brethren of that Tribe, and herein prevailed so farre, that when the Heads of other Tribes are said to have brought with them certain thousands, it is said of these, that all their brethren were at their command, and therefore are not numbered, as the rest be, intimating that piety so farre prevailed with them, that they in obedience to Gods will came all, not a man of them being excepted, whereas of other Tribes some only came, and others stayed at home. Of Israels not knowing the times; thus the*

*Lord*

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Lord speaks by Jeremiah by way of reproof, Jer. 9. 7. and Luk. 17. 44. they are by Christ threatened likewise, because they knew not the time of their visitation. But of knowing the times as Astrologers take upon them to know them, it is more Manasseh-like, 2 King. 21. 6. who is said to have observed the times, and to his further disgrace, to have consulted with wizards and familiar spirits, then Isachar-like: which I speak not against looking at the signs of heaven, yet, to be warned either by this to come March 29, or that greater to come An. 1654. when the whole body of the Sun shall be eclipsed above two hours, because these are fearful signs of grievous judgements; or at blazing stars, when they appear, or burnings, or other terrible sights shewing themselves there, as over Jerusalem before the destruction thereof, for these are immediately given by God, summoning to repentance, that the evils to come may be prevented. But from constellations for any man to take upon him to foretell that the Clergie shall go down, and that the people shall be so knowing, that they shall need no more teachers, but every one shall be taught of God, is so far from acting the part of a wise man of Isachar, that it is turning such as we call in derision Wise-acres: The meaning of Joel being nothing less than what he would wrest it to, as I have shewed in my Expositions. And therefore I would advise them, (if they give not more heed to the books of Ptolomy, Haly and Albumazar, then of Prophets, Apostles and Evangelists, as this man would not be thought to do, as seems by his frequent alledging of the Scriptures,) to do as some exercising curious Arts, are by the Evangelist Luke said to have done, viz. confess their works, and burn those books, whereby they are so fascinated, as not to obey the truth, which saith, The secret things of the Lord belong to the Lord, but his revealed to us and our children. And be not wile, saith Paul, above that which is written; And to be moved the more, see Isa. 47. 13. Jer. 10. 1. and this Commentary thereupon.

Act. 19. 19

Deu. 29. 29

To return again from this digression: What times God hath appointed to do the strange things before-spoken of, I confess yet we may lawfully search into so far as he hath given us any light therein in his holy word. For he hath not only foreboded great judgements and great deliverances, all things being first disordered, and then put into a better order again, and more durable then before, but somewhat touching the time how long such confusions and impious doings shall last, his people being without King, Priest, or Sacrifice, as Hosea speaks, and addeth, That it shall be to the later dayes, when they shall return and seek the Lord and David, that is Christ of the house of David their King. And Daniel saith, In the dayes of those Kings, God shall set up a Kingdom that shall never have end, and it shall break in pieces and destroy them; whence it is apparent, That the Kingdom of Christ, which he will rule by his peculiar people of Israel, shall both be all over the world, and to this end they must be converted, and that whilst the last Monarchy of the four, that is, the Roman standeth, and their conversion must be Romes destruction, and of all other Kingdoms also, which were sometimes appendices thereof, or of any of the other three Babylonian, Persian or Grecian, there being no Kings any more over any of them, but the Saints swaying the Scepter in them all; of which Saints, that is, convert Jews and Israelites, it is spoken again Dan. 7. 18, 27.

Hos. 3. 4.

Jer. 5.

Dan. 2. 44.

Now for the time more particularly when this shall be done, we must look into Dan. 12. 11, 12, 13. where the time from the cessation of the daily Sacrifice is said to be 1290 dayes, that is, so many years, as is not unusual in holy Scripture

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to set times forth, both in Ezekiel, where it is expressed, a day for a year; and Hof. 3.3. Many dayes for many years. Hereby then 1290 years are meant from the ceasing of the daily Sacrifice by some thought to be meant of the time when the City and Temple were destroyed by the Romans An.Dom.71. for experience hath taught the contrary long ago, because that this number being put to 1290, the total will amount but 1361. Therefore another beginneth the reckoning An.363. or thereabouts, when Julian the Apostata exhorted the Jews to sacrificing again, as of old they were wont to do, and they replying, That they might not sacrifice, but at the Temple in Jerusalem, he licenced them to go thither and re-build their Temple, and to sacrifice there, only to confound Christians, who were confident from the words of Christ, That till the Jews conversion it could not be. The Jews then in great multitudes went thither to re-build it, that they might there do sacrifice daily, as was in the Law appointed, but they were soon deterred from this attempt by an earthquake, not only casting down in the night what they built in the day, but also making the earth to vomit up the old foundation thitherto lying hid in the ground: So that now was first fully accomplished the threatening of our Lord, That a stone should not be left upon a stone, and their renewed hope of sacrificing here again was quite taken away. And if from hence we reckon putting to 1290, we shall come to 1653, or thereabouts. So that we may now upon very good ground very shortly expect somewhat to be done as touching the Jews conversion; and whereas he is said to be blessed that attaineth to 1335, if we adde this number of years to 1653, being 45. the total will amount to 1698, the very time before-spoken of: so that in 45 years after the first beginning of Romes overthrow, and of the conversion of all Israel, both they that live amongst Christians, and in remotest parts, and all other Nations that yet are Heathen, and know not Christ, shall be converted to the faith, and then shall be the time of the universal peace prophesied of Isa. 2. and ch. 11. before which nothing but wars, and Nations fighting against Nations, and some making intestine wars amongst themselves, is to be expected; and of these the two great eclipses of the Sun now at hand, and divers more, as one saith, after them to An. 1663, are the signs. Now that that Prophecy of Daniel is not to be restrained to the time when Antiochus his rage had an end put unto it, but belongs to that which shall be done about the end of the world, appears both by the rising out of the dust, spoken of Dan. 12.3. that is, the rising of the Jews, when the life of grace shall enter into them, otherwise called the Spirit, Ezek. 37, (for both as I take it set forth the same thing) and from Dan. 12.4,5. where it is said to be sealed up to the end, when knowledge shall be increased, that is, the knowledge of these things, which were as a book shut up and sealed in times past under the Old Testament, and a long time under the New, although revealed to inspired Apostles Paul and John, but not to many more, till of late, which was the cause that the ancient Doctors of the Church conjectured that the Antichrist should be one singular Person, and not a succession of proud superstitious men usurping all Authority in the Church of Christ, the contrary to which is now by many clearly known.

Touching the state of the Church which then shall be, because it is said, The daily sacrifice shall cease till then, but then the Temple shall be built again more ample then ever before Ezek. 40.41, &c. and they shall have a Prince, Ezek. 45.7. c. 46.2. and sacrificing of a Lamb every morning, ver. 13, 14. it may be be conceived, that the Monarchy of the world shall not be so in the Saints hands,  
but



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but that they shall have one Head and Prince to reign over them, and that in the Temple, which then shall be re-built, there shall daily be communions of the body and blood of the Lamb of God, Christ Jesus, which are set forth by the name of Sacrifices, because that hereby that all-sufficient Sacrifice is represented, and to the faithfull exhibited to be fed and feasted withall. There are also that gather the time, when these things shall be, and the Turkish Empire shall have an end put thereunto, from Rev. 19. 15. where it is said, The four Angels, who were bound at the river Euphrates, were loosed and prepared for an hour, a day, a moneth and a year, a day being put for a year, a moneth consisting of 31 dayes for so many years, a year of 336 dayes for so many more, which being put together, make 398, and these being added to 1300, when the Ottoman Empire of the Turks began, we come to 1698, as before, when the Turks shall be utterly destroyed, as hath been before said.

By all which it appears, that not the stars, but the holy Scriptures give us some light into the times, when these great and long expected things shall be brought to pass; with which I having now done, return to you again (my beloved Brethren) upon whom I would not that these phantastical self-conceited star-gazers, or other malevolently affected Coridons, should have their expectations of your being put down, fulfilled; it standing more with the piety of a religious Parliament a thousand times to put this cursing new-upstart company down, though fawning and adulatory towards them, then Gods Priests, that be διαβολικοι and αχαιοι, although opposite to them in some of their wayes, because it is said, Touch not mine anointed, and do my Prophets no harm: And again when Hosea would set forth wickedness come to the full, he saith, This people are as they that strive with the Priest; and again of the Tribe of Levi, of which the Priests were, Bless Lord his substance, and accept the work of his hands, smite thorow the loins of them that rise against him, and of them that hate him, that they rise no more. And that we for our parts may not bring this judgement upon us, nor any way be a cause of the peoples contemning our holy order, as now they do, and that not through default in some of us, Let us seriously consider, what may be the cause hereof, and whether it be not (I will not say scandalous viciousness in any kinde, or idleness, for the Church hath been of late well purged of such blots and spots) divisions amongst our selves into Presbyterians and Independents, or a judgement befallen us for turning Heralds of war, and Incendiaries hereunto of late, from Embassadours of peace, to which our Office alwayes binds us. For I fear, that our setting of others together by the ears hath brought this judgement of schisms and divisions amongst us. And to speak of the natural causes hereof, what can they else be but pride and an overweening conceit of our selves, an affectation of superiority Diotrephe-like, a sleighting of the precept bidding us to enquire after the old way, which is the good way, and a willingness to please the stricter sort of people discontented with Episcopal Government, as it stood in the Church of England? Therefore, and because that lord-like, and not Apostle-like Government was grievous to some of our selves also, we rashly gave all Episcopal Government for Antichristian, not doubting soon to finde out a better: but having gotten it down, O into what a maze or labyrinth of divers wayes are we brought, there being no possibility that I can see of agreeing about any! This, this is it chiefly that makes the Ministry in this Land contemptible, some going one way and some another, and that about no meaner things then the Lords-Supper, Lords Prayer, and the Lords Birth day,

Pl. 105. 15

Hof. 4. 4.

Deut. 33. 11.

Jer. 6. 16.

## The Epistle Dedicatory.

day, onward reverence in the publick service of God, private praying in Gods house, and the ordaining of Presbyters before they officiate. And how may we be again reconciled to think and speak the same things? Verily by no means, but by considering quid antiquissimum, id enim verissimum. How was the Church of God governed in the Apostles dayes by them and by some singular men, appointed to execute this Office for them in their absence, as Timothy and Titus, and all this by commission first had from the Lord? And to this must we endeavour to return, letting all the pontifical Government go, which was not introduced till 300 years after Christs birth, and since more corrupted. Then shall we have Unity and Honour again, but till then be in contempt and disgrace, we being then only a sweet odour, and acceptable every where, when as we are Brethren, so we live together in Unity, Ps. 133. 2 Cor. 2. 15. That the spirit of love and peace therefore would unite all our hearts in one, let us uncessantly pray, and that the Supreme Power upon earth, now by Gods providence ruling over us, may be bent, not by tolerating any schism or faction, or new way to hinder it, but unpartially enquiring after the old way, walk, and cause others so walk therein, to the great praise and glory of God, the vindicating of his Ministers from contempt, the stopping of the course of sin and error, and the more facilitating of their account at the great and dreadful day of judgement before him with whom there is no respect of persons.

Your fellow-labourer in the work of the Ministry

March 1.  
an. 1651.

JOHN MAYER.

A Catalogue of Authors out of whom any thing in this Book hath been taken.

Abbas Usspergens.	Claudian.	Ferom.	Pagninus.	Sealiger.
Aben Ezra.	Clemens.	Josephus.	Patriarchs Travels.	Septuagint.
Adricomius.	Clemens Rom.	Joseph. Gorionus.	Pausanias.	Solinus.
Ad. Sæbent.	Cyprian.	Isidor.	Peterius.	Stephanus.
Agrippa.	Cyrillus.	Julius Obsequens.	Pet. Martyr.	Steuchus.
Albertus.	Damasen.	Junius.	P. Chrysologus.	Strabo.
Alexander a Castro.	Diodorus Siculus.	Justin.	Philo Jud.	Sybillæ Phrygia.
Ambros.	Dionysius.	Justin. Martyr.	Pierii Hieroglyph.	Symmachus.
Aristotle.	Dorotheus.	Khimbi.	Plato.	Tertullian.
Appian. Alex.	Epiphanius.	Lactantius.	Plautus.	Th. Aquinas.
Arias Montanus.	Euripides.	Lemnius.	Plinius.	Theoph.
Arminius.	Euseb. Cesar.	Leo.	Plutarch.	Theodor.
Atbenæus.	Fasciulus tempor.	Lucilius.	Polanus.	Tigur. Interp.
Baronius.	Featly.	Luther.	Polychron.	Tossarius.
Basilina.	Forerius.	Lyra.	Pomponius Mela.	Tostatus.
Beda.	Galatinus.	Macrobias.	Porphyrius.	Valerius.
Bellarmino.	Geneva Notes.	Maldonat.	Prado.	Varro.
Bernardus.	Gloss. Ordin.	Mantuan.	Procopius.	Vatablus.
Bucol. Chronol.	Gregor.	Marlorat.	Proffer.	Virgilius.
Burgensis.	Gregor. Nazian.	Michael Medina.	Ptolomee.	Xenophon.
Cajetan.	Guaker.	Musculus.	Rabanus.	Zancher.
Cassianus.	Guidius.	Naclerus.	Rab. David.	Zonaras.
Calvin.	Guicciardine.	Novatus.	Rab. Solomon.	Zuinglius.
Cald. Paraph.	Guil. Tyrius.	Oecolampadius.	Rab. Aquiba.	
Chrysostom.	Haimo.	Onuphrius.	Rab. Johanan.	
Cicero.	Herodotus.	Oleaster.	Ribera.	
Cornelia Lapide.	Hier. Mercurius.	Olympiodorus.	Rodiginus.	
Cornelius Tacitus.	Hilarius.	Origen.	Rufinus.	
Clarus.	Hugo Card.	Ovidius.	Rupert.	



A  
**COMMENTARY**  
 UPON THE  
**PROPHECIE**  
 Of the Prophet  
*ISAIAH.*

*THE PREFACE.*



Ho *Isaiah* was, and at what time he wrote, appears *Chap. 1.* He was the son of *Amos*, the brother of *Azariah* King of *Judah*, as it is commonly held, saith *Calvin*; wherefore he was of the blood royal. The time of his prophesying was in the reign of the same *Azariah* or *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, which *Calvin* reckoning to *Jotham* 16, to *Ahaz* 16, and to *Hezekiah* 29, sums up 61. But he laboured in prophesying longer, viz. in the dayes of *Uzziah* also, but how many years is uncertain, only *Chap. 6.* because he had a vision in the year that *Uzziah* died, it is certain that he prophesied in his time also that in *Chap. 5.* haply, as some conjecture ten years. That he continued after *Hezekiah* also it is generally agreed, because he was slain by *Manasseh* his son, that wicked Idolater by being sawn asunder, being so hated by him, because he was a true Prophet of God, that he was not spared from a most cruel death, although of his kindred, and that very near.

The Scope of his writing, as of all the Prophets, is to set forth true Doctrine according to the Law, whereupon their Prophecies be, as it were, Commentaries, and to inveigh against sin, whereby the Law is transgressed, and to comfort the penitent and reformed; and lastly to fore-tell the coming of Christ, and things pertaining to his Kingdom, and the consolations of the Gospel more plainly, whereas the Law figured out these things in Sacrifices and Ceremonies more obscurely. And in this point *Isaiah* excels all the rest of the Prophets, being therefore worthy to be called the Evangelical Prophet, as being herein more plain and full. He also prophesies against divers particular Countreys round about *Judea*, for the better understanding whereof, it is necessary, saith *Luther*, to know the scite of those Countreys, the knowledge whereof he briefly gives thus. *Sodom*, where was the dead sea, lay Eastward from *Judea*, beyond it *Moab* and *Ammon*; further East *Babylon* or *Caldea*, and beyond it *Persia*: Northward was Mount *Libanus*, and beyond it *Syria* and *Damascus*, the chief City thereof, beyond *Syria*, *Assyria*, and is more towards the East. Westward *Philistia* and *Tyrus* and



*Zidon*, yet more West. Southward lay *Egypt*, the Red Sea, *Ethiopia*, *Edom* and *Midian*, of which *Egypt* declined more West. And for the understanding of the Prophecies the better, he greatly commends the knowledge and remembrance of the Histories set forth, 2 *King*. and 2 *Chron*. because it is adapted to them. For excellency of this Prophecy, it is generally preferred before any other, as containing in it all Rhetorick, Ethics and Theology, as *Jerom* saith. And whereas some make a question, whether the Prophets understood their own Prophecies, he derides them, because the holy Prophets were most wise men, being called Seers, and therefore were not used as instruments only to utter the secrets of God, but also to understand them, and to apply them to others. And to prove this further, he alledgeth that 1 *Cor*. 14. *The spirit of the Prophets is subject to the Prophets*.

Now although *Isaiah* be placed first of all the Prophets, yet it is to be understood, that *Hosea* was contemporary with him, because he uttered also his Prophecy in the time of *Uzziah*, *Jotham*, *Abaz*, and *Hezekiah*: yet because, *Hos*. 1. 2. it is said, *The Lord spake first to Hosea*; some gather, that he began before all the rest. Under the same King *Uzziah* also was *Amos*, and as Expositors agree, *Joel*, although his time be not noted, because as *Junius* saith, he is placed between *Hosea* and *Amos*, and there is nothing to intimate a different time, but the same, the matter agreeing so well to the time of *Uzziah*. The next three *Obadiah*, *Jonah* and *Micha*, are by some also made contemporaneous with the former, but *Junius* proves *Jonah* to have been more ancient than any of them, because he prophesied in the time of *Amaziah*, father of *Uzziah*, or before, seeing he is said to have fore-told, what victories *Jeroboam* should obtain, who began to reign over *Israel*, an. 15. of *Amaziah*; as is commemorated, 2 *King*. 14. 24. But whereas he placeth *Obadiah* long after as contemporary with *Jeremy* and *Ezekiel*; it is more probable, that he prophesied also in the time of *Amaziah*, before *Jonah*, because of the destruction of *Edom*, which was by *Amaziah*, before his overthrow received at the hands of *Jeboahaz* King of *Israel*. *Micha* prophesied in the time of *Jotham*, *Abaz* and *Hezekiah*. *Nabum*, as *Junius* thinks most probable, by the arguments somewhat before the Captivity of *Israel* by *Tiglath Pileser* King of *Assyria*, because he fore-tells the destruction of *Nineveh*, the chief City of *Assyria* for the comfort of the faithful in *Israel* against their miseries suffered at the *Assyrians* hands, but in *Tiglath Pileser* there is a mistaking, for it was by *Salmanassar* in the 12<sup>th</sup> of *Abaz*. *Habakkuk* prophesies about the same time, threatening, as *Jeremiah*, the coming of the *Caldees*, and lamenting it, or at the least at the end of *Josiah* his reign. *Zephany* in the dayes of *Josiah*. *Haggai* and *Zechary* after the return of the Jews from their Captivity in the time of *Darius*; And *Malachi* after the Temple built last of all others, reproving the abuses committed about the Temple and service of God. *Ezekiel* was of the same time with *Jeremiah*. And *Daniel* in the time of the Captivity unto the end of those seventy years. To take the Prophets therefore according to their times, 1. was *Obadiah*. 2. *Jonah*. 3. *Hosea*. 4. *Isaiah*. 5. *Joel*. 6. *Amos*. 7. *Micha*. 8. *Nabum*. 9. *Habakkuk*. 10. *Jeremy*. 11. *Ezekiel*. 12. *Zephany*. 13. *Daniel*. 14. *Haggai*. 15. *Zechary*. 16. *Malachi*. And the consideration of each ones time availeth not a little to the understanding of their Prophecies.

But to say somewhat more of *Isaiah* in particular. He was the son of *Amos*, brother to *Amaziah*, the father of *Azariah*, according to the Hebrews tradition, and *Manasseh*, as they say, was his daughters son, so that he was his grand-father, being at the time of his Martyrdom by *Manasseh* an hundred twenty six years old. And his Martyrdom as is generally held by all Expositors was by sawing asunder, whereunto that *Heb* 11. 37. *Some were cut asunder*, is applied. Some have held *Isaiah* to be the son of *Amos* the Prophet, as *Epiphanius* and *Clemens Alexandrinus*, but that *Amos* is written with *Y* for the first letter, and *D* for the last, this with *N* and *S* *Amos*. And his man-

ner

*Hieronym.* in  
*Hos*. c. 1.

2 *King*. 14.

2 *King*. 17.

ner of writing sheweth, that he came not of a Cowherd, as *Amos* was, but of a royal Stock, being brought up at the Court, which commonly is eloquent and quaint in phrases. He is worthily placed first of the Prophets for his high birth, his excellency this way, and because in abundance of visions he exceeds all the rest, and had things more plainly revealed unto him. The cause why his grandchilde *Manasseh* put him to this cruel death, was his reproving his Idolatry, and calling him and his Princes, Princes of *Sodom*, and because he said, he saw the Lord, who is invisible, and threatned the rejection of the Jews, and vocation of the Gentiles, &c. as *Jerom* saith out of the Jews tradition. Of this Prophecie are two principal parts: 1. Commintory and sad, to *Chap. 40.* 2. Joyful and comfortable, from thence to the end of the Prophecie. In the first principal are five particulars. 1. Threatnings against the Jews for their great wickednesses against which he exclaims and prophesieth of their destruction by the *Assyrians*, by the *Babylonians*, and by the *Romans*, when rejecting Christ Jesus, they should be given over to blindness, to *Chap. 7.* 2. Prophecies touching Christ to come of a Virgin, and his Kingdom, to *Chap. 13.* 3. Burthens of *Babylon*, *Philistia*, *Moab*, *Damascus*, *Ethiopia*, *Egypt*, *Idumea*, *Arabia*, *Judea* and *Tyre*, to *Chap. 24.* 4. A Prophecie of the destruction of the world, of hell fire, and the glory of the faithful, and the destruction of the Kingdom of *Leviathan*, to *Chap. 28.* 5. A repetition of the judgements threatned against *Israel* and other particular Countreys, and the whole world mixedly, to *Chap. 36.* After which to the 40<sup>th</sup> is nothing but the History of *Hezekiah* and *Sennacherib.* The second principal part being a Prophecie of Christ and his Kingdom is full of Promises, Comforts and Exhortations; yet some objurgations and threatnings are mixed.

Chap. 1. 10.

## CHAP. I.

**T**He Vision of *Isaiah* the son of *Amos* which he saw upon *Judah* and *Jerusalem*, in the dayes of *Uzziah*, *Jotham*, *Abaz*, *Hezekiah*, kings of *Judah*. Of what *Amos* he was the son, hath been already shewed: but the Hebrews have a rule, that when to any Prophets name, his fathers is added, it is to be understood, that his father was a Prophet also, and so they say, was the father of *Isaiah*, although not *Amos* the third of the small Prophets, but one of royal birth. From the names being expounded *Isaiah*, the salvation of God, *Amos*, fortitude, *Judah*, praise, *Jerusalem*, the vision of God, *Uzziah*, the strength of God, *Jotham*, perfection, *Abaz*, holding, *Hezekiah*, the Empire of the Lord: some raise here a mystical sense. But to let that pass, by Vision we are not to understand only what *Isaiah* saw with his bodily eyes, but as is common in the holy Scriptures, what he saw with the eyes of his understanding, or perceived by hearing with the ear; so the people are said to have seen the voice of the Lord. For whereas Vision sometime signifieth the act of the Seer, sometime the object represented to the sight, sometime any thing, to the knowledge whereof a man comes by revelation any way: here it is put in the last sense, and it is the Title of the whole Prophecie, for it is said, *Which he saw in the dayes of Uzziah, Jotham; &c.* and not of one part of the Prophecie only, *Vision* being put for *Visions*: and yet he meant not by giving his Prophecie this Title, to intimate a confused setting forth of things here, as if the Reader should not distinctly know, at what time he had each Vision, or in what Kings reign.

For from *Chap. 1.* to *Chap. 6.* the Visions in the time of *Uzziah* are set forth: from thence to *Chap. 7.* in the time of *Jotham*; from thence to *Chap. 14-28.* in the time of *Abaz*, and from thence to the end of the Prophecie, in the time of *Hezekiah*, as *Cornel. a Lapide* observes out of *Jerom*, and is confirmed, because there it is said, The year that *Abaz* died. The word *⁊*

Vers. 1.

Hieron.

Adam Sæmons.

rendered [upon] is by the *Septuagint* rendered [against] and indeed it signifies either, but here it is best rendred [upon] because not only sad things against, but joyful things also are contained in this Vision. *Judah* set forth not only the Tribe of *Judah*, but that Kingdom containing *Benjamin*. Which he saw] although *Isaiah* had these Visions, and more properly he might have said, Which I saw] yet he rather speaks in the third person, for modesties sake. Whereas no other places are named, whereupon he saw these Visions, but *Judah* and *Jerusalem*, yet he prophesied against *Edom*, *Ammon*, *Moab*, &c. Also, it is, because *Judah* and *Jerusalem* were the Countreys, to which he chiefly prophesied.

Verf. 2.

Hieronym.

Ambros.  
Psal. 118.  
Serm. 14.  
1 King. 13.  
Jer. 22.

Calvin.

Haimo.

Musculus.

Verf. 3.

*Hear (O Heavens) and hearken (O Earth)*

The Lord being about to lay open and tax the wickedness of his people, calls Heaven and Earth here to witness, how justly he doth it, and herein *Isaiah* followeth *Moses*, Deut. 32.1. By Heavens, saith *Jerom*, we may understand either the Angels in Heaven, and by the Earth men dwelling upon the Earth, or these very creatures without sense, being yet more ready to obey their Creator then the Jews, to their greater shame. And this last is to be preferred as most aggravating their wickedness; so *Ambrose*, God calls the elements to witness, to prove them that would not obey his voice. And *Chrysostom*, as the Prophet sent to *Jeroboam*, passing him over, speaks to the Altar, and *Jeremiah* to the Earth, O Earth, Earth, &c. So *Isaiah* to the Heavens so far remote, and the Earth so crasse and senseless, as if they would yet sooner hear, then men. *Moses* called Heaven and Earth to hear the charge given, *Isaiah*, to testify the great and intollerable neglect hereof, intimating, that they shall alwayes continue witnesses against the rebellious. And they are the rather called to witness, because from them men enjoy all sorts of blessings, and yet by idolatry most grossly abuse them in worshipping the Sunne, Moon and Stars, and four-footed Beasts, and Fowls, and creeping things upon the Earth, and therefore, and for other abominations they are often punishr, before they come to receive their last doom, the Heaven becoming as brasse, and the Earth as iron, and the Heavens at the passion of the Lord shewed themselves to be, as it were, affected with shame, the Sun hiding the face in darkness, and the Earth with trembling and fear, when it quaked at the acting of so monstrous a wickedness. And indeed, saith *Calvin*, the Heavens and Earth can hear Gods voice or command, as appears by their constant keeping of their course, as he willeth. That of *Haimo* [*Hear, O Heavens*] that is, ye which are spiritual and heavenly, and take the spiritual sense of this Prophecie, and *Earth*, that is, men of weaker understanding; the literal sense, I pass over as a conceit. *I have nourished sons, and exalted them.* *Symmachus* and *Theodot.* *Filius genui*, but the word is *גדלתי* *I made them grow great*. Those that I took for sons, yea for my first-born son, and by nourishing increased and promoted more then any other people, giving them such Laws as no other Nation had, and doing miraculously for them in *Egypt*, in the wilderness and *Canaan*, whereby they came to be in high estimation in all Countreys, over whom I set famous Kings, and amongst whom is my house, the Glory and Joy of all the Earth, even they have rebelled against me, or fallen from me *אפסדו*, that is, by falling from my worship to that of Idols. *Lycargus*, saith *Musculus*, amongst all his Laws, made none against the ungrateful, because that was thought to be a thing so prodigious, as not to be committed by man. *Jerom* and *Rupert.* take this as spoken against the Jews for despising Christ, rendering it, *They have despised me*, but it is better understood by others of the Jews then, though applicable to such as cumulated against Christ, and all wicked ones all the world over, who enjoying means and worldly blessings, requite God the giver with defection from his wayes, and rebellion.

*The Ox knoweth his owner, and the Asse his masters crib, &c.*] To aggravate the rebellion of *Israel* the more, he makes a comparison, not from a Dog, that



that is more witty, who for a little food defends his masters house, but from an Ox that ploweth, and an Asse that carrieth burthens, being the most stupid and dullest of all others, yet they are called *jumenta*, & *juvando*, because they help man that feeds them. The Ox was a clean beast, figuring out the Jew, the Asse unclean figuring out the Gentile, wherefore it was forbidden to plow with an Ox and Asse together, but whether a comparison be made betwixt them, and their own type, or the type of the Gentile, they must needs be every way condemned so, as that they might be ashamed. He might, saith *Calvin*, have argued from the Gentiles, but doth it rather from brute beasts, the more to aggravate their sin, especially they being in nature nearer to Angels, and made after Gods own Image. And not only the Ox and Asse, but other earthly creatures condemn wicked men in that they serve those that keep them, are most loving to their young, and eat and drink not to surfeiting, but to satiety, whereas these cast off the yoke of God, mothers oft times make away their own young, and they commonly drink to drunkenness, and eat to surfeiting. For owner, *Hebr.* is *Possessour*; but every possessor of the Ox is not meant; for some buy and possess them only for slaughter, but the possessor that works and feeds, and brings them up, although for his own benefit, not theirs, he feeds them, and counts them but as beasts, and presseth them with burthens, but God makes men of servants children, works them for their own good and brings them to high dignity. But the Ox knows not his owner any more then another man, and what praise is it for the Asse to know the crib, where he is continually fed? *Sol.* The comparison stands in this, the Asse knows what is good for him, but they did not, and the Ox would be ruled, and labour for his master, but they not. *Yet Israel hath not known, my people hath not understood.* He saith not, Hath not known me, but not known, what is good for himself, as if more brutish, and void of understanding, and yet *Israel*, one prevailing with God, and the people by me chosen from amongst all others, which sheweth the greater ingratitude. Popish writers, as *Leo Castrius* writing upon this, tell a tale of the Ox and the Asse fed at the manger where Christ being an Infant was laid, doing reverence on either side unto him. But forso much as if it had been so, it had been worth the recording by an Evangelist; *Calvin* well calls it an Asinine invention. Yet of other beasts gratitude strange things are written, as by *Aul. Gellius* of a Lion, unto which one *Androchus* a *Dacian* was cast, but the Lion came fauning to him to the admiration of all the beholders. Then he being asked the reason, said, That when he fled from his Master, he went into a Cave, into which this Lion entring lame of one foot, he pluckt out a thorn and healed it, for which the Lion fed him there with the best flesh he could get for three years. At length he being weary of that kinde of life, came away and was taken and cast to the same Lion. Whereupon he was pardoned, and having the said Lion given him, led it about, and so lived a long time. And of a Dragon by *Democritus*, which being brought up by one, was, when it waxed great, put out into the wilderness, and when the man travelling that way fell into the hands of thieves, the Dragon hearing his voice came and rescued him. And of a Panther, whose young ones were fallen into a pit, and could not be gotten out, till a man travelling by the Panther, gently pulled him to the pits side, and he help out the young, then the Panther went with him, till he was past all danger of other wilde beasts to defend him. And of an Asp nourished up by one till she had young, and one of the young by biting one of the mans children one day killed it, but the old one in revenge fell upon that and kild it.

*Woe to the sinfull Nation, the people laden with iniquity, to the seed of evil ones, wicked children.* Before he said, *I have brought up sons*, but now he calls them wicked sons, and seed of the wicked, who had thus corrupted themselves, but not so made of God: For wicked sons, some render it degenerating, some corrupting, implying such, as endeavoured to do all the

*Hieronym.*

*Deut. 22. 18.*

*Calvin.*

*Muscul.*

*A. Gellius.*  
Gratitude in  
beasts.

*Democritus.*

*Verf. 4.*

*Hieronym.*



Adam Sarsbont:

Of sinning  
five degrees.Verf.5.  
Hieronym.Verf.6.  
Sarsbont.

Hieron.

Calvin.

Verf.7.

Calvin.

Verf.8.

Mafculus.  
Sarsbont.  
Calvin.

wickedness that they could, and to draw others to it also. Divers words are used here, saith one, setting forth the same thing to stirre up the greater indignation: וְיָ, translated Woe, may also be rendred, Oh, intimating grief in the Lord, who makes this complaint, *They have forsaken the Lord, and lightly regarded, &c.* This they did, when they turned from God to Idols. For *lightly regarded*, the Septuagint have, *mado angry*, as the word נָעַם here used in Piel signifieth. Here are five degrees of sinning set forth. 1. Simple sinning, *Woe to the sinful Nation.* 2. Sinning so much as to be herewith pressed down to the ground. 3. Generation after Generation, *to the seed of evil ones.* 4. Endeavouring to corrupt others בְּנֵי מַלְשֵׁי חַיִּים, *Banim malschishim*, Children cutting off, or corrupting. 5. Doing direct injury to the divine Majesty by Idolatry, and blasphemy against Christ Jesus.

*Why should ye be smitten any more, be made to adde transgression?* A double sense is here given, 1. In what part should ye be smitten? because there is no part now unsmitten, not because no one person amongst them was free, but the whole state being considered as a body, the Princes as the head, the Priests as the heart, the common people as the feet, were smitten. 2. To what end should I smite? as speaking to a people incorrigible, and therefore to be given over, as desperate, to a reprobate sense. For this is the end, of Gods smiting, to reform from sin. And both these senses the words מִן הָרֶגֶל וְעַד הָרֹאשׁ will bear. *The whole heart is faint, and the whole heart heavy.* Following the former Metaphor, by the head heavy, the Princes wickedness is set forth, and by the heart, the wickedness of the Priests and wise men of the Land, who are set to be guides unto others.

*From the sole of the foot to the head, there is no soundness, but wound, bluness, and swelling sore.* Some by wound understand sin in the heart, by bluness, it breaking out in word, by swelling sore, it breaking out in act. Others more probably, because wounds appear, manifest wickedness thereby, and because livor or rancour is inward, envy lurking in the heart, and pride to defend sin by the swelling sore. *They are not pressed out, nor bound up, nor mollified with oil.* These words, saith Jerom, are used to set forth a most desperate condition, such as was not the state of the Jews by the Babylonish Captivity, for from this they were restored again, and had Princes of their own to rule over them, but when the City was destroyed by Titus, and so lay waste for ever afterwards. Calvin understands all of ourward miseries. But if from outward miseries we pass on to the most miserable estate of the soul, the exposition will be more full. These swelling sores were not pressed for the matter stuff to run out, nor wounds bound up, that they might heal, nor the parts black and blue annointed with oil. They would not by any means suffer themselves to be healed of their sins, and therefore their outward evil and miserable estate continueth alwaies.

*Your Land is wasted, your Cities burnt with fire, strangers devour your Land before your face, and it is wasted after, or according to the destruction of strangers.* Here in other words the same misery is further expressed, which was fulfilled when the Caldeans burnt the City, and wasted all things, and it is compared to a destruction made by strangers, that is, far dwellers, who spare nothing for future use, but utterly ruine all things, and it is spoken in the Preter tense, when it was yet to come, because it should most certainly be thus.

*The Daughter of Zion is left as a tent in a vineyard, as a cottage in a cucumber ground.* By the daughter of Zion understand Jerusalem, which stood at the foot of the hill of Zion, as a daughter comes out from between the feet, being also cherished and tendered by God, as his daughter. But now desolation is threatned to her, as if he had said, as after the vintage gathered, and the cucumbers, the Husbandmen pull down their tents set up before to shelter and shadow them, whilst they tended upon their fruits growing there, and going away leave nothing, but a mention of some tents standing; so shall

it be with *Jerusalem*, and this the next words plainly expresse, *As a City destroyed* it shall be made as base and contemptible as such a ruined cottage, or both, in the one of which the Husbandman lodged in the night, from whence the word *מִן־בֵּית* is taken, as a lodging place; and in the other sheltered himself in the day from the Sun and rain during the time of his working about his vineyard, being now as a thing of no use any more; so likewise *Jerom*.

If the Lord had not left us a remnant, as it were a very little, we had been as *Sodom*. Still he goeth on to speak of the miseries to come both by the *Caldeans*, and afterwards by the *Romans*, whereby from infinite multitudes, if by Gods singular providence some had not been saved out of that burning, they had been all utterly consumed, as the *Sodomites*. *Lyra* expounds these few left, of those who with *Zerubbabel* and *Jesus* the son of *Iosidech*, yet remaining returned out of Captivity from *Babylon*, but *Sabons* holding that the Prophet here suddenly passeth to Evangelical things, as his manner also elsewhere is, for so *S<sup>t</sup> Paul* citeth this place, expounds this remnant of believers, whereof if there had not been some amongst the *Jews*, the whole Nation had utterly perished, never to be repaired again. And this he borrows from *Ierom*, who will not have it understood of the destruction by the *Caldeans*, but by the *Romans*. For the Lord of *Sabaoth*, the Septuagint render, *Dominus virtutum*, or *Dominus omnipotens*, to be understood of the Son as well as of the Father, because he hath all power.

Hear the word of the Lord (*ye Princes of Sodom*, &c.) This, saith *Ierom*, is to the *Scribes* and *Pharisees*, who rejected Christ, and set light by him, as the *Sodomites* did by *Lot*, professing to have no King but *Cesar*: and *Sabons*, Therefore he set them forth by this name, because they were most like to the *Sodomites* in sinning, being most open and impudent in it.

For what is the multitude of your Sacrifices to me, &c. There is a passage like this, *Psal. 50.8.9.* whereby God sheweth a light account of their Sacrifices: 1. Because they were never ordained, but to keep them from sacrificing to Idols, as *Ierom* saith: 2. Coming from them so wicked, they were abominable: 3. Because they thought hereby to please God, how wickedly so ever they lived: 4. Because they were appointed only for signification, as being types of the only expiating Sacrifice, Christ Jesus, and of praise and thanksgiving proceeding from a pure heart: 5. To intimate that there should be an end put to such sacrificing under the Gospel, nothing but praise, and prayer, and obedience being now the Sacrifices of Gods people.

When ye come to appear before my face, who required this at your hands? &c. All this *Ierom*, and some other Ancients understand as spoken of the Evangelical times, when an end was put to all carnal sacrificing by the death of Christ. For even after the Captivity ended, the Temple was again re-edified and Sacrifices offered, but after the destruction of the Temple in the time of the Gospel, not: men trod no more then in the Courts of Gods house, neither shall to the end of the world. But the sense will be good, if it be taken as spoken of those times, for God never required sacrificing as the principal part of his service, neither it, or alms, or judgement coming from the wicked, who go on still impenitently in their sins, from whom neither ceremonial nor moral duty coming is acceptable, sith the person from whom, is displeasing to God.

Bring no more Sacrifices in vain, Incense is abomination, &c. And if Sacrifices in the wicked were vain or lying Sacrifices, as the *Vulgar Latine* renders it, how blinde are they that will not acknowledge their worship by mans invention to be vain much more? So *Calvin*. The word rendered Sacrifices, is *זֶבַח* a meat Offering, *וְעֹלָה* it is *עֹלָה*, Sacrifices, wherein the fat only was burnt, and *חֹלֶבֶת* *Holocausts*, or whole burnt Sacrifices; and these were the three kinds of Sacrifices preſented in the Law, but all now for wickedness loath-

Vers. 9.

Lyra.

Sabons.

Rom. 9. 29.

Hieronym.

Math. 23. 18.

Vers. 10.

Hieronym.

Sabons.

Isa. 3. 9.

Vers. 11.

Hieronym.

Prov. 15. 8.

Vers. 12.

Vers. 13.

Calvin

Heb. 3.

Vers. 14.

Vers. 15.

1 Tim. 2. 8.

Gregor. Mor.  
c. 16. l. 13  
Hieronym.  
Caldaus.

Calv.

Heb. 12. 12.  
Cyprian.  
Hieronym.

Vers. 16.

Luther.

Vers. 17.

Sasbon.  
Hieronym.

Luc. 3.

Vers. 18.

Hieronym.

ed. And with incense a sweet perfume was daily made in the Temple, but now it smelt abominably. Their Festivals and Sabbaths also were insufferable, whether new Moons, Passeeover, Pentecost, or feast of Tabernacles, or weekly Sabbaths, which were commanded not only in the ceremonial, but also in the moral Law, because although the seventh day from the Creation be ceremonial, yet keeping a seventh day, as a Sabbath, is moral and perpetual, viz. to praise God for a greater work, viz. the Redemption of man, from which Christ rested, when he had finisht it upon the Cross by dying for us, and so bearing all the wrath due to us for our sins, a burthen importable.

*My soul hateth your new Moons and solemn Assemblies, &c.* Because they were wicked that kept them, God hated them, and made account of them, as an intollerable burthen. Therefore much more is he grieved at the holydayes of Christians, which he never prescribed, but did spring out of a superstitious observance towards the Apostles, especially being turned into days of more licentiousness then any other dayes of the week, as if the devil had set them up for his own ends, so much advantage makes he of them to prey upon men.

*When ye shall stretch out your hands I will hide my eyes from you, &c.* Not only Sacrifices and Solemnities, but most earnest and frequent prayers are rejected, when they come from the wicked, because stretching out or lifting up of hands set forth prayers, this being the gesture in prayer appointed, *Because your hands are full of blood* ] That is, ye are grossly wicked. For blood sets forth not only murther, cruelty, rapine and oppression more properly, but also in a more large sense, all gross sins, as *Hos. 4. 2. Blood toucheth blood*, according to divers Ancients, one gross sin is heaped up upon another. And that not unaptly, 1. Because blood of murther is abominable. 2. The eating of blood amongst all the Ancients. 3. The blood of the menstruous woman. The servants of God used to stretch out their hands in prayer, saith Calvin; hereby as by an outward sign, shewing from whence they sought for help, viz. from God in Heaven, thus stretching out themselves as much towards Heaven as they can. And it is a thing taught by nature in misery, to stretch out the hands to him that can help. Wherefore hereby we are to shew our faith in God in Heaven, when we pray to him. Cyprian and Jerom, &c. expound this, Your hands are full of blood, of the blood of the Prophets, and of Christ, whom he foresaw by the Spirit, that they should crucifie. For this indeed was the blood that cried most against them, and all blood shed crieth, whether it be by actual murther, or by taking away through oppression or injustice, that which should support life, wherefore this is intimated, *vers. 17.* to be the blood here cried out upon, as making prayer frustrate.

*Wash you, make you clean, &c.* Having censured as nought-worth all their pains and cost about Gods worship in outward things, now he teacheth, how he may be served acceptably, viz. by ceasing from those foul sins, for so they should wash off the blood upon their hands, and become clean and fit to worship God by sacrificing and praying to him.

*Learn to do well, seek judgement, &c.* Here some good works are mentioned for examples sake, intimating all others. Jerom by washing understands Baptism under the Gospel commanded, as pleasing God better then all Sacrifices: but withall evil must be put away, and good done, as also John Baptist there prescribeth.

*Come and let us reason together:* Jerom, *Come and reprove me;* that is, if ye do thus, speak openly against me, if I forgive not your sins, if of a scarlet colour I make them not white, that is, of most foul clean, as when a bloody cloth is thorowly washed, reprove me of falshood, levity and inconstancy. And the word *נִסְּחָה* of which the word here used cometh, doth signifie to argue or reprove. But by the *Septuagint*, *Vatablus*, *Tremellius*, and others, the word *נִסְּחָה* is rendred, *Let us dispute or reason together*, as men that

be



be at controversie; and if ye do thus, and I clear you not, reprove me: otherwise acknowledge that ye are by me both charged and punished justly, and indeed the word is of that Tense, which amongst the Hebrews hath the force of the Imperative, viz. of the second future, the first person plural. God condescends herein unto his people, that they should argue with him as one man with another, being willing to have it judged against him if he did not justly.

*If ye be willing and hear, ye shall eat the good things of the Land.* Because he had before threatened *vers. 7.* that strangers should devour their Land for their disobedience; now he promiseth the contrary, if they would incline their mindes to hear and obey: whereby, saith *Calvin*, is not intimated, that man hath free-will to good, for this is Gods singular grace, but that when he doth evil, he is not hereto impelled, but doth it of his own will. *Hieronym.* contrariwise, God hereby confirms unto man the liberty of his will, that he may as he is willing, or will not, attain the reward: or be destroyed, for so it followeth, *If ye will not, the sword shall devour you.* Yet in his Epistles he writes against the liberty of mans will maintained by *Pelagius*, so that this liberty of will must needs be understood of mans will holpen by grace, and not by any natural strength thereof, and this help of grace is offered in the Word to all hearers, in some few, who do what they can, taking effect, in others not, and so they are hardened. Now although that which man can do of himself, is nothing, yet if it be wanting, and he co-operates not, when grace is offered, the course of all grace is in him dammed up. A man indeed in corruption is dead, yet he is not in all things like the dead; but in that he cannot of himself do ought to his own reviving, any more then one naturally dead: for there is in such some light of nature, and a conscience of good and evil, which is not in the dead, wherefore he in his quickning is not a meer patient, as the naturally dead, but when grace is offered, acts his part together with it, yet no thanks to his will, but all to grace, because without it his act is nothing, as a childe is not in lifting a weight far beyond his strength at the Fathers command, and by his help.

*But if ye will not, the sword shall devour you.* That is, saith *Ierom*, who will have it a Prophecie of the Evangelical times; the Army of the Romans shall destroy you, but the Caldeans sword first did it.

*How is the faithful City become an harlot, judgement filled her, righteousness lodged in her, but now murderers.* This is also by *Ierom* understood of the time when Christ was by the Jews murdered; and for righteousness, he saith, and that rightly, is *P<sup>er</sup> Righteous*, the Lord being meant, who lodged many nights there. But it was also fulfilled in the time of *Ahaz*, when Idolatry was set up: for spiritual fornication by going from one God unto more, makes an harlot as well as corporeal. It was the faithful City, because the true Faith was there taught, and the only true God was there served aright, and there were many godly persons dwelling in it. For justice lodged there; the *Septuagint* have it, In her justice slept or rested, to shew, that it was constantly executed, judges uprightly doing their office to the encouraging of the good, and the terrifying of the evil, as *Iehoshaphat* is said to have appointed Judges in every City, and both in his time, of *Asa* and *David*, *Ierusalem* was famous for her fidelity towards God. *The faithful City* she is called, because faithful, as to an husband a wife, abhorring from all other wayes of divine worship besides those which he hath prescribed in his Word as adulterine, for the Church is the Spouse of God. And if *Ierusalem* so famous for the faith fell thus foully, why not the Church of *Rome*? against that, which they commonly object, the faith of the Church of *Rome* was famous throughout the world. The word translated *Harlot*, signifieth an Hostice, who receiveth into her Inn all comers, for so in *Ierusalem* the evil and corrupt manners of all wicked Nations about were received, idolatry, fraud, oppression, hatred, injustice and bloodshed. When Piety and true

*Verf. 19.*

*Calvin.*

*Hieronym.*

Liberty of will.

*Verf. 20.*

*Verf. 21. Hieronym.*

*2 Chron. 19.*

*Calvin.*

*Muscul.*

true



Note.

true Religion prevailed, ſhe was full of judgement, that is, of good Judges, who judged juſtly; ſo alwaies Religion is accompanied with juſt and righteous dealing, but if that be away, this cannot be looked for in any place. Then Juſtice lodged in her, becauſe the righteous might lie down, and ſleep ſecurely, but now murtherers, that is, the moſt wicked might be without fear for want of good Judges.

Verſ. 22.

Pſal. 12.

Hicrōhym.

*Ita loquitur ut  
non corrigat, ſed  
deleſtet audito-  
res.*

*Thy ſilver is turned into drofs, thy wine is mixt with water.* By ſilver, ſaith Jerom, underſtand pure teaching, for this is the word, which is more pure then ſilver, tried in the fire ſeven times; the word tranſlated drofs is the ruſt of ſilver, or the ſordes ariſing upon the trying thereof, then which nothing is baſer. Wine is mixt with water when the Word is not taught to reprove ſin, but handled ſo, as that the hearers may be pleaſed. The Word was like- wiſe mixt with water by the Pharifees, when the Law was corrupted by mens traditions through mingling therewith; and likewise by hereticks, who under pretence of the Word, teach their own, corrupting of it, they turn wine into water, contrary to Chriſt, who turned water into wine. The Law was pure and unmixt, when delivered and taught by Moſes, but ſince thus groſſly corrupted. Of the Word ſet forth by wine, ſee Prov. 9.5. Some by ſilver underſtand faithfullneſs to God; by wine, fervency to do Juſtice, according to the two things before complained of, *The faithful City* becoming an harlot, and for Juſtice lodging there, murtherers: ſilver then is turned into drofs when it is degenerated to Idolatry, and wine mixt with water, when this fervour to juſtice into all manner of injuſtice, and wrong and diſſoluteneſs in all wickedneſs. Others by ſilver underſtand men, that are pure Teachers, as Plato ſometimes taught, That the wiſe had gold in their hearts, men of good common underſtanding, ſilver; others braſs or iron. *Musculus* mentioneth a little underſtanding, that their ſilver and wine were deceitfull, but concludeth the metaphorical. Calvin, becauſe ſilver drofs looks like ſilver, and wine mixt with water like wine, takes it for a taxing of hypocrites, who ſeem to be godly: let the Reader take it either this, or any of the three wayes before mentioned, for they come all to one.

Muscul.

Calvin.

Verſ. 23.

Hicrōhym.

*Thy Princes are perverſe and companions of thieves, &c.* Jerom according to his manner applying this to Chriſts time, ſaith, That the Scribes and Pharifees were theſe Princes; and upon Chap. 27. the Judge hears the thief, and condemns him; the Judge is a thief giving ſentence againſt himſelf in another. *They love gifts*, he ſaith not, they take gifts, for this they may do for their need, but they count him not a friend who giveth not to them, looking not to the mouth, but to the hand, neither count they them Saints, by whom ſomething comes not in to the filling of their pouches. *They follow retributions*, Symmachus renders it *viciffitudes*; whereupon Jerom expounds it, rendering evil for evil; the word is *נִסְיוֹן* in Cal. ſignifying to be perfect, in Piel, to retribute. Hereby therefore is meant, that they would do nothing for any man by judging for him, but as he bribed them, for good done, gave them of his goods, and for ſuch retribution they would judge an evil cauſe to be good. For this cauſe the orphan and widow, who were poor, from whom no ſuch retributions could be expected, went without Juſtice, they cared not for judging their cauſe, but they were put off from time to time. The firſt words, *Thy Princes are perverſe*, Hebr. There is a paranomaſie in them, *Saric, Sorrerim*, ſignifying, *Recedentes* or *perverſi*, ſo ſaith Calvin, *Episcopi* may be called *Episcoti, vel apoſcopi*. *Cardinales carnales, vel carpi- nales*, and we may call *Canonicos cenonicos, Prapoſitos prapoſteros*, becauſe they are nothing leſs then that which they pretend to be, they are overſeers, but in darkneſs, or erring from the mark, carnal or carpet-men, &c. For ha- ting gifts, ſee Exod. 18. 21. Chap. 23. 8. Ifa. 33. 15. Bribes, ſaith P. Damianus, though they do not quite blinde the eyes, yet they take away the liberty of ſpeech, when the conſcience tels the Judge, that he received gifts of ſuch a man, wherefore let us not ſtrive, ſaith he, in the ſervitude of money, but let

Calvin.

us serve in the liberty of Justice. Which is not pictured by the Throne of *Jupiter*, as a certain flatterer once told *Alexander*, when he was so full of sorrow for killing *Clitus* his friend, viz. to shew, That whatsoever the King or *Jupiter* wils is Justice, but that the King should be subject to Justice, as *Bias* sometime said, that he was truly a Prince, that made himself first subject to the Laws, and *Justinian*, *Principis digna vox, se subditum legibus profiteri*, because the Law is the rule of Justice, and where this is not kept, all things are full of tumult, which threatens destruction to the Prince himself.

Therefore saith the Lord, &c. I will comfort me of mine enemies, &c. He be-  
ginneeth with this word *וְיִנְחָם* which some will have to be an interjection of re-  
joycing, because he speaks of being comforted, when he took revenge, as  
*Ezek.* 5. 13. and *Deut.* 28. he saith, *As I rejoyced over them to do them good, so  
will I rejoyce to bring evil upon them*: But it is properly of one grieving, and  
hereby is shewed, That the Lord punisheth unwillingly: he grieved when  
he must destroy *Jerusalem*, and wept over it, as a Physician grieves for his  
Patient, when he must cut or use other violence to him to his greater danger.  
Mans destruction then is not a thing that God delights in, but grieveth for.  
In saying therefore, *I will comfort me*, he speaks after the manner of men,  
who when they can be revenged upon such as do them wrong, take some  
comfort in it, yet as a father correcting his childe doth it grievously, which  
grief notwithstanding it is a comfort to think of the good, which may re-  
dound to his childe hereby; so the Lord out of his compassion grieveth when  
he is forced to judge, but for his Justice hereby glorified he rejoyceth: *וְיִנְחָם*  
therefore signifieth either *heu dolentis*, or *ab exultantis*. Calvin hence right-  
ly notes, That unjust Judges, and such as wrong the helpless are Gods ene-  
mies, and he will proceed against them accordingly. He grieves, that by no  
other means the City will be reformed, and yet it is a comfort to him to think  
of the reformation thereof by any means, even by severe judgements, and  
therefore of this it is prophesied to the end of the Chapter, for which this is  
made the second part.

I will turn my hand upon thee, and will purge thy dross as Water. *Vatablus*  
renders it, as sope, the word is *כֹּר* signifying a cistern, wherein is water to  
purge and wash withall, and sope doth not properly serve to purge the rust  
of silver, and I will take away all thy pewter, a \* Metaphor taken from those  
that try metals in the fire purging from precious silver all dross and pewter.  
The meaning is, they were of silver turned into dross, but he by his judge-  
ments would make them of drossie and pewter, silver men and women again,  
that is, of vicious, virtuous. But as *Jerom* saith, hereby great sufferings, as  
by fire, are first intimated, so *Malachi* saith, *He will sit down as a refiner to  
purge them*, but in the Gospel another similitude is used, *He will thoroughly  
purge his floor*. That we may not be grieved at Gods judgements upon his  
Church out of measure, but with comfort expect the issue, the Church more  
purified and purged, and in the warts and miseries hereby suffered tending to  
this, look at Gods hand, of which the Prophet, *I will turn my hand upon thee*,  
for otherwise men could do nothing.

And I will restore thy Judges as in the beginning, &c. That is, saith *Jerom*,  
such as thou hadst at the first; *Moses* and *Ioshuah*, and after them *David*,  
and other godly Kings, which according to the Hebrews was fulfilled, when  
after the Captivity *Zerubbabel*, *Jehoshuah*, *Ezra* and *Nehemiah* were set over  
them, but he rather refers it to the time of the Gospel, when of Christians  
godly Rulers were set over the Church, at what time thou shalt be called,  
*Civitas justitia*, the just and faithful City, for the Church now consisting of  
Jews and Gentiles is set forth by a City set upon an hill. It may well be refer-  
red to both, and the clause answers to *vers.* 21. where it was complained, that  
the faithful City was become an harlot, but now it should come to have the  
name of the faithful City again, and the City of the just one, as the word  
*Tzelak* properly signifies, that is, of Christ who taught there, and kept ma-  
ny

Vers. 24.

Calvin.

Vers. 25.

\* There is also  
*כֹּר* of *כֹּר*  
signifying pu-  
rity, and so it is  
meant, as any  
purified thing.  
*Hieronym.*  
*Mal.* 3. 2.

Note.

Vers. 26.  
*Hieronym.*

Mat. 5.

Luther.  
Regis ad exem-  
plar totius compo-  
nitur orbis.  
Muscul.

ny feasts there. Or Faithfulness setteth forth piety prescribed in the first Table, Righteousness, just dealing with men prescribed in the second. Luther notes from hence, when God will bless a Commonwealth he sets up good Magistrates, but when he will punish, evil ones and corrupt, for in them is the beginning of blessedness or misery, the people being most commonly as they are. Musculus commemorating that Exposition, whereby it is said, that the meaning here is, they should not have Kings any more, but such Judges and Councillors, which are all one, as Moses, Joshua, Barak, Gideon, &c. viz. Zerubbabel, Ezra, Nehemiah and the Maccabees, holdeth rather, that such Judges as David, Solomon and Jehoshaphat are meant, because in the time of the former Judges Jerusalem was not the faithful City, but then first began to be famous, when David was King, and brought the Ark thither, and set up the holy worship and service of God there. This, I confess, is a seeming exception to those that take this as a Prophecie of the alteration of Kings into Judges again. But because that for Kings they had then Judges, and good Judges or Princes, I cannot but approve well of that Exposition, and then these words, *As in the beginning*, have reference not so much to the City consisting of houses and buildings, as to the people inhabiting there, that is, the Jewish Nation, who should be governed as at the very first, before that ever they inhabited that City, by righteous Judges.

Vers.27.

Calvin.  
Muscul.

Hieronym.

Sasboni.

*Sion shall be redeemed in judgement, and they that shall be brought back to it in justice*, Heb. *and her converts in justice*. These words are spoken, that if it should be doubted, how so great a work shall be wrought, as was before spoken of, it might be understood by the power of him that judgeth righteously. For although in mans reason it appeared not, how this blessed change could be made, yet God, to whom nothing is impossible, could do it, and his justice could not but do it in regard of his gracious Promises made to his people. He speaks thus, saith Calvin, to draw mens mindes from any thing in themselves to God, in whom alone all their righteousness lieth. Musculus either so, or they that shall be brought out of Captivity shall be such, viz. faithfull and righteous, according to Jerom, not all, but a remnant, which shall be righteous, shall be brought back, the rest being destroyed, as the next words do declare. And then, *Shall be redeemed in judgement*, is as one saith, not rashly, but these being chosen out, and brought back, which be righteous. Some think judgement to have reference to the great judgement of the seventy years Captivity, as if it had been said, being first judged temporally. Lastly some refer this to the redemption made by Christ of a Church, consisting both of Jews and Gentiles, in saving whom it was judicially proceeded, Christ satisfying for their sins, and because the devil, who had before power over them, had abused it to the murdering of the Lord of life, all power over them was now taken from him. The next words do plainly shew, because he saith, *The rest shall be destroyed*, that it is literally to be taken, as Jerom expounds it, and mystically to be referred to the redeemed by Christ. And all this must be done out of Justice for his promise sake, which the just God cannot but make good.

Vers.28.

Musculus.

*But a destruction shall be made of transgressours and sinners together, &c.* This is added, lest the wicked should lay hold of the Promise before-going, because such are alwayes mixed with the godly, although they cloke their wickedness by hypocrisie: for the righteous being delivered, they shall be destroyed, and utterly perish; God will single them out in his due time, and they shall not escape. Here are two sorts of sinners threatned, the more notorious and the less, *Scelesti & peccatores*, as in the vulgar Latine; so that whether they be noted sinners, or go on in sin more closely, they shall not escape perdition. *They that fall from God shall be consumed*. They fall from God, saith Musculus, who go from his profession or communion of his Church, and their punishment shall be to be consumed by poverty, and misery, and want, as many of the Jews were.

For



For they shall be ashamed of the Oaks which ye have desired, &c. By Trees and Groves here spoken of, their false wayes of worship are to be understood, their Idolatries in such places committed, whereby they hoped to have been holpen, but when they should see that in stead of help, destruction was hereby brought unto them, they should be much confounded. And he calls them the Oaks that they had desired with all earnestness, to intimate how eagerly Idolaters and superstitious persons are bent to their own way. Because men delight in green Trees and pleasant Gardens, they thought that God was likewise affected, and being by this conceit blinded, none could stay them from running to such places; The vulgar Latine for Trees have it Idols; but the word signifieth either Oaks or Gods, coming from strength, and Oaks are *robora*. And he calls them [*The Gardens which they had chosen*] to shew, that these were no places by God appointed, but of their own devising, whereas indeed all our worshipping of God should be regulated by his will revealed in his Word, all other devices are as the Gardens, which the Jews chose, even an abomination. For God appointed them sacrificing upon one Altar, only to exercise their obedience, and to teach, *That Obedience is better then Sacrifice*, and that all humane inventions introduced into his worship are base and vile.

And ye shall be as an Oak, whose leaves are fallen, and as a Garden without water. This is spoken in allusion to that which was said, *vers. 29.* it being meant that they should be deprived of all their wealth, which is as leaves, for so much as they bear no fruit, and leaves are upon Trees to comfort the fruit and to shelter it in some part, and to adorn the Tree. And as a Garden without water withereth, and beares no herbs nor flowers, so should their estate be withering and consuming, as was before said. And he passeth from the third person to the second, to shew, that this judgement was not far, as being to come upon them, not by the Romans, but by the Babylonians, because now they were so much tainted with Idolatry, but not afterwards, when the Romans destroyed them, for they were then clear from this sin.

And all your strength shall be as tow, and the work thereof as a spark. As tow, saith *Jerom* following *Symmachus*, as the refuse of tow, which a little fire soon consumes, he meaneth, that the strength of Idolaters shall be brought to nothing, in the day when God shall judge them; for it shall easily be destroyed with all their pride, as an imbecil and weak thing, and that by the work thereof, that is, the Idols, which they made, and thought they did mightily in making them, for this very thing should prove by Gods just judgement to them, as a spark to the base frothy gear going out of tow when it is dressed, utterly to consume them, none being able to help against it. Some by their strength understand their Idols, which they thought most mighty to protect them; as God is called, *The strength of Israel*, but from all their supposed strength, when they work to any wicked thing, shall come no help, but a spark to consume both themselves, and their servitours. But if we render the word *work* the maker thereof, as may be and is by many rendered as well as *the work*, then the setter up of Idols to himself is meant, from this his wicked act shall come a fire to consume both himself and them. And in saying, *None shall be able to quench it*, he sheweth, That the wrath of God shall burn everlastingly against the wicked, as is further expressed *Chap. 30.* and *Chap. 66.*

## CHAP. II.

The word which Isaiah the son of Amoz saw upon Judah and Jerusalem. He began the former Chapter thus, *The Vision of Isaiah, which he saw*, here, *The word which he saw*, because there he threatned the Jews, but here being to speak comfort both to Gentiles and Jews, he begins with the Author thereof;

C

the

Vers. 29.  
Musculus.Vers. 30.  
Muscul.Vers. 31.  
Hieronym.

Adam Sarbont;

Vers. 1.

Hieronym.  
Joh. 1.

Musculus.

Verf. 2.

Galar. 1. 3. c. 3.  
The Rabbins  
say, that Mount  
Zion under the  
Messiah shall be  
set upon Mount  
Carmel, and  
Thabor being  
elevated three  
furlongshigher  
Dan. 2. 35.

Hieron.  
Basil.

Rapier.

Mat. 16. 16.

Mat. 5.

\* And so the  
Church of  
Christ comes  
to be glorious  
above all Tem-  
ples, either that  
of the Jews  
which did but  
figure this out,  
or the high  
places of the  
Gentiles.  
Gen. 49.  
Vatablus.  
Muscul.

Verf. 3.

Gen. 28.

Bernard. Serm.  
27. in Cantic.

Calvin.

\* Neither do  
they stirre up  
others, but  
themselves to-  
gether, for they  
lay not ascend  
ye, but let us a-  
scend.  
s as bout.

the Word or Son of God, saith Jerom, which was in the beginning; and this comfort cohereth with that spoken of, *Ch. 1. 26, 27.* being added for further confirmation and explanation. But yet comforts are here so uttered, as that threatnings also follow, as in *Chap. 1.* comforts followed after threatnings: the word is also put for the thing in many places, and so Musculus takes it here, the first is more acute.

And it shall be in the last dayes, that the mountain of the house of the Lord shall be set upon the top of the mountains, &c. This is not literally to be understood, as some Rabbins would have it, inferring hence, That the Messiah is not yet come; sith no such miracle hath been hitherto wrought of elevating Mount Zion. But forsomuch as Daniel speaks of a stone falling from a Mountain without hands, which grew to a great Mountain, and filled the Earth, which Mountain did set forth Christ to come; rejecting the literal sense, as absurd, it is to be held that this mountain is set up above all Mountains, when Christ coming into the world was magnified above Moses, Noah, Abraham, Isaac, Jacob, and above all hills, when above other Prophets and Saints, and famous Martyrs. For upon him as upon a Rock or Mountain is the Church of the Lord built, it is as a City set upon an hill\*. And all Nations shall flow to it, v. 3. And much people shall come to it. By Nations the Gentiles being understood, and by people the Jews, it is here shewed, that the Gentiles should more readily imbrace the Gospel, and the Jews more slowly. The time when, should be in the last dayes; of which Jacob dying said to his sons, *I will tell you what shall come in the last dayes*; and then speaking of Judah, prophesied of Christ, *The Scepter shall not depart*, &c. And 1 John 2. 18. *These are the last times.* Vatablus saith, That Zion was made thus famous, when they returning out of Captivity built the Temple there again, but as Musculus well noteeth, this was not so, because that Temple was not comparable to the Temple formerly built by Solomon; but the elevation of this Mountain lay in the glorious Gospel of Christ, which went out from thence. Whereas all Nations, it is said, shall flow to it, this is contrary to the nature of waters, and this Metaphor intimates a Miracle, mens hearts set upon the world lifted up to this high Mountain, as if waters should be made runne up an hill: and the word *flowing* is used to shew their swift coming, and their voluntary coming, without any compulsion.

And they shall say, Let us ascend up to the Mountain of the Lord, &c. Believers shall not onely come willingly, but also stirre up others to ascend to this Mountain, Christ and his Church, by imbracing the same faith, and turning by repentance from all their sins, and the word is varied, *To the house of the God of Jacob*: alluding to the name Bethel, where Jacob lay and had his vision. The Jews object, That this is not fulfilled in us Christians, because we go not to Jerusalem, but when we come to Christ, and to any Oratory dedicated to his worship, we go to Bethel, that is, Gods house. And the same Church is also in the new Testament often called, *The Kingdom of Heaven*, because of the extent of it, saith Bernard, being extended as heaven from East to West in the universality thereof, the Sunne thereof being Charity, the Moon Faith, the morning Starre Hope, and all the rest of the Stars other Virtues, or the Saints in the Church shining in Virtue. So that the house to which Christ and his Apostles would bring us, is none other but that which was figured out by Bethel, the house of the Lord, being the same now, and then, and alwayes, that is, The Congregation of the faithfull: And he will teach us his wayes, and we shall walk in his paths. The truly faithful are not content to walk in the right way themselves only, but invite others to do the like, and to joyn themselves to the Church of Christ by believing, which is to go up to the house of the God of Jacob\*. As if they had said, We have been hitherto taught in the wayes either of Moses, or of Plato, or other Philosophers, who have taught the way of virtue and endeavoured thus to bring to happiness, but they have onely endeavoured it; now let us go to the Lord Jesus, who will both teach us and streng-

strengthen us to walk in the paths tending to happiness, and finally bring us unto it; for this is meant, when he saith, *He will teach us his ways, and we shall walk in his paths* \*: for the Law shall go out of Zion, that is, the Law, not concerning one Nation of the Jews, but the new Evangelical saving Law given to all Nations, whereby they may live, is first taught at the Temple in Zion, and from thence is carried abroad into all Countreys by Christs Apostles and Ministers, according to that Commission, *Go, teach all Nations baptizing them in the Name, &c.* The Law came once out of Sinai, now out of Zion, to intimate a new kinde of Law, and therefore the abrogation of the old, which stood in figures and rights, it being yet for substance the same, but coming forth in another habit, that being put off. And least any man should think, that a continuation of the same Law is meant, because the word [Law] is used, it is to be understood, that the word *לֹא* signifieth as well Doctrine as Law, and so setteth forth all the Doctrine of God in general. Now the preeminence above all Mountains being for this given to Mount Zion, how is it that the hills of Rome, whereof no such thing is spoken, should vaunt themselves as the chief and above all, whereas if any Church in the world be the chief, it must rather for this reason be the Church of Jerusalem?

And he shall judge among the Gentiles, and reprove many peoples, and they shall break their swords into Mattocks, &c. By Gentiles amongst whom he shall judge, Jerom understands the conversion of them prophesied of, and by the many peoples whom he shall reprove the hardening of the Jews, for which they shall suffer sharp reproof, because they believed not in him, whom God sent. And the description of peace here made, and ceasing from warre, that they might follow their Husbandry, to the time when Christ was born. For the Nations burning alwayes in a desire of warre one against another before, as appears by the Histories of all times, were in peace under Augustus Caesar, anno 41. of his Reign, and twelve years before. A place like to this for the first words, is Chap. 42. 1. *He shall bring forth judgement for the Gentiles*, that is, Justification for such as believe, as they should generally do. When judging is joined with an Accusative case, it is against the party spoken of, but when with an Ablative, for him, although this rule doth not alwayes hold. Whereas it is concluded, *Neither shall they learn war any more* it is not meant time without end, but not a long time after, as indeed it fell out, seeing there was no warre during all the time, that Christ lived upon earth, nor till almost forty years after, when Jerusalem was destroyed \*. Thus Adam Sautont, who also applieth that of his arguing many people, to Christs reprovng of the Jewish Pharisees and Scribes, and the Spirits reprovng of the world afterwards by the Apostles his instruments, according to that, *I will send the Spirit, and he shall reprove the World of sin*. Others, By judging amongst the Nations, understand Christ ruling and reigning amongst them, and not amongst Jews only, and so in a farre more ample manner, then David had done, and by reprovng, reforming the Doctrine of the Church corrupted, and the manners of men in all parts thereby. And this is more simple then the former, and agreeth best with the words following touching such an universal peace, which our modern Writers also expound of the peace which comes by Christ amongst all the truly faithful; so that agreeing in him, Nation warreth no more against Nation, nor Neighbour quarrels, or is at strife with Neighbour, but because the Gospel is not unanimously imbraced by all men, but even they amongst whom it is received, receive it not solidly either in their hearts or opinions, there be quarrels and dissensions either in their hearts or opinions, there be quarrels and dissensions, and wars still even in all places, where the Lord judgeth and argueth or reproveth, neither must we look for the perfect fulfilling of this; saith Calvin, till we come to Heaven. \* But in all those that are truly sanctified it is fulfilled here, and they have little profited by the Gospel, that are not so cicurated as to lay away all envy and contentiousness, and injustice, and to seek to do good offices towards one another, as he that turns his sword into

\* For this is the end of our being taught, to walk accordingly, & they be his ways that we must walk in, not mans.

Calvin.  
Muscatus.

Verf. 4.

Hieronym.

Sautont.

\* See a like speech 2 Kings 6. 23. The Syrians came no more, that is, not a long time after.  
Joh. 16. 8.  
Zuinglius.  
Calvin.

\* And to this effect Irenaeus also l. 4. c. 67.  
Origen. l. 5. cont. Celsum.



Rom. 13.

Vers. 5.

Vers. 6.  
Calvin.

<sup>a</sup> Rupert. will have it to be the exhortation of the convert Gentiles to the Jews.  
Calvin.

<sup>b</sup> The word rendered certainly is *ἴσως* for, and the sense may be, I speak thus to them, for I know that their case will be such that they shall have need to be exhorred.  
Marlorat.

Calvin.

Hieronym.

to a plowshare in stead of fighting and killing, and slaying, now endeavours by his Husbandry to get wherewithall to feed himself and others. But that this Prophecie is against all use of the sword under the Gospel, as some teach, as if now no battels upon any occasion ought to be fought; or Magistrates to use the sword against malefactors, is to be denied, as absurd; seeing still it is said, *The Magistrate bears not the sword in vain*; and the Law of Nature teacheth, *vim vi repellere*: yet it is true, if all were so converted by the Gospel as they should, there would be no more use of one sword, or of the other.

*O house of Jacob come, and let us walk in the light of the Lord.* After a Prophecie of the conversion of the Gentiles, here followeth an Exhortation to the Israelites to turn also, for to walk in the light of the Lord is nothing else but by the light of the Gospel to go to Christ. But foreseeing by the Spirit the hardness of their hearts, to which God would give them over for their sins, that they should not turn, he immediately by an Apostrophe turns to God, and saith,

*Certainly thou hast forsaken thy people, because they are filled with the East, &c.* He takes up this Exhortation, saith Calvin, to aggravate the hardness of their hearts the more; as if he had said, Sith the Gentiles exhort one another, ye shall not want Exhortation to walk in the light; and ye are the [*House of Jacob*] a people peculiarly chosen of God, they but Gentiles, for which it will be the more to your confusion, if ye do not, as I know ye will not. <sup>a</sup> But the cause why they do not is noted, *vers. 6.* to be Gods leaving of them, his giving them over to hardness of heart, and that for their gross sins, as it is said of the idolatrous Gentiles, *Rom. 1.* The coherence of this verse with the former, is, as if he had said, but what should I do speaking to them to come, seeing God hath in his just judgement forsaken them, and being left of God all Exhortations are vain unto them <sup>b</sup>. *They are full of the East*] The word *ἄνατολῃ* rendered the East, signifieth also the beginning; so that it may be understood of the abominations of the Canaanites, which they found there, when they began to enter the Land. The vulgar Latine, Septuagint and Chaldee, *Repleti sunt, ut olim*, they are filled as of old, or at the first, and so the word may denote their being addicted to Idolatry, for that was the old sin of Israel, and in it they continued, till they were by *Nebuchadnezzar* destroyed. If it be taken for [*From the East*] then it is to be understood as spoken of their Divinations, for which the Eastern parts, where *Balaam* lived, and from whence the *Magi* came, were notorious; and the next words shew, how they were full of the East, *viz.* they had Soothsayers, *Augures ab Avibus*, so called because by Birds they divined, and there were *Aruspices*, divining by the entrails of Beasts, &c. One kinde is named, and the rest also meant; and this was a sin straightly forbidden *Deut. 18.* But what was this to the Jews in the time of the Gospel? Calvin saith, The Scribes and Pharisees were their Soothsayers, because they took as great heed to their sayings as of old to Augurs, not to be moved herefrom by any means.

And it is said, *They had Soothsayers, as the Philistims*; To aggravate this sin the more in them, when God had distinguished them as his peculiar people from the uncircumcised *Philistims*, to affect to be like them in this devillish vanity.

*And they have mingled with strange children*; That is, either living by the same impious laws that they did, as desirous to be all one with them, to come into the more favour: or taking their daughters for wives without all regard to Gods Laws forbidding it, whereby their children were part Jews, and part Heathens: or buying fair boyes of the Heathens, with whom they mingled themselves as Sodomites. And thus *Jerom* takes it, saying, That this sinne so farre prevailed amongst the Greeks and Romans, that their most famous Philosophers kept such publickly; and *Adrianus* the Emperour having been brought up amongst the Philosophers, kept one *Antinow*, and for the love which

which he bare to him, built a Temple, and appointed Sacrifices to his honour, and built a City, calling it after his name *Antinopolis*; and this filthiness continued till the time of *Constantine*, who did quite put it down. And this seemeth specially to be meant, because *Chap. 1.10.* they are called, *Princes of Sodom, &c.* and *Ezek. 16.* they are compared to the *Sodomites* for their sins; and *Isa. 3.9.* *They have sinned with Sodom.* Yet *Calvin* rather prefers the first, having first mentioned all three.

The Land is full of silver and gold, neither is there any end of the treasures, it is also full of horses. Amongst other vices covetousness is here taxed in them, whereby they were in the midst of their abundance in their minds unsatiable, which is meant, when he saith, *There is no end of their treasures*, because they knew not when they had enough, according to the Poet, *Semper avarus eget*, the Covetous alwayes hath need. But to lay up treasures upon earth is forbidden; and the King of *Israel* must not multiply horses, much lesse private persons. Therefore this also is reproved, as arguing pride and diffidence in God, for which cause they so greatly increased the number of their horses, that they might be stately carried, and by means of their horses the more able against their enemies in battel. *Oecolampadius* subscribing to this, as also *Calvin*, yet addeth another of using their silver and gold, to make thereof glorious Idols, as is complained *Hof. 2.* Against horses, and trusting in horses, see *Psal. 10.9. Psal. 147.10. Pro. 11.31.*

Another Land was filled with Idols, &c.

A man bowed himself, and a man humbled himself, therefore spare them not. This is by *Jerom* referred to the time when *Adrians* Image was set up in the Temple, but unaptly, because the Jews in those times abhorred all Idols. It is therefore meant of their present and past Idolatry added to their other sins. Whereas man is twice named, *Hebr.* the first is *בָּנָה* setting forth one of the common sort; the other *שָׁבַח* a Prince or Noble man, for all sorts were Idolaters; in *Latine* it is *Homo* and *Vir*. For Idols, *Hebr.* is *בָּנָה* Vanities, to shew how vain and nought-worth they were. And saying, The Land was full of them, he intimateth the insatiability of Idolaters, in these vanities, *A man bowed himself to the work of his own hands*, *Hebr.* They bowed themselves to the work of his hands, that is, saith *Varatius*, of the Image-maker. Which is added to aggravate their sin: For man is the work of Gods hands, and for the work of God to bow before the work of man, is most unreasonable, and an indignity to God. If it be said, The matter is the work of God, that is not bowed to, but the form which is the work of man, and therefore to this is the humiliation. Whereas *vers. 9.* may be taken as a further aggravating of the same sin. *Varatius* renders the word, *And a man is bowed, and a man is humbled*; as if hereby were set forth his punishment, he is bowed and brought down by heavy judgements falling upon him, whether he be small or great, for thus the same words are used, *Chap. 5. 15.* So *Calvin* and *Oecolampadius*. And if it be thus taken, the last words will agree well, *And he will not pardon them*, as the *Septuagint* readeth them, and they may best be read. And thus the Question is avoided, how *Isaiah* could approve his love to them, when he prayed against them contrary to the manner of *Moses* and *Paul*? But reading it as an imprecation, it is to be held, That the Prophets imprecations were but predictions of judgements, seeing they spake by the Spirit of Prophecie; yet it is to be understood, that whereas it is commonly read, *Therefore spare, or forgive them not*, *Hebr.* it is *לֹא* and not.

Go into a Rock, hide thee in the dust from the sight of the fear of the Lord, &c. This is by *Jerom* expounded, 1. Literally, seeing so great judgements shall come, flee into some Cave in a Rock, or hide thee in the dust from them, when they shall be executed by the *Caldeans* and *Romans*, and so that place, *They shall call upon the Rocks to cover them*, is agreeable to this. 2. Anagogically, flee to God, as to a Rock and a Refuge, for so it is said, *The stony Rock is a refuge for the Conies*: and *Moses* was hid in a Rock, whilst God passed by, and

*Calvin.*

*Verf. 7.*

*Hieronym.*

*Matth. 6. 18.*  
*Deut. 17.*

*Oecolamp.*

*Verf. 8.*

*Verf. 9.*

*Oecolamp.*

*Jer. 10. 14.*

*Varatius.*

*Musculus.*

*Varat.*

*Calvin.*  
*Oecolamp.*

*Verf. 10.*

*Hieron.*

*Revel. 6. 16.*

Calvin.	so he saw his back-parts. This Anagoge is not followed by any other Expositor,
Muscul.	but the literal by most. In bidding them flee, saith Calvin, he sheweth what
Junius.	they would do, viz. through terror, wish rather to die and to be in the grave
	a thousand times then to live so affrighted. <i>From the sight of the fear of the</i>
	<i>Lord</i> , that is, the terrifying judgements, which God shall send for sin; and
	herein his power shall be glorified, for which it is added, <i>And from the glory of</i>
	<i>his magnificence</i> . Junius, <i>Go into a Rock</i> , that is, to save thy self there, if thou
Vers. 11.	canst, by a <i>Sarcasmus</i> , for there will be no place wherein the wicked may save
	themselves, when judgements come, horses and arms, and silver, and men
	will be of none avail then, for these are vain to save in time of judgement.
	The <i>loftiness of mans eyes shall be humbled</i> , &c. As before he spake of <i>Adam</i>
	and <i>Isa</i> , the common sort, and the Princes being humbled; so he here further
Vatablus.	confirms the same, the highest lookt, and the proudest shall perish alike as the
	common sort; so there shall no man be eminent any more or glorious, but
	God only, who shall have all the praise of power and greatness, <i>Hebr. as Vatablus</i> ,
	<i>The lofty eyes of man</i> ; for pride and humility appear most in the eyes, but
Vers. 12.	when judgements come, no pride, but humility appears in them. God only
	is exalted, when by his works of judgement it appears, that neither Idols nor
Hieronym.	men are any thing to him, but he alone is of all power, and this is acknowledged,
	as is not now by the wicked, but then shall be.
	For the day of the Lord upon every one proud and haughty, &c. That is, a cer-
	tain time is set by him, in which he will send his judgements to humble and
	bring down every one that is most high amongst men, or proud and stout, as
Adam Sarsbont.	even meaner persons oft times are, when they are reprov'd or threatned. Some
	saith Jerom understand this of the day of Judgement, and by the proud the
	devil, who is brought in vaunting himself most proudly, <i>Isa. 14. 12</i> . But the
	day here spoken of, is the time of judging those against whom <i>Isaiah</i> prophesied
	by the Caldees. And who so are tainted with the same sins are also herein threat-
2 Pet. 3.	ned, of what Countrey or Nation soever.
1 Cor. 3.	Here be three Degrees of the elate, that shall be brought down, which <i>Sar-</i>
	<i>bont</i> expounds thus, The proud, those that conceive highly of themselves, the
	haughty, that carry themselves aloft, as if they were somewhat above the
Vers. 13.	condition of man by reason of their wealth and honour. The lofty or arrogant
	that vain-gloriously boast of their own doings and parts, and extol them. He
	also saith, <i>The day of the Lord</i> is sometime put for the day of Judgement, some-
Hieronym.	time for a strict examining of every mans work, sometime the day wherein he
Calvin.	sheweth his Almighty power in notably punishing the wicked, or saving his
Lyra.	people; and sometime for vengeance or judgement of the Lord, as in this



*banon*; and lastly by reason of the white stone wherewith the wals of this City were built, it appeared white to those that approached, as *Libanus* through the snow thereon. *Bashan* was famous for fruitfulness, therefore the fat Bulls of *Bashan* are often spoken of, and the Oaks of *Bashan* were the best fed Oaks, figuring out the rich and pampered with all delicacies and pleasures.

And upon all high Mountains, &c. The same are hereby also meant, men proud and stout, yet *Musculus* understands also the inhabitants of the mountains and hills, because of the high-places so infamous for Idolatry that were there. Some are likened unto Mountains, saith *Jerom*, for the greatness of their virtues, and some for the greatnesse of their vices, especially of pride for the Nobility of their Birth, they shall be torne by Gods judgements.

And upon every high Tower and fenced wall. In these the Jews trusted, hoping by means of them to be defended: but these were broken down at the coming of the Caldees, and afterwards of the Romans, no Fort being able to save them.

And upon all the ships of *Tarsus*, and the exquisite pictures. The Septuagint for the ships of *Tarsus* have, *The ships of the sea*, affirming that in the Hebrew tongue, *Tarsus* signifieth the sea, the reason is by *Sabon* yielded, because the precious stone called *Tarsus*, in the brest-plate of *Aaron*, which is rendred a Chrysolite, was of a sky colour, therefore any sea being of this colour, is called *Tarsus*. But *Tarsus* was also a City in *Cilicia* lying North from *Jerusalem*, and stood near the Sea, from whence many ships were sent out from time to time, to fetch gold and other precious things, whereby they were enriched, and so corrupted by pride and other vices; so *Solomon* sent ships from *Tarsus*, which returned once in three years. In threatening these ships then he meaneth the stripping them of their wealth. The vulgar Latine for exquisite pictures, hath, *Super omne quod visu pulchrum est*: The Septuagint, *Super omnem aspectum pulchritudinis navium*. But the Hebrew words signifie Pictures of delight, or pleasant Pictures. And these are by *Calvin* expounded of Tapistry-works, and Turkey-works, and carved-vessels of gold or silver, wherein they much delighted; and these are mentioned together with the ships, because in them brought from beyond Sea; but specially, as I take it, such Pictures are meant as were abused to Idolatry, for *ver. 18.* the abolition of all Idols is threatned, as a further explanation of this clause.

The loftiness of man shall be brought down. This is nothing else, but a repetition of that which was said *ver. 11.* to shew that the Cedars and Oaks, Mountains, &c. hitherto threatned, were great, and proud, and high-minded men, metaphorically so called.

And he will abolish Idols. That the Land was full of them, was complained *ver. 8.* as the main cause of Gods wrath; now their abolition is commemorated, as the end of his judgements upon men. When God is forced to purge a Land of Idols by his judgements, great destructions come together, and so it is by Christians to be expected, if they of themselves put them not away.

And they shall enter into the holes of the Rocks, &c. A repetition of that *ver. 10.* only there he bids them enter in, here he saith, they shall, through the fear coming upon them.

In that day a man shall cast away his Idols of silver and of gold, &c. The things which Idolaters have trusted in, shall in the time of Gods judging them be so far from being had in estimation by them any more, that they shall cast their precious and most esteemed Idols away as unprofitable and vain, and that into most secret places, where they may never more come to light, as being utterly ashamed of trusting in things so vain; wherefore he saith, *They shall cast them to the mounds and the bats*, that is, according to *Zuinglius*, some into the cliffs of the earth, and some into dark corners of houses. The vulgar Latine, *He shall cast away the Idols, which he made to adore: the mounds and the bats*, that is, saith *Jerom*, blinde as the mounds, and in darkness as the bats, for unto these

*Verf. 14.*  
*Muscul.*

*Hieronym.*

*Verf. 15.*  
*Calv.*

*Verf. 16.*

*Sabon.*

*Calvin.*

*Verf. 17.*

*Verf. 18.*

*Musculus.*

*Verf. 19.*

*Verf. 20.*

*Zuinglius.*

*Hieronym.*

Pagnin.

he compareth their Idols, which have eyes and see not, and as the bats vanish as soon as the light of the Sun cometh; so they, for the light of truth shining, no Idols are seen, but that being gone they appear. *Pagnin. Ut incurvaret se ad imagines talparum & vespertilionum*, that he might bow himself to the Images of the moulds and bats, as if the Jews worshipped not only other Images, but these also, which is incredible. Neither can this sense be drawn out of the words without adding the word *Images*, and the Preposition *7* before the word *777* signifying a mould, plainly sheweth, that by these last words such obscure creatures are meant, as unto which they should cast their Idols, according to the former Exposition, because *7* is, to. The *Septuagint* for moulds, hath *vain things*. *Symmachus*, *Infructuosa*. *Vespertilio* the bat hath the name from *Vespere volare*, because in the evening it flies out. It is like a mouse, and brings forth young likewise, not eggs, and gives suck, yet hath wings, but not of fethers, and avoids the light; a fit embleme of the devil, as *Basil* makes it, who flies in the darkness of ignorance, and is not long in hatching, as birds, but soon brings forth, and seems to be an Angel as a bat a bird, and hath teeth as the bat to bite.

Vers. 21.  
Hieronym.

Calvin.

Vatabl.

*And they shall go into the clefts of the Rocks, &c.* This *Jerom* expounds not, as *vers. 19.* but of men turned from Idolatry, when of blinde like moulds they come to see, they shall seek the holes of virtue to hide them in, and renounce the errors of their former opinions. *Calvin* and some others take it for an inculcating of the same thing, that it might make the deeper impression. *Vatablus* for these words [*And they shall go*] rendering it, that they may go, as if here were yielded the reason, why they should cast away their Idols, *viz.* that they fleeing without any carriage might make the more haste. And because other things before spoken of are again repeated, and the words here used are for the most part the same with those *vers. 19.* I cannot think with *Jerom*, that a different thing is meant, but the same with *Calvin*, their hiding themselves for fear, as also *vers. 10.*

Vers. 22.  
Hieron.

*Cease therefore from man whose breath is in his nostrils, why should he be reputed?* *Jerom*, *Quia excelsus reputatus est ipse*, and he saith, that it is by the Jews expounded of Christ, but in a contrary sense, as if they were warned to take heed of him, as a weak man, and therefore after *Aquila*, they read the last words *Wherein is he to be esteemed?* He also expounds it of Christ, who though he draweth breath by his nostrils, as another weak man doth, yet for his Divinity he is acknowledged the most high. Thus he also saith *Origen* expounds it, because spoken of a singular man, which is Christ the Lord. But the *Septuagint* omit it, at which he marvels, but not all the verse, but only the last clause, which yet is now also in all copies. The cause of the different reading is in the word *777* because *777* signifies *excelsus*; *Jerom* renders it so, but forso much as it signifieth also *wherein*. *Pagnin* and *Munster*, and others after *Aquila* render it *wherein*, or for what is he to be reputed? And it is by them generally expounded of any man of what power or dignity soever in this world, *Cease yet from trusting in him, for he liveth by his breath, which if it be stopt he presently dieth.* And this is most agreeable to the premises touching the abasing of man, *vers. 11, 17.*

## CHAP. III.

Vers. 1.

Hieronym.

*For behold, the Ruler, the Lord of hosts will take away from Jerusalem and Judah all the strength and stay, &c.* This is a continuation of the same Prophecy, as the first word [*For*] sheweth, the coherence with the last verse of the former Chapter being this. Because ye will not cease from trusting in man, the Lord will frustrate all the strength of your mighty ones, and that by taking away their sustenance, bread and water. *Jerom* following on in applying this to Christ, saith, because they refrained not, but persecuted him, they should

should be by the Roman Army besieged, and have no power to resist, untill that all their provision being consumed, they should all be made feeble and perish by famine. He also applieth it spiritually, they should have no sound teachers left upon whom they might stay, nor any spiritual food to nourish the soul. For although the Jews have the parchments, wherein the word of God is written, yet being without the understanding thereof, their souls perish for want of the spiritual food herein contained. That by bread and water, the Word truly set forth is meant, see *Amos 8.11*. But forsomuch as in enumerating the particulars to be taken away, the Prophet speaks altogether of corporeal and external sustenance, and *vers. 7.* is plain for corporeal food, it is better to follow the literal sense only. Yet allegorically *Cyrl*, *Basil* and *Haimo* also understand by bread and water spiritual food, and some the bread of the Sacrament of the Lords Supper, and the water of Baptism, of the comforts whereof men shall be deprived for sin. And the Ancients generally understand this threatening as belonging to the time, when the Roman Army was by Gods just judgement brought against *Jerusalem* for their cruelty against the Lord Christ, against wronging of whom, they take the last words of the former Chapter to be directed. The words translated *strength*, or *staff*, and *stay*, are all one; but that the first is of the Masculine, the second of the Feminine gender, by the *Septuagint* therefore rendred *validum & validam*, and hereby he means both men, Judges, and Prophets, and women, as *Miriam*, *Deborah*, *Huldah*, &c. Bread is called the staff of bread, because hereby life is sustained, as an old feeble man by a staff. See the like *Levis. 26. 26.* *Ezek. 4. 16. 5. 26. 14. 13.* And this is taken away not only in the want of it; but of a blessing upon it to make it nutritive and strengthening.

*Cyrl.*  
*Basil.*

The valiant and the warrior, the Judge and the Prophet, the Diviner and old man. For the valiant, saith *Jerom*, the *Septuagint* have the Giant, but then it must be understood of a Giant not in an evil sense, as *Gen. 6.* but in a good, as *Psal. 19.* yet the word is *גִּבּוֹר*, signifying strong or valiant. The valiant and warrior were taken away, when they became subject to the Romans, and could never get free from this servitude any more; the Judge, when they had no more Judges of their own, but the Romans were their Judges; Prophets also, that is, true Prophets ceased; and Diviners, that is, such others as they had taken heed unto, that were the Prophets of Idolaters, who divined by the flying of birds, the entrails of beasts, or any other unlawful way by consulting with devils, or with the dead; of these Diviners it was spoken before, *Chap. 2. 6.* The old man is by the *Septuagint* rendred Presbyter, who is a man, though not of years, yet of wisdom; in saying then that the old man shall cease, he meaneth, the wise, all becoming like children for foolishness and vanity. In the first verse generally, they in whom their strength lay according to man, are threatned, here such are more particularly enumerated; and *vers. 3.* the valiant, who regard not their lives in defending their Countrey, who have also skill and strength accordingly. These and other men of warre are taken away, either when they are cut off, or of couragious they became cowardly. Diviners, saith *Calvin*, first seem to be taken in a good sense, because they are spoken of, as conducing to the well-being of a state, yet afterwards he yieldeth to them that understand evil instruments hereby; of whom to be deprived, they in their superstition thought it a great punishment. But taking a Diviner in a good sense, he understands by him one that hath sharpnesse of wit to finde out the meaning of things obscure in the holy Scriptures. By the Prophet he understands all teachers of the Word, and the old man one old in years; and if it be taken so, then the meaning is, that the aged who is past warre, shall not be spared any more, then the young and strong. But because children ruling over them are spoken of, *vers. 4.* and by them children in years are not meant, but in understanding, it is plain, that by the old man is meant one for his wisdom made an elder, whether old or young.

*Verf. 2.*  
*Hieron.*

*Calv.*

The



Verf. 3.  
Exod. 18.

Hieronym.

*The Ruler over fiftie; and the honourable, the Senator and excellent Artificer and eloquent.* As we have Captains over hundreds, so had the Jews over fifties, and these he threatneth should be taken away, so as that they should have none left skilfull enough to lead the least band of men, and this is a weak state of a people amongst whom a valiant and skilfull Leader is of so great avail, that *Epaminondas* a valiant Captain of the *Thebans* dying, perswaded them to make peace upon any terms; because he saw that they had none fit amongst them to be a worthy Leader, and so with him began and ended the Empire of the *Thebans*. For honourable, is acceptable of face, Hebr. hereby one being set forth, who for the estimation, wherein he was, might bear some sway amongst the people to direct and guide them. *Jerom* following the *Septuagint* puts this and the next together in his Exposition, *unum virum admirabilem consiliarium*, the admirable Counsellor, who is but one of a thousand, concerning whom, he saith, the Greek Poets have a saying, *He is blessed first that is wise*. 2. That hearkens to the wise, but he that doth neither is altogether unprofitable, both to himself and all others. And in our books, thou maist have many friends, but one Counsellor. And the Roman Consuls had their name from this, that they guided that state by their counsel. The Jews then, from whom the Lord threatens to take away the honourable and Counsellor, were most miserable. The excellent or wise Artificer is also taken away, Hebr. *The wise in handy-works*; of such it is spoken, because there is great use of them for the making of arms and instruments for the warre and fortifications; therefore when no such are left, the people are in a weak state; *And the eloquent man*] Hebr. *The man understanding mystical or anigmatical speeches*. The word *Wise* here used, signifieth *Incantation* or *Charm*. But a divine Charmer is meant, of whom the Psalmist saith, *They will not hear the voice of the Charmer*, charm he never so wisely: for the wicked are like Serpents or Adders not hearkening to a godly teacher, who wisely layeth open divine mysteries; some yet there are, who have judgement in these things, of whom *Paul* saith, *Let others judge*. And amongst the Jews some of the Priests were appointed to hear the Prophets, to judge who prophesied truly and who falsly; and of such intelligent men it is here spoken, that none should be left, but all taken away, and thus all means of good both corporeal and spiritual should fail them.

Verf. 4.

Ecll. 10. 16.

*And I will set children for Princes over them, &c.* That is, not in years, but in want of wisdom and fortitude, for so *Rehoboam*, though forty years old, was but a childe. The next word rendered [*Little ones*] is by *Jerom* translated effeminate, and the word signifieth also childish and illuders. For, *Woe*, is it said, *to thee (O Land)* when thy King is a childe; the contrary to those before named are meant, such as like children are without understanding, and easily turned any way, and set their minds not upon things serious but vain, no not upon any heavy accident, as children play and laugh still. The wise amongst the Heathen accounted this the way to ruine. In *Portich taberna meritoria*, it was thus written in golden Letters,

*Roma vetus cum te veteres rexere Quirites,  
Nec bonus immunis, nec malus ullus eras.  
Defunctis patribus successit prava iuventus,  
Cujus consilio precipitata ruis.*

*Nichemachus Vepiscus*. *Dii avertant principes pueros, & patres patria dici impubes, quos ad consulatus dandos dulcia, circuli, & quaecunque puerilis voluptas invitet.* And such for imprudence, rashness and inconstancy were the Scribes and Pharisees, and the Zelots amongst the Jews, who brought *Jerusalem* to ruine, as *Josephus* sheweth more then the Roman power. By the effeminate ruling over them, or illuders, some will have the Romans meant, whom riches made of hardy, tender and luxurions, and *Titus* in particular, who delighted in *Sodometry*, as also *Trajan*, and who through Gods just judgement illuded the Jews, as they had mocked at our Lord.

Verf. 5.

*The people shall deal violently every one against another, &c.* Hebr. it is, *Man against*

against man, the young against the old, and the base against the honourable. In such confusion is a state, when ruining, and this was the state of the Jews, when being besieged in Jerusalem they were divided into three factions, one holding the Temple, another the Superiour, the third the Inferiour part of the City, fighting against and killing up one another. Calvin here notes well, because this is threatened after the taking away of wise and stayed Governours, that it is the greatest misery, which can befall a Nation, to be without a good Government, and therefore they are great enemies to the publick good that impugn this.

Calvin.

And a man shall lay hold upon his brother, saying, Thou hast apparel, be thou our Prince, and let this ruine be upon thee. Theodotion for ruine, hath infirmity, saith Jerom, and the Septuagint meat; the meaning is, to such poverty and want shall they be brought, that they shall desire to be subject to him, as their Prince, that hath but good apparel and food. They shall not choose him, that is wisest, or valiantest, or most noble, but that abounds most with provision. The sense then of these words, Let this our ruine be upon thy hand; is, Let our misery and want be sustained by thy aid Vatablus, Put thy hand to this our ruine to help against it. Hebr. Under thy hand, that is, to help it, as a Patient under the Physicians hand. Calvin here notes a most miserable condition of a Kingdom, when to be Prince over it is a thing thought not worth the having, yea by every great man refused, although with some force drawn to it, as is intimated in saying, Shall lay hold upon him. For all men are naturally ambitious of Principality, at the least, in any place there be some, but now in Judea there should be none, an argument that it should be brought very low. By their apparel, saith Musculus, Nobles were known, others going basely, but now such is the pride of the times, that a Nobleman and a peasant cannot by their apparel be known asunder. It is to be noted, that men desire to commit the Principality to one that is wealthy, that he may not need to pill and poll his subjects, or in judging gape after gain.

Verf.6.

Hieronym.

Vatabl.

Calvin.

Muscul.

Verf.7.

He shall swear in that day, saying, I will not be a Prince. Hebr. שׁוּב אֲנִי אֶחָד אֲנִי אֶחָד אֲנִי אֶחָד A Chyrurgeon or Physician, as Jerom renders it, rightly answering to the last words of verf.6. Let this ruine be under thy hand; that is, to be bound up and healed, as by a Chyrurgeon healing the wounded. Hereby then is intimated, that a Prince should binde up the breaches of the Kingdom, and heal the infirmities of all, wherefore the Greeks call a King ἀσκλητήρ, which comes of ἄσκα, signifying a medicine. And Alciatus makes an Anchor with a Dolphin round about it an emblem of a King, because as a Dolphin he should foresee tempests a coming, and providently hold the Ship of the Commonwealth as by an Anchor out of danger. The word translated swear, is by Vatablus noted to come of נָשָׂא to lift up, because a man in sweating lifts up his hand to God, as Abraham; it signifieth also to take, because he taketh Gods name into his mouth. And here be that denies to take upon him to be Prince, is set forth as denying it with an oath, that there might be no hope of bringing him to it. And this, saith Musculus, is the state of the world, when there is apparent danger in having the principality, but at other times, every one seeks it, and likewise touching Prelacy in the Church, when Bishops were most exposed to the danger of Martyrdom, and had little means, every one refused this dignity, but now hunt after it. There is not in my house bread or apparel, that is, not sufficient means of maintenance for a Prince; for this is requisite in one that is a Ruler, that he should be a man of Ability, that he may both be of the more credit, and not have need to oppress the Commonwealth by Bribes, but freely execute Justice and Judgement, as one that needs the gifts of none.

Vatabl.  
Gen.14.

Note.  
Muscul.

Certainly Jerusalem is come to ruine, and Judah fallen, because their tongue and studies are against the Lord to provoke the eyes of his glory. He speaks in the Preter tense of a thing to come, for the certainty thereof. For their tongues against God, this most probably was by their mocking at his judgements, Chas. 5.10,24. and plainly refusing to obey him speaking by his Prophets Jerem.44.

Verf.8.

They

*Hieronym.* They were so desperately wicked, that they set themselves against God, and studied how to provoke him. His eyes are spoken of, to shew their open sinning, even as it were before the Judges face, not being ashamed of any wickedness, although his glory had oft shewed it self unto them, yet they were nothing moved hereby to fear to sin thus against him. And that their open sinning is hereby meant, is shewed *vers. 9.* where they are said to sin with Sodom. *Jerom* applieth that of their tongues and studies against the Lord, to their crying out, *Crucifie him, We will have no King but Caesar.*

*Verf. 9.* And the proof of their countenance answereth to them, they shew their sin like Sodom, &c. That is, the impudency of their faces in other sins committing, is suitable to their speeches: for herein they are as the *Sodomites*, who were not ashamed to bid *Lot* to bring out the young men, that they might lie with them, as man with woman, which is an abomination. This may be taken as spoken in answer to them, if they should say, Why do we come to ruine? whereby doth it appear, that we deserve it? *Answ.* If it appeared not otherwise, yet the cause might be seen in their countenance, which shewed pride, stoutness, cruelty and effeminateness. For the countenance oft times discovereth mens wickedness, as wisdom makes the face to shine; so it is hard not to bewray wickedness by the countenance, as *Ovid* saith, and *Seneca*, *Vultus loquitur quodcumque negas*. So it is said of an holy Bishop sometime, that he saw in the faces of those that came to the Communion, who were wicked and who godly, for the faces of the one sort appeared to him red and deformed, the faces of the other fair and amiable. The word *מַרְבָּר* here used hath divers significations. 1. For an alienation or transformation of the countenance, whereby the wicked, as if they forgot themselves to be mortal men, carry themselves most arrogantly. 2. For feigning himself to be another, as the wicked shew one thing in their face, but are another in their heart. 3. In *Hithpael*, he hath made himself unknown, and *R. Jonah* saith, that the Arabick *Haccar*, signifieth hardness. And if it be thus taken, the meaning is, the hardness or brazenness of their faces testifie against. Otherwise their dissembling countenance or their proud and disdainful look.

*Verf. 10.* Say, it shall go well with the just, &c. That is, saith *Calvin*, resolve upon it in your hearts, that what calamities soever come for sin, yet good, as the word *צַדִּיק* signifieth, shall redound hence to the righteous. To work righteousness, as *Musculus* hath it, is hereby intimated to sow, and of this sowing, good fruit shall come in the end, as of doing evil, evil and destructive fruit, as is added *vers. 11.*

*Verf. 11.* *Hieronym.* *Sasbon.* *Septuagint.* *Verf. 12.* *Hieronym.* *Who to the Wicked, they shall be rewarded according to the Works of their hands.* And so saith *Jerom* the Jews were, when as they had delivered Jesus into the hands of the Romans, so they were at length by God delivered into their hands for their destruction, and by the Jews being a Noun singular he will have Christ understood, as if all men were exhorted to praise him, as doing a good thing in destroying the Jews for their enmity against him, and therefore rendereth it, *He shall eat, for they shall eat*, contrary to the Hebrew. This, saith *Sasbon* is spoken to the Reader of this Prophecie, it shall finally be well with every just person, but woe to the Wicked; whereby eternal damnation is commonly set forth, *Hebr.* Here is no more in the beginning of this sentence, but, Say to the just, *צַדִּיק* which may as well be rendered, that he is good, as that good shall be to him; but the common reading is to be preferred, as the next words added for explication shew. The *Septuagint* have a strange interpretation here, reading it *isru* for *imru*, bind, for say; and it is this, *Binde the just one, because he is unprofitable for us*, as if it were the saying of Jews conspiring against Christ.

*Little ones are oppressours of my people, and women reign over them, &c.* *Jerom* according to his manner, applies this to the Scribes and Pharisees, who exacted Tithes and first-fruits through their covetousness, and for profits sake rejected Christ. And he calls them women, because they were drawn also by pleasure,



pleasure, and so much regarded the favour of women, that they did in a manner rule in the Church. The same that before were called effeminate, saith *Sasbon*, are here called for more disgrace women. *Vatablus*, and *Calvin*, and *Musculus* understand it of their Princes, who were of little strength and power as women and children be, so that he speaks of it, as a wonderful judgement that they should be under such, whereas men naturally are so impatient of rule, if it be tyrannical and exacting, that they will not be brought under it, unlesse by force: but these grew to that stupidity like asses, that a childe or a woman might exact upon them, and they bare it, and this is the best \*. *My people, they that govern thee, deprave thee.* This is added, to shew by what means they that were of no more power then women, were exactors over them, viz. by seducing them, by getting such Authority in their hearts, that they thought their dictates Oracles, and any thing well done, which was done according to their direction. For when people do thus over-honour their Princes, being ready to obey their wils in any thing, they are a people depraved indeed, and so is the way of their paths, as here followeth, that is, the whole course of their lives. The word rendered, *They that govern thee*, is כְּשִׁירֶיךָ, They that blesse thee, and speak all good unto thee, and as if there were no fear of any evil to come, saying, *Peace, Peace.* these make thee secure in thy sins, till destruction comes suddenly upon thee. It may be applied either to their Elders, to follow whose Ordinances they were so addicted, accounting it the greatest piety and security to the state, or to their false Prophets, who countenanced these their doings, as from the Spirit of God, Heb. for the first words, *Hebr.* עֲשֵׂי נְשִׁירַי מִיְּדֵי מִשְׁכָּנִי *My people, his oppressours a little one*, the singular being joined with the plural to disparage them the more in that they were oppressed by such, as if all their wit and power were put together, they were but as one little one.

*Jehovah stands to contend, remaining to judge his people.*

*Jehovah shall come to judgement With the Elders, &c.* Having shewed both the internal cause of their punishments, viz. their sins, and the external, their unworthy Governors, now he cometh to threaten these Governours, who oppressed and seduced them, for so *Jerom* expounds [*With the Elders*] against the Elders, and this is by the following words, where he challengeth them for it, made plain, *Ye have destroyed my vineyard, &c. Vatablus, To come to judgement With the Elders*, is to come to judge them; so *Pf. 82.* he sets amongst them to judge them for their faults in judging. After the manner of a great man at variance with others, he will come and stand to see if these Princes have any thing to say for themselves, that a just judgement may be made betwixt him and them, as one not willing to carry it by his power, but that justice should prevail. *Sasbon* by Elders here rather understands *Abraham, Isaac, Moses, &c.* with whom God will come to judge the present wicked Generation. And coming to speak upon this, *Ye have destroyed my vineyard*, this, he saith, is the house of *Israel*, according to *Chap. 5.* But if so, as indeed it is, how can any other be meant, but their Princes, and Priests, and Elders, who by seducing them, and through exactions impoverishing them brought them to destruction: for it cannot certainly be spoken to the Commonalty, who were the persons destroyed; wherefore the persons destroying must be the wicked Elders, with whom he threatneth to come into judgement, as he before complained of them. Thus also *Calvin* and *Musculus*. The Princes were accused *Chap. 1. 23.* that they judged not the fatherless or the widow; now God speaking to that saith, that he stands to judge these his poor people by revenging their wrongs upon their Rulers, that none may think great men to have a license to sinne in their places any more then mean persons. They are challenged for destroying Gods vineyard, whereby both is intimated, how dear the Church of God is to him, and what a foul sin it is in Princes and Rulers over this vineyard, that should dresse and keep it, after the manner of beasts to eat it up and to wast it, *The spoil of the poor is found in your houses*; this is added for conviction; for when stoln

D

goods

*Vatabl.*  
*Calvin.*

\* See the same  
before, *verf. 4.*  
*Heb.* עֲשֵׂי נְשִׁירַי  
making erre.

*Verf. 13.*  
*Verf. 14.*

*Hieronym.*

*Adam Sasbon.*

*Calvin.*  
*Muscul.*

Musculus.

goods are found in the chiefs house, it is evidence enough against him: The Ruler counts that which he can get any way by reason of his place, his own: but God makes another reckoning, viz. That they be the goods of the wronged, for which the Judge shall answer. And such, saith *Musculus*, be the tithes, which are appointed to the poor in the houses of Bishops, Canons, and great secular men. This indeed is true of secular men, they taking of tithes cannot be excused of having the goods of the poor in their houses, but if by Bishops, Ministers feeding the flock of Christ be meant, and keeping Hospitality for the poor, the accusation is not true, sith the tithes were at the first given to the Levites as their inheritance, who ministred about the Temple, and the tithes spoken of to be alike communicated to the Levites and poor, were tithes every third year arising out of the nine parts, when the yearly tithe was paid, as I have shewed upon the place.

Verf. 15.

Vatablus.  
Muscul.

*Why do ye beat my people or bruise them, and grind the faces of the poor, &c.* Now the Lord is brought in as speaking in judgement, or contending with the Elders. The first is also rendred by *Vatablus*, *Asteritis*, Why do ye wear out my people? that is, by oppressions and exactions bringing them to poverty, what an audaciousnesse is this for you, that are set over the people for the good of every one, through your pride and covetousnesse to do them so much evil? They are said to grind the faces of the poor, who when they are brought into judgement are reviled and stricken upon the face both to their smart and ignominy, as was often used by the Jews, for so was *Michaiah* used, and *Jeremy*, and *Christ*, and *Paul*, and it is set forth by a Metaphor of grinding, because the cheeks suffered violence between both the hands; sometime being stricken with one, and sometime with another; and this is set forth as spoken by the Lord God of hosts for more authority and terrour to the greatest. *Vatablus* to expresse the exposition before-going, hath *Colaphis caditis*. But the faces of the poor are also ground by want, as *Amos* 8. 4. when they even perish hereby.

Verf. 16.

Hieronym.

*Also the Lord saith, because the daughters of Zion are proud, and walk with a stretched out neck, &c.* Having taxed the Princes and Elders, here, because he had spoken before of women reigning over them, and exacting upon them, he speaks against their pride and wantonnesse, saith *Jerom*, to maintain which the people were so greatly oppressed. And it is not only against the greatest, but all women labouring with the same vices. And this pride is shewed in the affected carriage of the head and body, and of the feet in going. He mentioneth also another exposition by daughters, understanding lesser Towns and Villages about *Zion*, as we sometime read of this City or that, and her daughters. And a third exposition Tropolog. by daughters understanding souls. But it is best to understand it properly of the women of *Zion*, for whose sake oft times such exactions to the impoverishing of many were made, that they might be the more profuse in cost about their bodies. In reproving them the Prophet, 1. Censures their inward pride, as the fountain of their proud gestures and ornaments, then by speaking against stretched out necks, he taxeth their outward pride; for to have a submisse look argueth humility, and a lofty look pride, which is intollerable in man, but much more in a woman, being the more infirm both in body and minde, and the first in transgressing. Wandering eyes here also next spoken against, argue immodesty and insolency, for the Matron-like carriage of the eye is a stayednesse. But much more do they offend, that paint their eye-lids and faces, such pride is most intollerable, it being an attempt to amend the work of God. *Walking about* is also levity in women, and is spoken against by *Paul*, and they are bidden to keep the house, according to which the Ancients made *Venus* with the shell of a snail, to intimate that a woman should alwayes have her house over her head, and look to the affairs thereof. The tinkling with her feet here also taxed, is understood by some of her affected gait after the manner of dancers, by others of costly ribbons with bells tied at her feet, which made a little tinkling noise as she went, but all devised

to

to set forth her pride; and if these things be taxed in women, much more in men, as arguing effeminatenesse so curiously to deck and set forth themselves, because it is more tolerable in a woman, in whom attiring the body to make her shew the more amiable, renders her the more acceptable to her husband, whom she ought to please.

Therefore the Lord will make bald the top of the daughters of Zion, &c. As pride begins at the head, saith *Musculus*, so doth the judgement threatned for it, the hair, which is the greatest ornament to a woman, being taken away by some scab or scurviness, they being forced to pluck it off. Whereas it is added, that he would also discover their shameful parts, he understandeth it as accomplished, when by the Caldees they were stript and driven after the manner of beasts into *Babylon*. *Jerom* for the last words hath, *The Lord will make naked their hair; and ignominy shall be for ornament*. The Hebrew is, He will lay open their nakedness, for the word *גל* signifieth nakedness, and so though it may set forth any naked part of the body, yet more properly the secrets, of the discovering of which women are most ashamed, as being taught by nature to hide them. The meaning is, that whereas in their pride they multiplied their bodily ornaments unreasonably, not being content some of them with their own hair, now they should both be stript of garments and hair both, and be put into a most shameful and miserable condition.

In that day the Lord shall take away the ornament of the rattlers, the cauls and half moons. Hieron. The ornament of the shoes. But a word coming from the same Root is used here, and ver. 16. expounded tinkling or rattling; and *Vatablus* saith, That the Spanish women did wear bells about their heels when they danced.

Their olfactories, bracelets and miters; That is, something hung about their necks, having sweets inclosed therein, and their tires were vails covering head and face all but their eyes. The rest of their implements, not to speak of them in particular, because I finde nothing but conjectures about divers of them; the reason why this enumeration is made, is to shew proud and light womens vanity in their dresles, unto which must go so many things all over the body from top to toe, and how much God is provoked hereby, that all such as have any modesty or fear of God in them, may eschew this superfluity, as a means to bring them to the want of all things, and be content with fewer ornaments, as becometh the humble professing the truth.

And there shall be for a sweet savour a stinke, for grinding tearing, &c. That is, wherein any excesse hath been used, and pride shewed, a contrary punishment; so much doth God abhorre the curious, excessive and proud use of all bodily things, that we may be sober herein. And for stinking it is noted by *Ammianus Marcellinus*, lib. 2. That they were very irksome to the Emperour *Marcus* for the stink that came from them, whereupon he calls them *Fetentes Judaeos*; and this *Fortunatus* saith, is washed away by holy Baptisme.

Thy men fall by the sword, &c. Here again he returns to the destruction of those in whom their strength lay; their valiant men, so that the City *Jerusalem* which he brings in by a *Prosopopeia*, shall lie upon the ground, and her gates mourn, because there should be nothing but misery, and matter of grief, and sorrow for her desolation.

CHAP. IV.

IN that day seven women shall lay hold upon one man, &c. The number seven, saith *Jerom*, and sometime ten, were familiar amongst the Hebrews, because of the Sabbath of the seventh day, and the ten Commandments. But by seven is not alwayes meant precisely the number of seven, but many, so likewise by ten, as when *Zechary* saith, *Ten men shall lay hold upon the skirt of a Jew, saying,*

Verf. 17.  
*Musculus.*

*Hieronym.*

Verf. 18.  
*Vatablus.*

Verf. 19.  
*Vatabl.*

Verf. 24.

*Abluitur Judaeis  
odor baptismate  
divo.*

Verf. 25.

Verf. 26.

Verf. 1.  
*Hieronym.*



<p><i>Musculus.</i></p> <p>The Allegory.</p>	<p>saying, <i>We will go with thee.</i> For the present place, such a destruction being made in <i>Jerusalem</i>, as hath been formerly prophesied of, he sheweth here, that many women shall be forced to follow one man, pleading only for the benefit of marriage with him, for the encrease of posterity, it being then counted a great reproach for a woman to be barren. And this sheweth, saith <i>Muscul.</i> how few men should be left by the sword of the enemy, whereas there should not be above one for seven women, &amp; women for fear of wanting husbands should lay aside womanlike modesty so far, as to offer themselves to men, and whereas the man commonly should provide for the woman food and raiment, to offer to provide these for themselves. <i>Basil</i> allegorically by seven women laying hold upon one man, understands the Jews living after their own laws, but laying hold upon Christ to be delivered from the reproach of spiritual barrenness, and other Allegories there be of <i>Jerom</i> and <i>Cyris</i>, which are as little or lesse pertinent. For the womans being called by the name of her husband, that hath been so ever since the Creation, for the woman is called <i>Ishah</i>, from her husband <i>Ish</i>, for as <i>Ishah</i> signifieth a woman, so <i>Ish</i> the man, although <i>Adam</i> called his wives name in another respect <i>Evah</i>, viz. because she was the mother of all men. And the Hebrews and Romans also called the wives by their husbands names, as <i>Mary of Cleophas</i>, <i>Mary of James</i>, <i>Cornelia</i>, <i>Tullia</i>, <i>Caia</i>, &amp;c.</p>
<p>Verf. 2.</p>	<p><i>In that day the branch of the Lord shall be to beauty and glory, and the fruit of the Land to excellency.</i></p>
<p><i>Muscul.</i></p>	<p><i>In that day</i> ] saith <i>Musculus</i>, in those dayes, whereby is not meant strictly the time of the destruction before prophesied of, for what glory could there be then? but in a time that should follow after this, viz. at their return out of Captivity. But by the <i>Branch</i>, saith <i>Calvin</i>, some understand Christ, because he is set forth by this name, <i>Zech. 6. 12.</i> yet to him that shall more accurately look into this place it will appear, that not that branch, but a stock of people delivered and flourishing again is meant, because at the end of this verse it is expressed, of whom this is spoken, viz. the delivered of <i>Israel</i>, and</p>
<p><i>Calvin.</i></p>	<p>verf. 3. <i>Those that are left in Zion</i>; Thus <i>Calvin</i>, who also laboureth to prove, that by the branch may be understood blessings temporal and spiritual, wherewith that people should be blessed, who had been before made so miserable. But <i>Jerom</i> by the Branch understands the branch of Christianity springing up in the time of the Gospel, and the glory here spoken of, shall then be not to all, but to a remnant of <i>Israel</i> which shall be saved, of which remnant the Prophet spake before <i>Chap. 1. 9.</i> that is, the Apostles and such as were converted by them, whose names were written in the book of life; suitable to which is the speech of Christ to his Disciples, <i>Rejoyce, that your names are written in Heaven.</i> Verf. 3. <i>When the Lord shall wash away the filthiness of the daughters of Sion, and the blood of Jerusalem.</i> that is, when they shall come to be baptized for the remission of sins, and in saying [<i>blood</i>] he alludeth to that <i>Chap. 1.</i> <i>Your hands are full of blood</i>; and points at their crying out, <i>His blood be upon us and our children</i>; they that turned being also cleansed herefrom. And according to this the Fathers generally expound it; and <i>Tremellius</i> also, alledging <i>Isa. 1. 1.</i> and <i>Jer. 23. 33.</i> where Christ is also called the branch, neither is any other elsewhere set forth by this name. And most aptly is Christ thus called, who sprung up in <i>Israel</i> to the great illustration of that people, when they were wasted with many miseries and brought most low, so that they had no Ruler of their own, but were under strangers, the Romans and <i>Herod</i>, even as a tree cut down to the stump, but he then coming was as a Branch springing forth, to glory and honour, when he wrought so many miracles, that made him famous in all parts, <i>And the fruit of the earth to excellency and ornament to the deliverance of Israel.</i> The Son, who was before called the Branch of the Lord, is now called the fruit of the earth, because he took flesh, and so was born upon earth; and he is said to be an ornament to the deliverance, that is, the delivered, the abstract being put for the contrate, and by the delivered are meant such</p>
<p><i>Hieronym.</i></p>	<p>Verf. 4.</p>
<p><i>Tremel.</i></p>	<p>25</p>

as are saved of the Church consisting both of Jews and Gentiles, which is Gods *Israel*.

And it shall be that the remnant in Zion, and in Jerusalem shall be called holy, &c. That is, every one, who shall be delivered from the sword, and infidelity by turning to the true faith, that is, every true Christian shall be holy, even every one, that is written to life in Jerusalem; here it is alluded to the writing of mens names in a book of Genealogies, for here they searched in the time of Nehemiah and Ezra, to finde who were true *Israelites*: but by Jerusalem here is meant the heavenly Jerusalem, where who so is written shall live for ever, but others not, and this is the book of Predestination, wherein no man knows who is written, but God only, till he be truly converted, for then he hath a white stone given him, and a new name written in it, which no man knoweth, but he that hath it.

In the spirit of judgement, and of fire. In this verse are the means, whereby they shall be sanctified and made holy, that are by Christ delivered, viz. They shall be washed by Baptism, and unto water fire shall be added, as was done in the day of Pentecost, and thus every one that is truly baptized is baptized with water and the holy Ghost. Others that understand all this of the Jews returning from Captivity, say, that the Prophet having spoken figuratively of them, *vers. 2.* under the name of a Branch, and the fruit of the earth now speaks of the same plainly, they shall be called holy, not that every one of them shall be such, but so many as be elect, who are the invisible part of the Church mingled here with the impure. For the reason yielded *vers. 4.* He will wash away the filthinesse, &c. They understand this of his destroying the wicked by his former judgements, who were as filthiness and bloud amongst them, but being taken away the remnant was pure and holy. Whence Calvin noteth, That judgements executed upon the Church in the most rigorous manner, do not, as is commonly thought, make against the welfare thereof, but for it, because although the people be reduced to fewer, yet they are more worth now then all the great multitude before, because holy.

And the Lord shall create upon all the habitation of mount Zion a cloud by day, and in the night the brightness of flaming fire, &c. Hebr. *A cloud and smoke*, יָבֵל as also Tremellius renders it, and Jerom: but Marlorat, *Darknesse*. And it is a Prophecie, saith Jerom, of renewing the like favours to the Church under the Gospel to those of old in the wilderness, the meaning being, that they should be sheltered from trouble both in adversity and prosperity. Wherefore smoke here doth not set forth the darkness of ignorance or error, but glory, as the house of God is sometime said to have been filled with smoke; and Joel prophesying of the coming down of the holy Ghost, saith, bloud and fire, and the vapour of smoke. Tremellius, upon every Tabernacle, that is, every Congregation of the faithfull shall be a cloud, that is, direction in the right way, and upon all the glory protection, ora covering, wherein it is alluded to the Tabernacle, over the glorious things whereof there was a covering, because also *vers. 2.* it is said, The Branch of the Lord shall be to glory, the Congregation is here set forth by the name of glory for the excellency thereof. The cloud and smoaky darkness, intimating the flame ready to break out, and the flame were both for direction to the *Israelites* going through the wilderness to Canaan, wherefore hereby is set forth, that the faithfull under the Gospel should have the direction of Gods Spirit through the wilderness of this world to the heavenly Canaan. And because the cloud cooled and defended them from the heat of the Sun, but yet was occasion of some darkness, their light not being so bright, and the flame of fire enlightened them against the darkness of the night: in speaking hereof the Prophet sheweth both the protection of God, that should continually be over his Church, and the mixture of adversity with prosperity for the greater good thereof. For light in the night setteth forth comfort to mitigate the darkness of calamity, and a cloud in the day, affliction whereby God tempereth the prosperity of his Saints, lest they being taken

Vers. 3.

Revel. 2. 17.

Vers. 4.

Calvin.

Vers. 5.

Hieronym.  
Exod. 13. 21.

Tremel.

herewith should wax proud, wherefore God in the day of prosperity protecteth his with a cloud of affliction, and in the night of affliction visits them with the fire of divine oblectation, for overmuch prosperity hurteth as much as overmuch adversity, *For upon all the glory shall be protection.* Here it is alluded to the Ark, which was the glory of Israel, and because the Ark figured out the Church under the Gospel, it is meant that every Church shall be under Gods protection, and special providence, as the Ark and Tabernacle then was, when the cloud was over it.

Vers. 6.

Ambros.

Hieronym.

Cyril.

*Omnia in nobis  
Christus, si à  
vulnere curari  
desideras medi-  
cus est si mortem  
times, vita est,  
&c.*

*And the tabernacle shall be as shadow in the day from the heat, and a receptacle and hiding place from the floods and rain.* That is, the same protection shall be as the cloud to shadow the Church from the heat of persecution of bloody enemies, and a receptacle, &c. that is security to the faithfull against the floods of temptations either by danger or suggestions, see *Psal. 27. 5. Psal. 31. 21.* for Gods protecting of his. This benefit which cometh from Christ to the faithfull, is further amplified by Ambrose, saying, *If thou hast need of cure, he is a Physician, if thou fearest death, he is life, if thou sleepest darkness, he is light, if thou desirest heaven, he is the Way, if meal, he is nourishment.*

## CHAP. V.

Vers. 1.

Hieronym.

**I** Will sing unto my Beloved a Song of my Beloved concerning his vineyard. Jerom, *Canticum patruelis mei*, and expounding it, he saith, The Prophet calleth Christ *Patruelis*, because he was of the same Countrey with him, yet in expounding it, he saith, that this is made to Christ by the name of his Beloved, as is the title of *Psal. 45.* and according to which God saith of him, *This is my beloved Son.* And the word *יָדָד* here used signifieth either *patruelis* or *dilectus*. What this vineyard is *vers. 7.* sheweth, viz. the house of Israel. Wherefore Jerom will have that of Christs weeping over Jerusalem, and the Parable of the Vineyard planted, and let out to Husbandmen the same with this. *In an horn, the son of oil, Septuagint*, in a fruitfull place; and so Tremellius respecting rather the sense, then the Hebrew words. The Land of Canaan is hereby meant, called an Horn for the strength thereof, and the son of Oil for the fruitfulness even from the river of Egypt, saith Jerom, to Euphrates, and in the latitude of it to the Mountain Taurus: And he saith, the Hebrews expound it, in an Horn, that is, a strong place and lofty, *the son of Oil*, needing the mercy of God, and sustained by his help, or yielding the clear light of the knowledge of God to all Nations. Pagnin turneth, *in an Horn*, in an Hill, in the Syriack, in a corner of the Earth, because that Land was in fashion like an Horn, understand a strong Kingdom, for such had the Kingdom of Judah been. The son of Oil, especially because fruitfull in Hebrai. Olive trees, and in regard of the King and Priest there anointed with oil, being therefore called two Olives, *Zech. 4.* but above all was Christ herein pointed at, before whose Birth a little Oil flowed out in Rome an whole day together, *Euseb. Chron. Orosii l. 6. c. 10.* This is, according to Jerom, the beginning of a second Vision, according to Tremellius this Chapter contains the summe of two Sermons going before, and it is set forth by way of Song after the manner of Moses, *Dent. 32.* One, because the word *Patruelis* signifying uncle, is here used, will have Amisab Isaiahs fathers brother meant. But to passe this over as a conceit; the same word, which signifieth Uncle, and Beloved, or Friend, is used, because both come of one roor, and he would set forth one most dear, as a most near Kinsman, which is Christ, and he calleth this his Song, because he in Parables sets forth Judaea, as a Vineyard planted and fenced, and let out to Husbandmen.

Tremel.

Matth. 21. 33.

Vers. 2.

Jer. 2. 21.

Hieronym.

*Which he fenced about, and gathered out the stones, and planted it with most fruitfull Vines, &c.* Hieron. *He planted it with Sorech*, that is a kinde of most fruitful Vine that never ceaseth bearing, but Symmachus alone not so fitly, renders



ders it *vineam electam*, fencing it with a ward of Angels, and gathering out Idols, or whatsoever might hinder Gods worship, set forth by stones. And he built a tower therein and a wine-press, that is, a Temple and an Altar, which received the Sacrifices brought out of all Israel, as the wine-press grapes. For wilde grapes, *Aquila* hath *Pessimos fructus*. The *Septuagint* Thorns, either where-with they crowned Christ, or the thorns of worldly cares, but the first is to be preferred, see the like *Psal.* 80.9. *Theophilus* and *Euthymius*, by the hedge understand the Law, whereby the people should have been kept within compasse. But *Origen* saith, The custody of God was the hedge, the Tower the Temple, the Wine-press the place of drink-offerings, so *Zech.* 2. *I will be a wall of fire round about her*, saith the Lord. Touching wilde grapes, they were so sour, that they could not be eaten, because they never come to full ripenes, whereas the grapes of a Vine planted are sweet, the meaning is, The Lord looked for godly living and good works, but ungodliness and evil came forth in the old Jewish Synagogue, before their destruction.

Now therefore (so) inhabitants of Jerusalem, and men of Judah, judge, &c. The case being so plain that any man must needs condemn such a Church and people, the Lord puts it to them whom he accuseth, to judge, that out of their own mouths sentence coming against themselves they might be the more ashamed; so *Nathan* dealt by *David*, and *Jesus* by the wicked Jews. And he speaks in the singular number, as who would refuse no one of them to judge in this matter, it was so plain.

What was more to be done to my vine, which I have not done, &c. Even as a carefull vine-planter can do no more, but plant in the best ground, the best kinde of Vine, gather out the stones and fence it well, and build a Tower from whence thieves coming to rob the Vineyard might be espied and prevented, so have I done, and yet for sweet grapes I finde four grapes, which use to grow in the fields without any cost. Nothing therefore can be alledged, as an error in me, unlesse that I have long waited for fruit; so *Jerom.* But this makes more for your condemnation, because ye cannot deny, but that you have had time enough given you, as to a Vine time must be given to bring forth grapes to maturity. *Calvin* mentions this, as an expostulation of God with himself for waiting so long for fruit, and in the end to be frustrated, as a man is angry with himself, as having done simply in the like case, knowing the ill condition of a ground, to strive with it, and to bestow great cost upon it, in the end looking for fruit and being deceived, because he knew the bad condition of it before. But he prefers this as more genuine; What fault can be found in me after all this done and so long expectation, *Saubont* takes it as an irony, unlesse I have faulted in this, that I have waited, which no wise man will affirm. If it be objected, God can make mens hearts anew. *Answ.* Whatsoever he can do, although he doth it not, yet it cannot be objected as a fault unto him, for if he doth all, which he ought to do, it sufficeth, as providing for the evident preaching of the Word, and the enlightening of the Understanding: for now he that brings not forth good fruit shall be condemned, not through any default in God, but only in himself; yet this satisfieth not, unlesse it be yielded, that man by vertue of the light shining to his heart hath his will, which was bound up before loosed; so that now he can will the good, which also is indeed implied *Ezek.* 18. and *Matth.* 23.23. And so the fault is in rebellious man, sith that although by nature, and of himself he be not able to will the good, yet when he hears outwardly, and the Spirit moveth his heart inwardly, he becomes able, and now because he will not bring forth better fruit, he is justly condemned. If it be said, But many hear not, amongst whom the Gospel cometh not. I answer, they that are under the Law shall be judged by the Law, but they without Law without it, for the evils which they have done against the light of nature; For this is the condemnation of the world, that light is come into it, but men love darkness: And to him that knoweth to do well, and doth it not, it is sin; And if I had not come amongst them, they had not had sinne,

*Theoph.*  
*Euthym.*  
*Origen.* in *Joh.*  
*Hom.* 19.

*Verf.* 3.

*2 Sam.* 12.  
*Mat.* 21.40.

*Verf.* 4.

*Hieron.*

*Calvin.*

*Rom.* 2.

*Joh.* 3.  
*Jam.* 4.  
*Joh.* 15.22.

- but now they have no cloak for it; for this were not true, if when the Gospel is preached it were not a sufficient means to enlighten and encline the will, though naturally averse, in whomsoever, however few be inclined by it.
- And now I will shew you, what I will do, &c.* God is so gracious and unwilling that any of his people should perish, that he shews them before by his Prophets, what evils he will bring upon them being wicked, *I will take away thy hedge, and break down thy wall*, that is, the hedge and wall of my protection, whereby thy enemies have hitherto been kept from making a prey of thee, and treading thee under their feet by contempt. *Jerom* by hedge understands the guard of Angels, according to *Psal. 34.* and some by wall, good men, for *murus magnus vir bonus est*, A good man is a great wall, according to the Proverb. So the great brazen gate of the Temple a little before the destruction of *Jerusalem* opened of it self, and a voice of Angels was heard, saying, *Migremus hinc*, Let us go hence: So that this Prophecy was fulfilled, when the Romans destroyed it.
- It shall not be pruned nor digged, and I will command the clouds not to rain upon it, &c.* Here the taking away of all good means of grace to bring forth good fruit is threatened, as lesser chastisements and afflictions, which are as digging and pruning, the end whereof is to keep Gods Commandments, as *David* saith, *Before I was afflicted, I went astray, but now I keep thy Commandments*: and a with-holding of the influence of Heaven whereby famines come, as in the dayes of *Ahab*. And this, as *Jerom* saith, was not done, as some expound it, at the *Babylonish Captivity*, for *Jeremiah* was still amongst them, and afterwards *Haggai* and *Zechary*, but when the Apostle being rejected by the Jews, said, *Henceforth we turn to the Gentiles*. For the Prophets and Apostles are the clouds here meant, for which it is said, *Paul planteth and Apollo watereth*; and *Isa. 60.* *Who are these that flee as the clouds?* Thus being destitute of means they should henceforth bring briars and thorns of evil works, to aggravate more their condemnation, as the ground accursed, the end whereof is to be burnt with fire.
- Certainly the Vineyard of the Lord of hosts is the house of Israel, &c.* Here the Parable is explained both for the meaning of the vineyard, and also for the meaning of the sweet and sower Grapes. Neither is it proper to *Israel* and *Judah* only, but common to us *Joh. 15.* *Rom. 11.* who shall likewise be judged for our evil fruits, by clamour or crying here spoken of is meant the crying of the oppressed by unjust dealing, or the crying out of unjust Judges against the innocent, as thieves and robbers upon the way against the traveller, as Christ was cried out against, *Crucifixe him*. So *Jerom* and *Cyril*. Or lastly, the crying out of any sin, which particularly is said to cry, as murder, *Gen. 4.* Sodomety, *Gen. 18.* Oppressing of the widow and fatherless, *Exod. 22.* and detaining the labourers wages, *Jam. 5. 4.* Heb. *Elegans est Paronomasia Expectavi וַיִּשְׁמַע & ecce וַיִּשְׁמַע & וַיִּשְׁמַע ecce וַיִּשְׁמַע*.
- Wo to them, that joyn house to house, and field to field, &c.* Here the Prophet enlargeth himself, taxing not only Judges, but all rich men who are unsatiable in their desires by right and wrong to get into their possession all the Lands and Houses about them. But he is not to be understood, as condemning merely the possessing of many grounds and houses about them, but their covetous desires which are never satisfied with that which is enough, in regard whereof they care not what becomes of others, being by covetousness transported to that, which if they could attain to, they could have no comfort in it, sith the rich cannot live without the poor, and man being a sociable creature, if he should have no neighbours inhabiting near him, could have little comfort of all his possessions. And in denouncing this woe he taxeth also unjust dealing and oppression to the devouring of other mens estates. A desire, saith *Jerom*, to have more houses and grounds, then he knoweth how to use, for ostentation, when others are harbourless, and want grounds to husband for their sustenance, is here cried out against. *Would ye dwell alone in the midst of the Earth? that is, would ye*

ye be all like Kings, ye rich men having all the Land in subjection to you, as they have. As proud *Nero* turned a great part of the City of *Rome* into an house for himself. Against such ambition and covetousness *Ambrose* inveighing, saith, The Gentiles have called the Judge of hell *Ditum*, because it shall be *sedes divitum*, the seat of the rich, who when they most abound are in greatest want, because they think all things which others possess.

*These things are in mine ears, if many and fair houses be not without inhabitants.* For their insatiable covetousness, here desolation is threatned to their houses made so great and fair by their rapine, which was fulfilled, when they were partly cut off by the sword of the Caldeans, and partly carried away Captive. And he begins, *These things are in the ears of the Lord of hosts* That is, the cries of the poor before spoken of for the manifold oppressions of the rich, he the Judge takes notice of them, and will be avenged upon such great and mighty men. The speech is *Ecliptical*, part being kept in by an *Apophegsis*, and it is an oath for further confirmation and terrour, being to be supplied with these or the like words, *Let me not live. Sabons, Have not me for your God.* And the like happens commonly to great rich mens houses, upon the building whereof no cost hath been spared, being within a few years left for Cadows and Jackdaws to dwell in; and so shall it be shortly, saith *Musculus*, with sumptuous Monasteries, to shew the vanity of the founders thereof.

*And ten acres shall make one bath of wine, and the seed of a chore an Ephah.* A bath was seventy two Sextaries, that is fifty four quarts, a poor encrease of so much ground; A chore was a measure of twelve bushels, an Ephah according to some, a Bushel and a Peck; so *Budens*; but some others say, *Medimnum Atticum*, a Bushel wanting a pottle. However it was not above the tenth part of the seed sown. Here then great barrenness is also threatned, wherewith they should be punished for their ambition & covetousness, they should sow much and reap little, as *Hag. 1.6.* for what greater famine, then when the tenth part of the seed sown, and that upon a fruitful ground, is scarce reaped? The vulgar Latine hath it *Lagunculum unum vini*, which *Sabons* saith, was but equal in wet things to an Ephah in dry, but *Hebr.* it is  $\text{לֶבֶת}$  and for a chore, it hath thirty measures, and for an Ephah three measures, wherein *Jerom* confesseth, that he followeth the *Septuagint*, whereas *Hebr.* it is a bath and a chore, but yet whereas my Author makes a bath and Ephah so much different, as fifty four quarts and fourty quarts, he saith, they were both equal, alledging *Ezekiel*, who puts them together, a just Ephah, and a just bath.

*Woe to them that rise in the morning to follow drunkenness.* The Prophet having spoken of a vine doth here rebuke the vine-dressers, who when they should attend upon this work, give themselves wholly to riot and pleasure, from morning to night, for thus, saith *Jerom*, do many Princes: for which the viol also and harp are spoken of *vers. 12.* And he applieth this to such, as passe their time in pleasure from the morning of their youth to the night of their old-age. Rising in the morning to drink argueth the greatest intention to this sin, and continuing till night, such as are given over to do things tedious even to nature, being carried on by an evil custom; and they are said to continue at it till the wine inflames them, that is, makes them more dry and thirsty, so that the more they drink the more they desire it. The word rendred *Drunkennesse*, is *Sichar* signifying wine or strong drink, or any liquour causing drunkenness.

*And the Lute and the Harp, &c. are in their feasts.* That is, to make them the more mad upon pleasure, they use all manner of musick. But they consider not Gods work; that is, why man the work of Gods hands was made, viz. to labour in some honest calling, and to glorifie God, for they contrariwise like brute beasts are without this consideration. Some understand a double work, viz. of Creation and Redemption, neither of which drunkards consider, to praise him; and to love and fear him, as men ought to do. For did they but consider,

*Ambros. de Nabob & bab, c. 6. § 12.*

Verf. 9.

Cubin.

Muscul.

Verf. 10.

*Adam Sabons.*

*Hieronym.*

Verf. 11.

*Hieronym.*

Verf. 12.

Cubin.

Muscul.

*Sabons.*



consider, how God provideth meat and drink for all, and that when we eat we are therefore bound to bless God, as *Dem. 8.10.* they would not be so brutish, or if they considered the sufferings of Christ for our Redemption from sinne, they would not so ungratefully sit quaffing wine and strong drink, when he tasted gall and vinegar for us, or exceed so in their mirth. Any of these wayes it may be understood, but chiefly of the worke of Judgement, which God was about to work amongst them for sinne, of which it is spoken, *vers. 19.*

Vers. 13.

Hieronym.

Amos 8.

*Therefore is my people gone into Captivity, because without Knowledge, &c.* That is; so stupified by gluttony and excess, that they know not him, who feeds them to serve him, but serve their own bellies. The Captivity and famine here threatned, is spoken of as past for the certainty thereof, but as *Jerom* saith was fulfilled in the time of *Titus* and *Vespasian*, since which the Jews have also suffered another famine, *viz.* of hearing the word. And it is said, *Their Nobles die with famine*, to aggravate the judgement, and that it might be the more remarkable. For these were they that are before complained of *v. 12.* to have used such excess, but now they are in want enough, and so shall all intemperate and voluptuous brutish people be one day.

Geb, vallie.

Jer. 7. 32.

Ambros.

*Therefore hell hath enlarged itself.* The word *גֵּהֶנְזֵי* signifying hell or grave is here used, and she is said to have enlarged her soul by a *Prosopopeia*, by the soul her mouth being meant, the wide opening whereof is from the enlargement of the soul. But the grave is here commonly understood, and more particularly *Tophet*, otherwise called *Gebenna*, hell, which was the valley of the son of *Hinnom*, wherein they sacrificed their children to *Molech*; and therefore are threatned that it should be turned into a great burying place of an huge multitude of dead bodies, that should fall by the sword and famine for their sins. But here, as *Ambrose* noteth, *Per legem talionis*, they who like greedy beasts had devoured the substance of the poor, and of whose gluttony and drunkenness devouring excessively the best meats and drinks, there had been no end, are threatned, that they shall be devoured by the grave both of the greater and meaner sort. That if otherwise they would not be moved to repentance, yet for fear of so great a destruction to come upon the whole Nation they might.

Vers. 15.

*And the mean man shall be bowed down, and the great man humbled, &c.* For *homo* and *vir*, the words here used are to be understood, as hath been shewed *Chap. 29. 17.* where the words both of this, and *vers. 16.* have been already expounded.

Vers. 17.

*And the Lambs shall be fed after their manner, &c.* These words are otherwise read by the *Septuagint*, *their torn ones shall be eaten as Bulls, and the Lambs which are taken shall eat their desert places.* But the Hebrew is, as hath been said, only the words following in this verse are diversly rendred by some, *Gladii medullata ruminantia devorabunt*; *The swords shall devour the fat chewing the cud*, because the word *רָכַס* here used signifieth Swords as well as desert places, and *רָכַס* Ruminatours as well as Strangers. By others, *The desolate places of the fat strangers shall eat.* And this is to be preferred, and so by the Lambs the poor are to be understood, to such as remained of whom after the destruction before spoken of, it is here promised, that they should live plentifully of the possessions of the rich, who had oppressed them formerly, being now either destroyed or carried into Captivity, and the *Caldeans* meant by strangers should enjoy the best things of the Land, as indeed the sacred History sheweth that it came to passe. For there were left of the poor for vine-dressers and tillers of the Land, of whom the *Caldeans*, *Their Landlords took rent.* Some turning this to an Allegory, by lambs and strangers understand the Gentiles converted to the faith; it is here prophesied, That they shall be fed after the manner of the Jews in former times with the Word and Sacraments, which is the fat of their desolations, and this was fulfilled in the time of *Titus* and *Vespasian*. For the exposition of the *Septuagint*, *Jerom* saith, he knows not why they render

2 King. 25.

The Allegory.

der it so, unless by Bals, to set forth the fat Bals of *Babylon*, that is, the mighty men of *Judea*; and their destruction by the enemy, the poor as lambs after the subduing of the Countrey being let go to occupy the ground, and to feed upon the fruits thereof. For strangers devouring the best things of the Land; see before *Chap. 1. 7.* *Calvin* by lambs and strangers understandeth the same, viz. the poor faithfull, who were put from their possessions; whilst unconscionable rich men oppressed them, and now these being cut off and carried away, returned again unto them as very strangers; and these possessions are called either desolate places of the fat, that is, of rich oppressours, who incroached upon so much Land, that they could not tell how to use it all, so that much of it lay desolate, or fat desolate places for the fruitfulness of that Countrey. And so here is a consolation for such as feared God, against the danger of being all pell mell destroyed in that common judgement. For though the wicked being as Goats should perish, yet the faithfull as Lambs should be distinguished from them, and in the end reap benefit by this common calamity. *Musculus* mentioneth another Exposition of Lambs properly understood here, but rejects it, because God propounds not consolation for beasts, but men.

*Hieronym.*

*Calvin.*

*Muscul.*

*Verf. 18.*

*Calvin.*

*Musculus.*

*Hieronym.*

*Cyril.*

*Greg. Mor. 33.*

*cap. 12.*

*Exod. 34. 6.*

*Aug. confes. 18.*

*c. 5.*

*Suspirabam li-*

*gatus non ferro*

*alicui, sed mea*

*ferrea voluntate.*

*Velle meum re-*

*nebat inimicus,*

*et inde catenam*

*mibi fecerat et*

*me constrinxerat*

and

*Woe to them that draw iniquity with cords of vanity, &c.* Cords or ropes here, saith *Calvin*, serve to set forth any means, whereby the wicked sooth up themselves in their sins, and so go on in them without end, either because they think God sees them not, or to excuse them, as little, or proceeding from their nature, and therefore to be born with; or because they condemn Gods judgements, thinking that they shall never come: but because all this is vain, he calls them cords of vanity. *Musculus* by cart-ropes understands such sins, as they strengthened themselves in by unjust Laws, of which *ch. 10. 1.* Of sins called ropes or cords, see also *Pro. 5. 22.* *Jerom* likens these cords to those small threds, wherewith the Spider weaves her web, working it about her self till that she is all over inclosed herewith, but in vain. *Funiculi*, or cords, or cart-ropes may the sins of the wicked be well called, because as a rope consisteth of many small threds woven together, and so is drawn to a great length, and is strong and not to be broken, so sins being multiplied, and some woven into others, and long lived in, are long and strong enough to binde the sinner so that he cannot break them: but as Horses or Oxen yoked, and by ropes fastened to a loaden Cart, though at the first unwillingly, yet being used to it, they draw willingly, so the wicked draw willingly the heavy load of sin, being to sin accustomed untill that coming to the bottomless pit their load puls them down into it never to get out again. But the words rendred cart-ropes do properly signifie thicknesse, or wood of a cart, and sin as the wood of a Cart, that is, a cart filled or thickned with a great weight of wood, for which the word signifying thicknesse is put in the plural number *מִצָּדִים*: Here by iniquity and sinne, *Cyril* understands the punishments of sin, which the wicked draw upon themselves, and indeed both may be understood, 1. Sin, which is heavy, but that by being accustomed to it, the sinner feels it not, for so it is set forth, *Matth. 11. 28.* *Heb. 12. 1.* *Zech. 5. 7.* *Psalm. 38. 5.* At the first the conscience is against it, but having yielded and often done it, the sense of the weight goeth away, except the conscience by some means being awakened, it becomes again intollerably heavy, as in those that despair: and sin is drawn as with a rope, when either it being committed, more sins are added, as thred to thred in a cord, 1. Denying. 2. Refusing correction. 3. Apostatizing to a false religion to avoid it: Or to make way unto it, as to adultery, 1. Curiosity in apparel. 2. Wanton dalliance. 3. Wastefull expences are premised; or it is drawn into a great length like a rope by continuance in it. For the punishment of sin, that is certainly most heavy, as being the wrath of God, and necessarily is drawn by sin, as a cart by a rope, sith he will be avenged upon the wicked, although he be most mercifull. Of sinne drawn by cords *S<sup>t</sup> Augustine* before his conversion saith, *I was bound, not with the chain of another, but with my own iron will. The enemy made a chain of my will,*

and therewith bound me : for of my perverse will was made lust, and whilst I served lust a custom was made, and whilst custom was not resisted, necessity was made, whereby as by links put one into another an hard servitude held me fast.

Verf. 19.

Which say, Let him hasten his work, let us see, &c. Here the wicked who draw on iniquity with cords, are described, viz. They are grown to that height of wickedness, that they mock at his threatnings of judgements by his Prophets, because that being threatned from time to time, they yet come not : As if they had said, we have heard thee enough threatning us in the name of the Lord, but know, that we lightly account of thy words, if he hath any thing to bring upon us, let us see it done, and tell us no more what the counsel of the holy one, as you call him, is against us, but let us feel and so know it, if he can do any thing. So that here is also intimated those Idolaters derision of the name, whereby the Prophets for more reverence commonly called the Lord, *The holy One of Israel.* And thus wicked men are brought in mocking, *Jer. 17. 15. Ch. 20. 8. 2 Pet. 3.* but the godly contrariwise believe and tremble at the hearing of Gods judgements to come. Thus *Calvin* and *Musculus.* And some wicked there are, who contemn all Gods threatnings because they think he careth not for things here below, but that herein his chief felicity lieth, that he is at continual ease, and is free from all businesses, as *Epicureus* ; See *Job 22. 14. Zeph. 1. 14.*

*Calv.*  
*Musculus.*

Verf. 20.

Woe to you that call evil good, and good evil, &c. *Aquila.* Qui dicunt malo, bonus es, & contra : and the Hebrew is לרע לטוב to the evil good. *Tremellius,* De bono malo. It may be taken, as it is by *Jerom*, both wayes either of things or persons. Of things, *Woe to you that say good of evil*, that is, of your sins, that they are no sins but vertues, and that you are to be thought the better of therefore : for this is one thred, that comes into the cord of sinne, as *vers. 18.* that the wicked is not only senseless of it, and the evil thereof through a custom of sinning, but also glories in it, as thinking himself the better. So *Gregory* saith, *The enemy palliates himself with such arts, that he feigns our faults to be vertues, so that thence a man expects rewards from whence he is worthy to endure eternal torments ; thus cruelty in taking revenge upon vice is thought justice, and the immoderate anger of just zeal merit, likewise profuseness is held mercy, senacity frugality, pertinacy constancy.* And as *Maximus* hath it, *Swearing is counted a grace to ones speech, and the angry contragious, darknesse light, and sour sweet, that is, the darknesse of errour light of truth, and sour heresies sweet truths, because nothing is sweet but truth ; or a life lead in sin, sweet and pleasant, but in the fear of God, and exactly, sour.* And herein it is alluded to the sweet and four grapes before spoken of, the wicked called the sweet sour, and the sour sweet, or bitter, as the Hebrew word here signifieth.

*Hieronym.*

*Gregor. in Psal.*  
101.

*Prov. 17. 15.*

*Muscul.*

*Calvin.*

Verf. 21.

*Calvin.*

It may also be understood of persons, so they that justify the wicked and condemn the righteous are alike abominable, and *Woe* is to them also, *vers. 23.* This, saith *Musculus*, is the cunning of the devil, when the wicked cannot otherwise plead for their wickednesses, to confound good and evil together : and some say of evil that it is good through errour and simple ignorance, which shall be pardoned, some that good is evil out of malice. Likewise of men, the *Papists* say, That a Priest is good who liveth single, although a fornicatour, but the married evil and wicked, although keeping him to his own wife only, &c. and *Calvin* applieth this to men of dignity who account them good, that flatter with them, but them evil that reprove their vices. *Who put darknesse for light*, so Hebr. by a word implying great men, by whose will as by a Law it is made so.

1 Cor. 3. 18.

*Woe to them that are wise in their own eyes, &c.* Here, saith *Calvin*, *Isaiah* inveigheth against them, that elude all the teaching of the Prophets by this, that they think themselves so wise, that they know what they have to do better then the Prophets can teach them, and therefore despise all their denunciations of judgements, and be with whom it is thus, goes on inevitably to destruction, because the way of becoming wise is to him dammed up, which is



to become a fool, that he may be wise. Therefore a caveat is also given here-  
against, *Prov. 3.7.* Here are two words used, *wise* and *intelligent*, or *prudent*  
*before your selves.* Which according to *Musculus*, set forth one and the same  
thing, according to *Jerom*, who follows the *Stoicks* herein, *Wisdom* is in respect  
of divine and humane things, *Prudence* of humane only. But by the first may  
better be understood *Wildom*, as is opposed to foolishness in the Scripture  
phrase, that is righteousness, for they thought themselves righteous enough,  
and therefore his threatenings of them vain, and by the second, subtilty and wit  
not like children to be terrified by such scare-Crows as they counted them.

*Musculus.*  
*Hieronym.*

*Woe to them that are mighty to drink wine and strong, &c.* The sin of drunk-  
ennes was taxed before *vers. 11.* but because they were not moved against it,  
but lived still therein, it is again declaimed against in this verse, and likewise  
*vers. 23* justifying the wicked, &c. which in other words is spoken against  
*vers. 20.* a ground for Preachers to inveigh against the same sins again and  
again, being yet unrepented of. But a new Argument is implicitly brought  
against this sin, *viz.* in that he calls them mighty to drink wine, and *7. MEN*  
men of valour to mingle strong drink. For by thus saying he intimates to their  
shame, that they had no courage to fight against the enemy, but like bruit  
beasts all their strength was put out in drinking and quaffing; whereas meat  
and drink is not given us by God to go as far as we are able in filling the belly  
herewith, but with such moderation to use them, as that our strength may  
not be impaired, but increased hereby. For the last words, by strong or valiant  
to mingle strong drink; that mingling, saith *Musculus*, is not to be understood,  
which is of water with wine, which was the usual manner of drinking, but by  
mingling, pouring in of strong and inebriating liquor, use causing, mingling to  
be put for pouring, only he thinketh them hereby taxed that give inebriating  
drink to others, & so indeed it is to be thought, because *Hab. 2. 14.* it is expressed.  
But by mingling may also be understood, mingling divers strong things together,  
the sooner to intoxicate others, as is the manner of some monsters, unless we take  
it for putting in somewhat to keep from drunkenness, although the drinking  
be excessive, and so a woe is to them that are not plainly drunken, yet drink  
to excess. For this see enough before *v. 20.* Only it may be added, That this  
is properly against Judges, who pervert Justice for bribes, giving sentence on the  
side of the wicked and against the good, for this is justifying the wicked here  
meant, and is a most damnable sin, because the Judge being lead by covetous-  
nes doth wittingly judge unjustly, neither can any bribe-taker be free from this  
corruption, *Exod. 23. 8.* *Dent. 16. 19.* whatsoever some think. Yet to take the  
righteousness of the Just from him is more damnable, for this is to condemn the  
innocent sometimes to death, and so to be guilty of blood.

*Verf. 22.*

*Calvin.*

*Muscul.*

*Verf. 23.*

*Therefore as fire devours the stubble, and the flame the chaff, so their root shall*  
*be as rottenness.* Heb. As the tongue of the fire eats the stubble by an Hebraism.  
By the root here *Jerom* will have evil thoughts meant, and by the Branch  
springing herefrom, the evil of speech and action, the one shall be as muck or  
rottenness, the other shall arise as the dust, that is, their thoughts of impu-  
nity and speeches of derision against the judgements threatned, and all their  
riches unjustly gotten. Their covetous thoughts, called by the Apostle, *The*  
*root of all evil,* shall be as rottenness within their bowels, and the fruits hereof  
as dust without, being ready to put out the eyes. *Calvin* takes it, as a Meta-  
phor, wherein by the root of a tree rotten, all that whereupon they stood, and  
did bear themselves, is shewed to be of no force, but the tree of their Com-  
monwealth must needs fall, as that tree, the root whereof is all rotten. And  
he saith, the same is before set forth by similitudes of stubble devoured by the  
tongue of the fire, &c. it being hereby meant, that they should have no more  
power to stand against Gods judgements, then the stubble hath against the  
fire: and the tongue of the fire, saith *Zwinglius*, is spoken of, because it lick-  
eth according to the Latine phrase as a tongue, and is like a tongue in appear-  
ance. Some by the root understand Fathers, and by branches Children. And

*Verf. 24.*

*Hieronym.*

*Calvin.*

*Zwinglius.*

all this is threatned, because they cast away the Law of the Lord, &c. that is, by not regarding it, this being of all abominations the greatest.

Verf. 25.

*Therefore the fury of the Lord hath burnt against his people, and when he stretched out his hand the mountains trembled, &c.* He speaks of his stupendious Judgements as past, they being yet to come, for the certainty thereof, and he nowhere speaks more terribly, then in this case of rejecting his Word, which sheweth, that such sinners as do so, are of all others most desperate, that every one may take heed of it. *Jerom* applieth this to those that rejected Christ and his teaching: and he saith, That fury is ascribed to God, not that he is subject to passions, as man is, but to terrifie the wicked the more, who know how dangerous it is; if but a man great upon earth be full of fury against a poor man. Wherefore *David* saith, *Correct me Lord, yet in judgement, not in fury.* By the mountains trembling, he saith indeed, that some understand contrary powers, to whom the wicked are delivered to be punished, but he takes it as spoken hyperbolically to shew the wonderful greatness of the judgments. And not: th that this threatening is not for Idolatry, but for rejecting the Gospel, the word of promise touching the new Covenant spoken of *Jer. 31.* and it was fulfilled in the time of *Titus* and *Vespasian*, when his judgements against them were most terrible, and yet his hand is stretched out by continuing the Jews miseries from age to age, even unto this day; and this desolation, as *Daniel* prophesieth, shall continue to the end. For their carcasses lying as dung in the streets, this was never more then at the destruction of *Jerusalem* by the *Romans*.

*Hieronym.*

Dan. 9.

Verf. 26.  
*Hieronym.*

*And he shall lift up a sign to the Nations afar off, &c.* This, saith *Jerom*, is expounded by some as spoken of the Gentiles conversion, the sign lifted up being expounded of the sign of the Crosse: By the *Rabbins*, of the *Babylonians* brought against the Jews by *Nehuchadnezzar*. But he makes it to cohere with the former words, as shewing how the *Romans* should be brought to work the great destruction before spoken of for their rejecting of the Gospel: God would as a Captain set up a Standard, to which they should flock to execute his Judgements upon this rebellious Nation, and in stead of blowing with a Trumpet, he saith, he should hiss unto them, to denote his easie calling his Armies together for this execution. Because he speaks of them as Nations most remote that should come; so as the *Assyrians* and *Babylonians* were not but about six hundred miles off, and when they are spoken of, they are commonly described by the North. Yet *Musculus*, *Calvin* and others of our new Writers are for the *Babylonians* here meant; so likewise *Lyranus*. *Cyril*, Hissing is here taken from the Bee, as also *Chap. 7. 18.* who going out of the Hive, calls all the Bees of his train after him, or from the master of a ship, who thus calls the Mariners about him to do what he commands. Whether the *Babylonians* or *Romans* be here meant, I leave to the judgement of the Reader, but because they are said to be called from the ends of the earth, I prefer that of the *Roman* forces out of *Italy*, *France* and *Spain*, and the rather, because these properly were brought against them to punish the contempt of Gods Word without Idolatry, according to *vers. 24.* the *Babylonians*, their gross Idolatries, because after their return from the *Babylonish* Captivity, they never sinned by Idolatry more, but were most strict impugnors of it.

Heb. From the  
ends of the earth  
*Cyril.*

Verf. 27.  
\* Heb. *והם יבואו*  
And going.

*And he shall come lightly and \* swiftly.* Verf. 27. *None shall be weary or stumble, &c.* Here the Nation to be called by hissing from the extreame parts of the earth against the Jews, is described, so as might most terrifie them. 1. From their swiftnes, all impediments being away, either within them, as weariness or drouziness, or without them, as stumbling, loosning of the girdle or shoelatchet, to make them stay to tie them. 2. From their instruments of warre and horses. *Their Arrows sharp, their Bows bent, the hoofs of their Horses as flint, &c.* 3. From their irresistible strength. *They shall roar like Lions, and take the prey, &c.* 4. From their desperate condition, when their enemies should thus invade them. *Their roaring shall be as of the sea, and a man shall look*

Verf. 28.  
Verf. 29.  
Verf. 30.

look to the earth, and darkness, and the light in heaven shall be darkned; That is, calamity and misery without comfort or end, such is the case of those, whom God pursues in wrath. And here, according to Jerom, ends the second Vision, begun Chap.2. Now follows the third.

CHAP. VI.

**I**N the year of the death of Uzziah, I saw the Lord sitting, &c. Some, saith Calvin, conjecture the Prophecy to begin here, because the Lord now first shewed himself unto him, which in reason should be at the first to prepare the Prophet the better to the execution of his office, and because he now first begins to tremble at his Prophetical calling, being so unclean, and God so pure *vers. 5.* which he would doubtless have done before, had the Lord before employed him in this work. Therefore they think, that the Prophecies preceding are set out of order. But he answereth, that *Isaiah* might at the first be only spoken to, and not till afterwards have a Vision, as the Apostles did see more afterwards than at the first: and having no Vision before of such astonishing glory, no marvel, though he were now first stricken. And that the Prophecies began before appears, because *Chap. 1.1.* he began to prophesie in the dayes of *Uzziah*, but this was after his death, a new King coming on, against the fear of whom he might be confirmed hereby to go on with courage. But how is he said to have seen the Lord, seeing he is invisible? *Sol.* He saw a sign of his divine Majesty, whereby he knew certainly, that God was in a special manner there: because he never sheweth any fallacious signs, as Image-makers do: his sitting upon a Throne and on high, was to set forth his royal Dignity, excelling farre that of earthly Kings. *His hinder parts filled the Temple*, to shew him to be that God, to whose honour the Temple was built, to cause the more awfull regard in the people to this Prophecies. *Jerom* here notes, that *Uzziah* was a Leper, and smitten with the leprosie in the Temple, whereby it was polluted. Therefore till he was dead God appeared not there any more, but now he shews himself in such manner as best pleased him, to intimate, that a polluted King is so displeasing to God, that Gods favour is not towards his Church where he reigneth, till that by death he hath taken him away. The word *וְיָוִם* *sim-brie ejus*, is by the *LXX* rendred, *His glory*; by *Theodotion* and *Symmachus*, *Qua sub pedibus ejus erant*; by *Jerom*, *Qua sub ipso erant*; he appeared then on high, and the skirts of his garments only in the Temple filling it. And this Lord was God the Son, for to him this is by *John* applied, saying, *Isaiah spake of him, when he saw his glory*. Thus most of the Ancients, holding that all times when God is said to appear, God the Son is meant, and those Apparitions were a *Preludium* of his Incarnation. Yet some understand God the Father, and some the whole Trinity, but the first is most probable. Touching the year wherein *Uzziah* died, some understand hereby the year, in which he was smitten with Leprosie, because then he was dead civilly; some granting his natural death to be meant, hold yet that he was not dead when *Isaiah* had this Vision, but that he died in that year; but the first is best for the reason before-going; the leprous King was dead, and so Gods anger, whereunto he was stirred by him, as the head of that people, was over, and he began again to shew some token of his favour. And he appears as need then required in kingly Majesty, that the wicked who contemned his judgements might hereby be stricken with the more terrour, and so be reduced to obedience.

And Seraphims standing above, *W<sup>o</sup> from above*; that is, somewhat lower as he appointed to minister to him. Those translations therefore, which have it, *above him*, or *above it*, as the vulgar Latine, give needlesly occasion to enquire how it can be so said, sith the servant is not in station above his Lord or his Throne: for being rendred word for word according to the Hebrew, the sense is good and without all question, as it is here given. The Lord then ap-

Verf. 1.  
Calvin.

Hieronym.  
Note.

Joh. 12.48.

Verf. 2.



Oecolamp.

Isa. 14.

Bernard. Tu habuisti miser lucem, sed ardorem non habuisti. Bonum fuisse tibi, significat magis fuisse quam Lucifer.

Deut. 29. 29.

Calvin.

Hieronym.

Cyril.

Rupert.

pears not without his attendants standing before him ready at his beck to execute his will. And they are spoken of here onely as many in the Plural, but *Dan.* 7. and *1c.* they are said to be thousand thousands that minister to him, yet not *Seraphims*, but Angels. The *Seraphims* have their name from burning, 1. Because they burn with the love of God. 2. Are swift as fire to do his will. 3. Shine as fire, so *Oecolampadius*: And the same are sometime called Angels, that is, Messengers, sometime *Seraphims*, that is, burning ones, although *Dionysius* distinguisheth them from other Angels, as being more inflamed through their nearness to the throne of God. Some think that these *Seraphims* were only two, and will have the Son and holy Ghost set forth hereby, as in the *Sanctum Sanctorum* were two *Cherubims*: but this is a vain conjecture, and because it puts an inequality betwixt the persons of the Trinity, to be abhorred, *Ezek.* 1. 5. Four Animals or living creatures appear, to represent the Angels attending upon God, and these are held to be the *Cherubims*, another order of heavenly Angels, and *Ezek.* 10. 1, 2. they are so called. And it is to be noted, That the *Seraphims* stand, God sitting, whereupon *Bernard* censures *Lucifer*, noting it to be the cause of his ejection out of Heaven, that he would set his throne besides the throne of God, telling him, that he had only one property of the *Seraphims*, viz. to shine, but not that of burning with the love of God, and therefore now he burns in hell, and is foul and ugly, and without all shining. Six wings had one, the wings of the Angels serve to shew their swiftness in executing Gods will. But yet they have each one two only for this end, and two to cover their face, to shew the brightness of Gods glory to be such, that they cannot with open face behold it: yet it is not to be conceived that they cover the whole face with their wings, but so much as that the dazzling lustre of that excessive brightness might not confound them, but yet they may see their Lord, and be ready at his beck. A notable Embleme of a right Minister of God, who must be prompt and ready, and flie as with wings about the work of his Ministry, burning alwayes with holy zeale through the love of God. Yet his carriage must be reverent towards the Lord, and he must be content to acknowledge his ignorance of many things, and that they are covered from him, meddling only with those that are revealed. The two wings to cover the *Seraphs*, are from such as are under them, viz. mortal men, and serve to shew, That we are as unable to behold the brightness of an Angel, as an Angel that infinite glory of the Lord. Wherefore both *Daniel* and *John* were so stricken at such an appearance, that they fell down as dead, all their strength being dissolved through fear. Wherefore the best amongst men ought to think themselves poor, infirm creatures, and behave themselves accordingly towards God, who is so glorious: thus almost *Calvin*. But in a far different manner *Jerom*, *Illi sex ala, & sex ala alteri*, is not being expounded with *וְשֵׁשׁ* but to the six wings, as in the translation mentioned; wherefore I marvel why *Jerom* hath it *super illud*, when as the word signifieth nothing but *desuper*, and the *Septuagint*, *in circuitu ejus*; if the particle signifying *illi* be left to go with six wings, as it must, or else the sense will be imperfect. *Jerom*, I say, expounds the *Seraphs* covering his face with two of his wings, and with two his feet, as spoken of his covering Gods face and feet, because the Hebrew particle *וְ* may as well have reference to God, as to the *Cherub*. And hereof he makes an excellent Allegory thus, The face of God setteth forth things past before the beginning of the world, his feet things to come after this world ended: both these covered then serve to shew the concealing of such things from us, those only being set forth for us to know, which shall, or have come to passe within the compasse of the time of this world, which was made in six dayes, to signifie which either of them hath six wings, the two to flie with do not only serve to set forth their readines, but their abode in Heaven above, as the proper place of their residence. *Cyril* agreeing with *Jerom* in their covering of Gods face and feet, expounds it as shewing Gods eternity both *à parte ante*, and *à parte post*, to be incomprehensible. *Rupertus* the conjunction or union of Christs

Christs Divinity and humanity to be a most hidden Mystery. *Chrysostom* differs not from *Calvin*, saying that, whereas *Calvin* by their covering their feet, understands the inability of men upon earth to endure the sight of their glory, he, their being ashamed, that God should see the imperfection of their affections, (set forth by their feet) towards him. And to me this of *Chrysostom* seems to be best, because if there were many *Seraphims* about Gods throne, as doubtless there were thousands, it cannot be conceived, how each one with his two wings should cover his face alike, and with two his feet, unless by covering their own faces, his face being hid from them, and his feet also not being open to theirs, because theirs were covered. And if covering be referred to both this way, none of these Allegories are impertinent, but may well stand together. By covering their feet the Hebrews use to set forth not properly or particularly the feet, but the nether parts, which we are ashamed should be seen, being for this called *Pudenda*, this therefore sheweth, That the very Angels, which are so glorious, are not without all blemish before the most High, or at the least in humility acknowledge it, how much more then should the holiest amongst men? *Moses* by Gods direction made two *Cherubims* in the most holy place, the sign of Gods presence, extending their wings over his Mercy-seat, for which it is said, *God dwells between the Cherubims*; here the *Seraphims*, which may be conceived to be an higher order of Angels, and those many, appear, not with two wings, as they were figured, but with six, which plainly intimates a distinction according to *Dionysius*, who makes nine orders of holy Angels. Some following this reading, *Six and six wings were to one*, think that each one had twelve, but it is *illis sex, & sex alteri*, as was said before. Six wings might set forth a six-fold motion upward, downward, backward, forward, to the right hand and to the left, any way were they ready to flie, when God would. If it be demanded, How did they flie, and yet are said to stand? *Sol.* It is said with two he did flie, because he was alwayes ready so to do. But it is to be understood, that this was but a representation, the Angels have no wings indeed, but are spirits swifter then any thing that hath wing, sent out for the good of those that are chosen to life at the good pleasure of God.

And they cried one to another holy, holy, holy Lord God of hosts, &c. After their description here followeth their Hymn sung unto God, their crying to one another was their exciting of one another, and they praise God by his holinesse, one first beginning, and then the second to the third, and he to the fourth, &c. The thrice iterating of the word *holy*, both intimates the Trinity, and that the Lord only is holy, the authour of all holinesse, and most excellent for holinesse; and lastly with what intention and perseverance the Angels praise him hereby, that we may imitate them herein, and be enamoured with holinesse, as the most excellent of all the Divine Attributes, as without which none shall see God, and abhor from prophanenesse and all filchinesse of sinne, as most debasing and vilifying. *The earth is full of thy glory*, that is, the glory of thy wisdom and power shineth all over it, in the making, ordering and governing thereof and all things therein. Or the earth is spoken of as full of his glory, according to some in admiration of the sons incarnation; so *Jerom*, who also saith, that the earth in general is spoken of, as full of his glory, in opposition to the Jews brags, who confined all his glory to the Temple. It is spoken also to shew, that all Nations should be converted, which should be to Gods great Glory. Thus also *Calvin*, wherefore when a Nation imbraceth the true Faith, it is full of Glory divine, so as none besides is. Whereas this cry is referred by some, as *Jerom* hath it, to two only *Cherubims* setting forth the Old and New Testament, because therein the holinesse and Glory of God is continually set forth, I leave it to the judicious Reader. There is a like saying to this *Numb. 14.21.* *All the earth shall be filled with my Glory*; so likewise *Psal. 70.* This angelical Hymn hath been wonderful in the use of it amongst men, if it be true, which is related by *Baronius* an. 1055. *Vittor 2.* understanding

*Chrysost.*

*Dionys. celest. hierarch. Sec*  
Expos. upon  
Ephes. 1.

Heb. 1.

Verf. 3.

*Hieronym.*

*Baronius.*

ing, that simony was grown very common in the world, sent an Arch-deacon to assemble a Councel at Lions, called *Heldebrand*. He therefore understanding that the Arch-bishop was Simoniackal, required him to say, *Gloria Patri, Filio, & Spiritu Sancto*: then he said the two first, but the third he could by no means bring forth, assaying to do it again and again; whereupon he was so confounded, that he fell at the Arch-deacons feet, and confessed his simony, and being for this degraded and deposed he could say all most freely, which other simoniackal Prelats seeing, they came and confessed theirs also, and voluntarily left their dignities: this and more like it which savour of fabulous legendar hath *Cornelia Lapide*.

Verf. 4.  
Hieronym.

Calvin.

And the posts of the superliminaries were moved when they cried, and the whole house was filled with smoke. *Jerom* understands this as a figure of the destruction of the Temple, when once the earth should be filled with Christs Glory, that is, the faith of him suffering, incarnate rising, and ascending into heaven with his body, and of the burning of the Temple, and blinding the Jews eyes, whereof the smoke filling the Temple was a sign. The Jews will have the fume to be that of incense, and a sign of the presence of the divine Majesty. *Cyril* and *Thomas Aquinas* follow *Jerom*; *Calvin* will have the moving of the door-posts to shew, that this was not the voice of man, but of a greater power, which should alwayes much more, when he speaketh, move our hearts, if the senseless creature were hereby moved and shook. The smoke filling the Temple, an usual sign of Gods presence; here he saith sets forth both, that man should not pry too far into Gods secrets, and his wrath against the Jews being ready to burn like fire, for in this sense smoking is ascribed to him, *Psal.* 18. 9. *1 Sam.* 11. 9. *Apoc.* 15. 8. The *Septuagint* say, The door-posts were lifted up, as if to make more room for the Lord to go out and depart from the Temple. That of *Jerom* seemeth to me to agree best, neither do I exclude that of *Calvin*, intimating a curbing of mans curiosity about things not revealed, because filling the house with fume when God appeared, was a thing often used.

Verf. 5.  
Hieronym.

Calvin.

And I said, Woe is me, because I am cut off, for I am a man of polluted lips, &c. *Jerom* renders it, *Quia taceui*, because I held my peace, as being of polluted lips, and so unworthy with the holy *Seraphims* to praise God, and he speaks of this as the cause thereof, that he dwelt amongst a people of polluted lips, to shew, how dangerous it is to contract pollution to converse amongst corrupt speakers, and yet well did *Isaiah* acquit himself, that contracted hereby none other corruption but of his lips. The Hebrew word signifieth either to be silent, or to be cut off; but it may rather be taken thus here, because the word is in *Niphal* נִפְלַח, which cannot agree to being silent, and it is plainly the voice of one lamenting his death, as seeing it at hand, because he had seen the Lord, as *Manoah* sometime did; so *Calvin* and *Musculus*. He makes this moan, to shew, that when God appears, the most pure are impure, and therefore cannot stand, but must needs be consumed and brought to nothing. But why doth he complain of the pollution of his lips only, was he free from all other pollution? *Sol.* No, but being a Prophet his lips were of special use to declare Gods holy will to the people; and therefore this smote him most, that they were polluted, whereby God might be most provoked. This troubled him not before, but when the Lord approached; to shew, that when he comes near to any heart, he straitway seeth all vileness in himself, who before thought himself somebody, and his righteousness now seems to him to be nothing. For his dwelling amongst a people of polluted lips, he hereby intimates, that he was no better then one of the common sort; Because I have seen God, that is, the sight of God, who is life, hath shewed me that which before I saw not, viz. my self to be a dead man, so I was before, but was not sensible of it, now I am. So *Calvin*. Or it may be rendred, I was smitten and made dumb through astonishment at this glorious apparition. How his lips were polluted, *Jerom*, *Cyril* and *Haimo* conjecture, viz. by his taciturnity at the sinne of *Uzziah*, when he presumed to go to the Temple to offer incense: but of this pollu-

Note.



pollution enough before, his dwelling amongst such is spoken of, to intimate corruption thus more contracted, and as that which is excellent, and that which is vile being placed near one another, the vile sheweth more vile, so fared it with the Prophet, when the Lord appeared; he then seemed to himself more polluted then before, and this made him so lamentably to cry out.

*Then one of the Seraphims flew unto me, and had in his hand a burning Coal, &c.* Verf. 6.

*And applying it to my mouth, said, Behold this hath touched thy lips, thou art purged from thy uncleanness.* In the house of God, where *Isaiah* saw this Vision, was an Altar, and thereupon fire, which first came down from Heaven, a coal of this fire therefore is taken, to shew, that the purging away of sinfull pollution is from God in Heaven, and that nothing is to be found upon earth that can do it. But seeing *Isaiah* prophesied before, why was he not prepared to this holy work, by purging at the first, or did the former part of his Prophecie come out of his lips being polluted? *Sol.* He was doubtles sanctified at the first to this office, but because no sanctification of man here is perfect, hereby is shewed only, that he was now more sanctified, to purchase unto him yet more authority amongst the people, and to encourage him the more from thence forward; so *Calvin.* And whereas a fire-coal is used, he saith, this was but for a sign, as something outward is taken in the Sacrament, but the vertue is wholly in God, which hereby worketh good to us. And the outward thing is used only for mans confirmation, who is not a meer spirit, but a body also, and therefore must receive sanctification from God, not immediately as the Angels, but by corporeal means. And a fire-coal is used to shew, that corruption is so grounded in man, that there needs burning fire to purge it out, for which the Lord puts his into the fiery furnace of adversity to purge out all their dross as from silver and gold. And to the sign words are used to make a perfect Sacrament, as be the Sacraments of the New Testament: under the Old indeed no words were used, or at the least no form prescribed, as we may see in Circumcision and the Passeeover, only there was a word requiring them to be done, and the words of institution were doubtlesse recited every time, according to *Gen. 17.* and *Exod. 13.* But to the signs in Baptism and the Lords Supper, words are annexed, without which it is no Sacrament. So here for *Isaiah* his assurance, it is said, *Behold this Coal hath touched thy lips, &c.* wherein the cautelousnesse of the Angel is to be noted, to speak so as that nothing in this work of cleansing might be ascribed to him, but all to God. He saith not therefore, *I have touched,* but *this Coal,* brought by me only, as Gods Minister, and yet as the Coal was fiery or burning, so he had his name *Seraphim* from burning, much lesse then is there any vertue sanctificative in any man minister, when he gives the bread, or washeth with water, but in God only. He makes the sign effectual to that end for which he gives it, and excludes no faithfull person with an empty sign, neither shall the wicked finde it such, when they shall another day be judged for not discerning the Lords body. *Jerom* in stead of *carbo*, a burning coal, hath it *lapillum*, a stone, a carbuncle, which shews like a burning Coal, with many of which the Altar was beset about. But the word here used doth not signifie any precious stone, but *carbo*, and why else should he take it with tongs? Yet some stand for a *Carbuncle*, which is the most precious of all stones, yet not an earthly but heavenly, because things in Heaven were here represented, and so although an earthly *Carbuncle* is without heat, although it be put into a most hot burning fire, yet the heavenly may be the burning Coals of the Altar there. If it had been a burning Coal made of wood, it would have burnt the Prophets lips, and so made him in stead of speaking better, to lisp. But who knoweth not that here was nothing really done, but in a figure? *Isaiah* was thus made a Preacher of the Gospel, because inaugurated to his office by a fire-coal, as the Apostles to theirs by Cloven Tongues of fire. And as they before timorous, after this

Verf. 7.

Calvin.

Hieronym.

grew courageous and free to speak without all fear, so he, as the next words declare, where he saith, *Send me*] The *Seraphims* taking of the Coal with tongs, shewed timoroufness in Gods Ministers at the first, in going about the preaching of the Word, which hath a purging quality, as fire, but when this fiery coal of the Word hath once touched their lips, that is, they have by the spirit been made to enter upon the work, all fearfulness vanissheth, and courage not troubled at any presence of Kings and counsels, is put on. *Jer. 1.9.* The lips of *Jeremy* are otherwise touched by Gods finger, the Lord proceeds not alwayes alike, but sometime one way, then another, as he pleaseth.

Verf.8.

*Afterwards I heard the voice of the Lord, saying, Whom shall I send, and who shall go for us, &c.* Hebr. *And I heard*, and so the vulgar Latine without the word (*postea*) in *Marlorat*. The Lord makes not this enquiry, as if he knew not, but to shew that he is not a vulgar, but choice man, whom he sendeth, a very sanctified and special instrument of the spirit, so that if any of the vulgar sort takes upon him this office, or any having a blemish contrary to *Levit. 21. 18.* he is censured as running before he is sent, *Jer. 23. 21.* He that is sent hath his lips touched to speak wisely as the word of God, which the illiterate now adayes cannot, because they cannot interpret it for want of skill in the tongues. *Who shall go for us?* this is spoken in the Plural to intimate more persons in the Deity, and it is said [*for us*] to shew that a Prophet must not go for himself, or seek his own ends, but for God. This enquiry also intimates it to be an hard task in regard of the hatred and enmity of men, which the Prophet incurs. Yet *Isaiah* being now purged from his sins, is nothing afraid to set upon it, and the assurance of this makes any man courageous, *For the righteous is bold as a Lion*, but such as are still in their sins timorous and fearful, for which it is necessary that a Preacher should live clear from sin.

Hieronym.

*Jerom* notes, That he saith, *Whom shall I send*, and commands not *Isaiah* to go, so that, will he, nill he, he must go, because he loves a willing minde, if he doth but intimate his pleasure a preparing to do it with all readines. The Jesuite draws this to the *Præfatus* of any religious order, but absurdly, unlesse he will make a god of him. Neither was it arrogancy in him to offer, but confidence that he was purged. *Moses* being bidden refused, yet not out of obstinacy, but because he was not yet confirmed, neither heard he, *This coal hath touched thy lips*, for they were not touched thus by all the learning of *Aegypt* which he had. The *Hebrews* say, that *Isaiah* thought he should go to speak comfort to the people, and therefore he was so forward, and when he saw the contrary being bidden afterwards to cry, he did not forthwith cry, but said first, *What shall I cry?* and *Jeremy* being bidden to offer the cup of Gods wrath to all adversary Nations to drink and be drunken and fall, doth it willingly, but when he was bidden to offer it to *Jerusalem*, being displeased hereat, he cried out, *Lord, thou hast deceived me.* But this is over-curious, and too derogatory to the holy Prophets, yet they were men, and as *Elias* subject to like passions.

Verf.9.

*Go and say to this people, hearing ye shall hear, but not understand, &c.* The Prophet having offered himself, is now bidden to go about a most unpleasant and harsh service, so that he had need to be so prepared to it as he was: for what more grievous to a Prophet, then to prophesie to make his hearers worse, not only in regard of the hurt thus done to them, but of the scandall to others, enemies of all goodness, who are hereupon ready to disgrace prophesying as being the cause of making a people worse, as the wicked have lately objected against often preaching in our reformed Churches. No servant of God must therefore be dismayed or discouraged at this, that his labours in the work of God succeed no better, but looking at his sovereign who implies him, go on constantly and declare his will, exhort and rebuke with all freeness. But if this be the effect of prophesying or preaching, because he saith,

Verf.10.

*Make the heart of this people fat or obdurate, lest they should be converted,* Doth  
the

the Lord well in sending out Prophets amongst those, in whom such dreadful effects are wrought? *Ans.* He doth well because it is not through any default in his sending, but their own corruption; prophesying is as the giving of the Law, which is good and holy, a light and direction, better then the sweetest meat or greatest treasure, yet through the corruption of mans heart causing all manner of sin and death, as good meat to an evil stomach, and treasure to a riotour. 2. Amongst the wicked, whose hearts are made obstinate, some few are hereby stricken and made penitent. 3. In Gods sending mercy, shineth to aggravate the damnation of the wicked, seeing he vouchsafes them means, and so they are without excuse. 4. He thus judgeth them spiritually with stupidity and blindness, and incapability of light, as they are well worthy for the abuse of that, which they formerly had, being bred and brought up alwayes where the light was, and peculiarly chosen to walk in it, and obliged by singular blessings above other peoples. *Jerom* renders it, *Blinde the heart of this people*, taking it as a prayer of the Prophet, and the former words, *By hearing hear but understand not*; &c. As if God had given it in charge to *Isaiah* to say thus, whereupon he makes a great Question, How this can be justified, to forbid that, for want of doing which they shall be destroyed, or for the Prophet to pray for it? And he answers, That thus God would have it come for a time to the Jews for a greater good to the Gentiles, who were very many Nations, but the Nation of the Jews only one, and accordingly *Isaiah* prayeth, because the conversion and salvation of innumerable peoples, which could not without this judgement falling upon the Jews have been, is brought to passe to Gods greater glory, one people only being but for a time suspended from this benefit, and yet not all neither, for a remnant of Apostles and Ministers of the Gospel were enlightened and made lights to the rest of the world, and the time shall come, when a deliverer shall come out of *Zion*, to turn away iniquity from *Jacob*, and so all *Israel* shall be saved. And thus he also understands the prayer of *David*, cited *Rom. 11. 10.* *Let their eyes be darkened, and bow down their backs alwayes.* And that in *John*, They could not believe, because the holy Ghost spake thus by the Prophet *Isaiah*, and whom he will he hath mercy upon, and whom he will he hardeneth. Thus he, following the Hebrew letter, wherein the word is imperative, but the *Septuagint* render it according to the true meaning, *Hearing ye shall hear but not understand*, taking the imperative for the future, an *Enallage* usual amongst the Hebrews, and this is also confirmed *Act. 28. 26.* where the *Septuagint* translation is followed. And thus here is no cause of such a Question, it being not here commanded unto them not to understand or perceive, but prophesied, that they should do thus through their own corruption, as one that wilfully shuts his eyes against the light, and through Gods just judgement following hereupon, so that they could now do no otherwise, being denied the grace whereby to be made capable of the light to be enlightened hereby. And whereas he makes this a prayer of the Prophet against them, *Make blinde their eyes, or their heart fat*, it is plainly the saying of the Lord to the Prophet; and it is likewise nothing but a command to *Isaiah* to prophecy, that their heart should be made fat by means of him, and such as he was in those times, and afterwards by Christ and his Apostles, they first winking with their eyes through their own malice against them, and so being blinded, then left by God, as was said before, and so becoming irrecoverably blinde to their destruction. In all which no fault can be laid upon God, although sometime he be spoken of as blinding and hardening, for it is not so spoken properly, but because he enlighteneth not, neither mollifieth the hearts of such, who harden themselves, and then they cannot but persist in blindness, see upon *Rom. 9.*

And I said, how long (Lord) and he said, whilst the Cities are wasted without inhabitant, &c. That is, saith *Jerom*, how long shall they be thus blinded? for *Isaiah* was solicitous for his people, although he were set to denounce this heavy Judgement against them, and therefore enquires anxiously, How long?

But

*Rom. 7.  
Psal. 19.*

*Hieron.*

*Rom. 11.*

שמוע  
שמעו ואל  
תבנו

*Verf. 11.*



But the Lord tels him, till the Cities of Judah be wasted by *Tirus* and *Vespasian*, so that no inhabitants be left, but the countrey be made desolate, if any houses remain, there being none left to dwell in them. Because the Lord knew that as long as any were left living in that whole Land, they would not cease from their wickedness.

Verf. 13.

Hieronym.

Calvin.

Untill there be a tithe, and a returning, and it be cut down as an Holm-tree, and an Oak; in the removall whereof there is a subsistence, so in this there shall be an holy seed, a subsistence. Jerom, Yet there shall be in it a decimation, and again it shall become a prey as a terebinth or an Oak, which hath cast her fruits, there shall be an holy seed, which shall stand in her; That is, when the people shall be carried far off into Captivity, and they shall be multiplied in the midst of the earth, as was said *vers. 12.* all this multiplication shall not reach to above the tenth part of that which they were before; and again, fifty years after, when *Adrian* the Emperour shall come, he shall make the Land utterly desolate, forbidding all Jews to inhabit there any more, but such as shall believe in Christ, that is, the Apostles and others lead by them shall be an holy seed established to continue and multiply. Calvin by the tithe understands ten Kings to come after this Prophecie before that *Judea* should go into desolation, *Jorham*, *Ahaz*, *Hezekiah*, *Manasses*, *Ammon*, *Josiah*, *Joachaz*, *Jehoiachim*, *Jehoiachin*, *Zedekiah*, in whose time it was made desolate; yet it may be understood, saith he, of the tenth part of the people remaining, ten of a hundred, or a hundred of a thousand. But what comfort is in this, after returning to speak of cutting down again? *Vatablus* and *Calvin* answer, the cutting down shall be but as of a Tree, which when it casts the fruits and leaves in Autumn, yet it springs again in the rising of the year; which declares, that although it lookt as a dead Tree, yet it had substance and life in it all the while, how ever it appeared not. And in the Nation of the Jews this subsistence was an holy seed, a little company of faithful persons in all ages, till the conversion of the Nation shall be to the faith of Christ. But before they suffered not only by destruction and desolation, but were carried afar off, viz. to *Babylon*, according to *v. 12.* Besides the two expositions before-going touching the tithe, that shall be, another is brought by some thus, there shall be a carrying away of the ten Tribes. 4. The tenth part of the Jews shall be converted to Christ, which shall be an holy seed, as the tithe of the Land of old was holy to the Lord. 5. Destruction shall come ten times upon them. 1. By *Salmanasar*. 2. By *Sennacherib*. 3. By *Esar-haddon*. 4. By *Pharaoh Necho*. 5. By *Nebuchadnezzar*. 6. By *Nebuzaradan*. 7. By *Antiochus Epiphanes*. 8. By *Pompey*. 9. By *Tirus*. 10. By *Adrian*. And the holy seed is by some understood not only of the Apostles and other believers, but primarily of Christ, who is, as it were, their foundation or stock in whom they stand; so *Theodot. Erit semen sanctum columna fundationis ejus.*

#### CHAP. VII.

Verf. 1.

Hieronym.

And it came to passe in the daies of *Ahaz*, that *Rezin* King of Syria, and *Pekah* son of *Remaliah* King of Israel came up to fight against Jerusalem, &c. *Ahaz* the son of *Jorham* (who reigned when *Isaiah* had the vision of *chap. 6.*) was a most wicked idolater, *2 Chron. 28. 2 King. 16.* although his father *Jorham* did right; and therefore God vouchsafed in his time to shew himself in royall Majesty, *Uzziah* who was smitten with leprosie for his pride being dead. But *Ahaz* the son of *Jorham*, the son of *Uzziah* reigning was for his abominable wickedness diversly judged: First, By the Syrians and their King *Rezin*, then by *Pekah* King of Israel, and by the *Edomites* and *Philistines*, *2 Chron. 28.* whereof no mention is made here, although the blow given him by *Pekah* and his *Ephraimites* were exceeding great, a hundred and twenty thousand being slain in one day, and two hundred thousand women and children carried away captive.

captivē. And upon the next coming of those two Kings against him only, *Isaiah* toucheth, because of the Prophetic upon occasion of deliverance from them, touching our deliverance by *Jesū* the son of a Virgin here following, *v. 14.* And of this their coming up only it is spoken, *2 King. 16.* and that they could not prevail, the reason being left to be shewed here, *viz.* Gods mercy to *Judah* and to *David* moving him yet to preserve that Kingdom to his seed, to promise which in his name *Isaiah* is here sent. The circumstances of this expedition, saith *Calvin*, are to be considered, that the miraculous deliverance of *Judah* may be the more magnified. The King of *Syria* had before prevailed against *Judah*, and the King of *Israel* more; thus weakening the state of *Judah* so much, that they made account now joyning together without doubt to take *Jerusalem*, and to dispose of the whole Kingdom at their pleasure, making such a King over it as they pleased, *v. 6.* the seed of *David*, of which Christ was to come, being extinct, and the hearts of the house of *David* also faint; being moved, as leaves shaken with the winde, *v. 2.* that is, the heart of *Ahaz* and all of the bloud royall, counting their case now desperate, as of men for whom there was no help; and not without cause, for so much as sin makes timorousness, and righteousness boldness and courage: *Levit. 26.36.* They shall flee at the shaking of a leaf, and contrariwise, *Prov. 28.1.* The righteous is bold as a lion. And all this is thus set forth, that the deliverance following might be ascribed wholly to God, and in no part to man, which the hard-hearted unbelieving Jews were unwilling to do, being rather ready to impute it to themselves or to fortune, and thus to rob God of his glory.

Calvin.

But they could not prevail. This is spoken by a *Prolepsis*, this thing remaining to be declared in the verses next following. They prevailed before, *Judah* being in the full strength, but now the strength thereof being so much broken by the slaughter of so many men, they could not prevail; see the marvellous works of God, that we may seek to him, and having his word, trust to it, in how desperate a condition soever we may seem to be, for all things are possible to him.

Note.

Then said the Lord to *Isaiah*, Go out to meet *Ahaz*, &c. He must go out to him into the field, for when the wicked King should have gone to the Temple to seek to the Lord, he went into the field to study with himself what to do in this extremity, or as men that are troubled, go sometime into one place, sometime into another, or he was fleeing away to some other City for fear, thinking to be safer there. The Prophet is bidden to go out to meet him; to shew the goodness of God even towards the wicked, who seek not to him, to their more just condemnation, because their hearts are hardened against all his goodness. He is bidden to go and take with him his son *Shear-jashub*: *Vulgar Lat. and Septuagint*, him that was left *Jashub*, respecting rather the signification of *Shear*, Left, as *Jashub* signifies, shall return. But we take altogether, as his sons name, which doubtless had been given him by a prophetical spirit, as *Abah-shalah-habbaz*, ch. 8. By this very name *Shear-jashub*, the remnant shall return, God would set forth the return of some of the captivity to *Jerusalem* again, although but a remnant in comparison. The Rabbins following the *Septuagint*, say that one son of *Isaiah* called *Rabshakeh*, was fled now to the *Assyrians*, and came again in *Hezekiah's* time, to persuade them to turn to the *Assyrians*: Therefore this son *Jashub* is said to be left: But to passe this over as an invention; his son must go with him, who carried a prophetic in his name, that though the two Kings, that now came against *Jerusalem* had slain very many before, yet the people now remaining should be converted and saved, so that by taking this son with him, he made a demonstration in the name of that in part, which he promised by the spirit of Prophecy. Some doubt, whether the Prophets natural son, or a disciple of his so called, be here meant; because young men trained up by Prophets, were called then, Sons of the Prophets: But surely, as most hold, he was his natural son, and therefore *Isaiah* was a married man, contrary to the tenet of some Popish Expofitors, who seek

Vers. 3.

seek every where to press out what they can for the magnifying of a vowed single life: But neither was *Elisabab* called the son of *Elijah*, although his son most notably in that sense, nor *Sebezi* his son, but his servant. To the end of the Conduit of the upper pool, &c. Of this and the neather pool, see before, upon 2 King. 18.17.

Verf. 4.

And thou shalt say to him, Be quiet and fear not, &c. The Prophet is sent to him, though a most wicked King, with words of comfort, telling him what consultations the two Kings had, viz. to take the City, and putting him down, to set up the son of *Tabcal* for King; concerning whom *Jerom* saith, either they meant a good God, viz. their own God, so called according to the signification of the word, or some man so called, who was both fit for his valour to make a King of, and for his complying with them such an one as they might have to rule there according to their own hearts desire, as acknowledging to have received his Kingdom from them. Others follow, some one of these, and some another; but most probably a man is meant, who was called by this name, and not an Heathen god or idol, because it is said, the son of *Tabcal*. Neither doth *al*, the last syllable, signifie a God, but *el*: It was therefore some great man of that Kingdom, unknown to us, because no more is elsewhere spoken of him, known to them to be an enemy to the house of *David*, and a friend to them, and therefore good for them, as the first syllable of the word may signifie: Thus also almost *Musculus*, who mentioneth his Tribe in particular, *Benjamin*. But *Sasbont* saith, some take him to be the son of the King of *Syria*, and some again will have him the son of *Remaliah* otherwise thus called. But all are conjectures, and so to be left for every one to judge of. Whereas it is said [In the midst of it] the meaning is, over the whole in full power, so that they had no purpose to destroy this Kingdom, but the seed of *David*; another King being set up, and the Kingdom so remaining still as a confederate of theirs, but this is all soon dashed in a word, *It shall not stand, it shall not be saith the Lord*; that is, this counsel shall not stand now, neither shall it be hereafter thus brought about, but shall be in vain, as if nothing had ever been consulted or attempted to this purpose.

Verf. 6.  
Hieron.

Muscul.  
Adam Sasbont.

Verf. 7.

Verf. 7, 8.

Musculus.

Hieron.

Amos 5. 27.

7. 11.

Amos 1. 1.

For the head of *Syria* is *Damascus*, and the head of *Damascus* *Rezin*; and yet sixty five years and *Ephraim* shall cease to be a people, &c. This is added to confirm the premises; *Rezin* reignes and shall reign over *Damascus* only, the Metropolitan City of *Syria*, and never over the Metrapolitan City of *Judah*, *Jerusalem*; and likewise is that of *Pekah*, verf. 9. to be understood: therefore their counsel to take *Jerusalem*, and as Lords thereof to set up a new King there, shall vanish. *Ephraim* is here put for the Kingdom of the ten Tribes under *Pekah*, and the utter destruction of it is here prophesied of. This destruction was Anno 9. of *Hoshea* King of *Israel*, as appears 2 King. 17. 6. but this Prophecy in the time of *Abaz* King of *Judah*, in whose 12<sup>th</sup> year *Hoshea* began to reign, chap. 11. 6. and chap. 17. 1. therefore not above 21 years passed betwixt this and *Israels* destruction; How then saith he, Yet sixty five years? The common answer of *Jerom*, following the Hebrews in their *Seder Olam*, and of others after him is, that this time is to be computed from *Amos* his first threatening of *Israel* that they should be carried away; and he prophesied in the daies of *Uzziah*, two years before the Earthquake. So that unto this time we must adde 16 of *Jorhams* reign, so we shall attain to 37 years; if then that Earthquake were in the 24<sup>th</sup> or 25<sup>th</sup> year of *Uzziah*, as the Hebrews commonly hold, his whole reign being 52 years, there will be 28 more to be added, which together will make 65. If ye will not believe, neither shall ye be established. Hebr. וְאִם לֹא תִּימְנִי אֶתְּמַנְתִּי וְאִם לֹא תִּימְנִי אֶתְּמַנְתִּי It is spoken by a *Paranomaly*, the same word in *Cal* signifying to believe, in *Niphal* to be established: The sense is, that they of the Kingdom of *Judah* should be destroyed and captivated also, as they of the Kingdom of *Israel*.

Verf. 10, 11.  
Hieronym.

And the Lord added, Ask for thee a sign, either in the depth or above on high. *Jerom*, when *Abaz* was not moved by the speech of the Prophet, the Lord vouchsafed



vouchsafed to speak himself unto him, if haply he would be moved, hearing the voice of his Majesty. And he biddeth him ask a sign of the Lord, not of any idol or false god, to which he was addicted, and that either from hell, to have the earth cleaved asunder to see into that place of torment, or from heaven to see a way opened for the Son of man to ascend, for so in due time he both descended and ascended, as it is said *Eph. 4.10*. From the earth by *Moses* a sign was shewed in *Egypt*, when lice and frogs were brought forth out of the earth; and from heaven, when hail and lightening came from thence: But here he is permitted to ask a sign further stretching, that he might be confirmed touching the deliverance promised and the destruction of their enemies threatned. And to this of places deeper and more low then the earth, *Calvin* seemeth to assent; although *Musculus* and some others, by the depth, understand the earth: But though the earth be beneath, yet because this word is not used to set forth the earth, but the sea or hell, it is best understood of hell; in opening a way to which, that it might be seen, God could as easily shew a sign, as in the earth. And whereas *Jerom* understands these words, *The Lord added*, of the speaking of the Lord himself, *Musculus*, *Oecolampadius*, &c. take it for the Prophets speaking in his Name; as if it had been said, The Lord hath further given me in charge to say unto thee, &c. which is rather to be held, because the next words after *Abaz* his answer, are certainly the words of the Prophet in the Lords Name. And it was a wonderfull favour to a wicked man, that God should condescend so far as to give him what sign soever he would ask, seeing God is to be believed without signs; and sometimes they that ask signs, who were of *Abaz* his condition, are upbraided hereby and denied, as the Pharisees.

Calvin.

And *Abaz* said, I will not ask a sign, neither will I tempt the Lord. He seemeth to give such credit to the Word of God, that he would believe without a sign; the asking of a sign being in some case judged a tempting of the Lord, as appears by that saying, *Matth. 4. Thou shalt not tempt the Lord thy God*. But this was feigned piety in *Abaz*, and manifest disobedience, when he was bidden to ask a sign, to deny so to do. And so it is, saith *Calvin*, in a Christian now to neglect the holy Sacraments, Baptisme or the Supper of the Lord, because he believes without these signs, and accounts them but superfluous to salvation; but this they cannot do without rejecting also the whole Gospel. And *Luther* speaks also to the same effect. For God knows better then our selves, what we stand in need of; and therefore, as it is a point of impiety not to believe without signs, when God will give none, as *Dives* and his brethren, or without new signs according to their own will, when there be signs enough shewed without asking, as the Pharisees; so it is to refuse signs offered, as is the case of non-Communicants. Yet sometime a sign in particular hath been asked without offence, as by *Gideon*; yet, as *Calvin* hath it, not without the instinct of the Spirit. *Jerom* and other Ancients think, that *Abaz* spake thus, as meaning to consult with his gods, not regarding what the Prophet said to him in the Lords Name: And some, that he would provide for his deliverance by his gifts to the King of *Affyria*, and needed no help or sign from the Lord in his present strait. Therefore *Ambrose* was mistaken, who thought, that in modesty and humility he asked a sign; for both his condition being an Idolater, and the Prophets reply declare the contrary.

Vers. 12.

Mat. 4.

Calvin.

Hieron.  
Cyril.  
Rupert.

And he said, Hear ye house of David, is it a smal matter for you to be troublesome to men, but ye will be troublesome to my God? The word *מְעִיב* rendred by troubling, signifieth wearying; and it is as if he had said (O *Abaz*, and ye his kinsmen and Counsellours) Is it not enough for you to weary and vex me, by giving so little heed to my words, and other Prophets of God, but ye will so manifestly sleight God also, when he so graciously offers, to confirm by sign, deliverance unto you out of your great danger, as desperately incredulous and not believing him to be able to do this? Certainly this obtnacy in you is intolerable, and ye shall one day suffer for it at the hands of God, whom ye thus incense and provoke. *Ye house of David.* He calls them, not for honour in

Vers. 13.

F

this

Calvin.

this place, but to their greater reproach, saith Calvin; it being more hainous for the seed of so worthy a King or man, to be desperately wicked, then for other men. In saying, Weary men, he speaks according to their conceit, because they thought the Prophets but men like themselves, and so contemned their threatnings, as many also now adaies do: For they are indeed Gods instruments, by whom he worketh, and therefore to despise them, is to despise God. But granting that they were but men, and so in other offices they might be sleighted, yet when they come to offer so great a favour from God, and extraordinary, of giving a sign, to be sleighted, is a most intollerable wearying of God of all others, yet such wearers do the Prophets meet withall even in the family of David, in the holy Church of God. And it is to be noted, that he changeth the Pronoun here, saying [*My God*] whereas before he had him, *Ask a sign of the Lord thy God* Intimating, that the wicked have nothing to do with God, he is not theirs, but the God of the righteous only; they are therefore said to be without God in the world; and of the god of this world we reade, 2 Cor. 4. 4. Jerom supposing, that the offer of a sign came immediately from God, understands a change of the person speaking in this verse, viz. from God to the Prophet: And for trouble or wearying, he saith, the Septuagint and Theodorion have it *agonem*, striving, as a Physitian is made to strive with an unruly patient, and finally to lose his labour, the disease not being cured, but continuing to his destruction. And by the house of David, he will have his Tribe, the Tribe of Judah meant. Ahaz and others of the royall Family like minded to him being reproved thus, but the rest of that Tribe spoken to so many as beleevd to their exceeding great comfort, v. 14.

Note.

Eph. 2. 12.  
Hieron.

Verf. 14.

Hieronym.

Therefore the Lord himself will give you a sign, a Virgin shall conceive, &c. The word *Virginitas* rendered a Virgin, is by all Expositours, except the Septuagint, of old, rendered a young woman (saith Jerom) But it signifieth a young one hidden or kept close from the view of men, by the care of her parents; neither is the word used in any place, to set forth a young woman, without this addition, hidden. Moreover it is absurd so to render it, sith it is no sign or wonder for a young woman to bring forth a son, but for a Virgin: And in the Punick tongue, which comes from the Hebrew, *Alma* doth alwaies signifie a Virgin. The blessed Virgin *Maries* bringing forth then, is here prophesied of, although it may seem impertinent to the present purpose, as happening many hundreds of years after, and the destruction of those two Kingdoms, Syria and Israel, was then at hand. But it is inserted *per raptum Propheticum*, as is usual amongst the Prophets, to bring in sometimes a spiritual rapture, to which the Spirit carries them upon a sudden, and then to return to that, of which they were speaking before. But how is it pertinent to the thing in hand, to foretell of the birth of Jesus, when a sign should be given of their deliverance from those two Kings? *Sasbont* answers well, that this sign is not unaptly now given, because of the similitude betwixt the deliverance by Jesus, and that presently promised. For as they were unworthy to be saved from those two Kings, and yet God out of his meer mercy promised it; so both they and all men are most unworthy of salvation by Jesus, yet God out of his grace and mercy promiseth this also. Calvin will have this the sense, Because ye (O house of David) and thou (O Ahaz) in particular dost reject my offer of a sign, which might, if any thing in the world, make me break my Covenant with Abraham and his posterity, viz. the greatest and most blessed-making Covenant, that in his seed all the Nations of the earth shall be blessed: yet I will not hereupon take occasion so to do, but will in due time give a sign, that I am mindfull of keeping it, for that a Virgin ever carefully kept from man, shall by the power of the most high bring forth a Son: For such a Virgin, and not an old, but a young one, and a very young one doth the word *Almah* alwaies signifie. And thus Matthew, guided by the Spirit, applieth this Prophecy, when Jesus was born. Either of these waies this doubt is fully cleared, and whereas it is said, *Will give you a sign*, It is not to be understood, as restrained to the house of David, as if

Adam Sasbont.

Calvin.

Jesus

Jesus were given to none but the Jewish Nation; but to those of *David's* house he saith he will give it, because it should be wrought upon one of his house, that is, the Virgin *Mary*, the benefit redounding to the faithfull of all Countries and Nations to the worlds end. Or by the sign, which the Prophet saith, the Lord will give, understand a wonder that he would work, a new thing, as it is called, *Jer.* 31. 22. For *Abaz* being offered a sign of deliverance at this time refused it: therefore the Lord will give a sign, not of the deliverance then at hand, so much as of a deliverance farre exceeding it, viz. that by Christ from all spirituall enemies; a Virgins conception shall be the sign hereof, the like unto which was never before done in any age; so that when this shall come to passe, it shall assuredly be known, that the Messiah, our Redeemer is come. Of this Virgins bringing forth a Son, the *Sybil*s also prophesied. The Phrygian, *Virginis in corpus voluit dimittere caelo, Deus prolem, cum nuntiat Angelus almae Matris, quae miseris contracta sorde levabit.* God would send an offspring from heaven into the body of the Virgin, when the Angel tells the Virgin Mother, which shall ease miserable men of their contracted filthiness. Of other *Sybil*s see *August.* de Civit. l. 10. c. 27. *Ensch.* lib. 4. de Vita Constantini. The Jews, saith *Jerom*, by this Son understand *Hezekiah* the son of *Abaz*; and by a Virgin a young woman, the wife of *Abaz*, who bare him, being before barren: But herein they are too grosse, because *Hezekiah* his birth was past nine years before, although this Prophecy were uttered in the beginning of *Abaz* his reign, as he must needs yield that considers the age of *Hezekiah*, when he began to reign, for he was twenty five, and the time of *Abaz* his fathers reign, which was sixteen. One therefore, saith he, holdeth that *Emanuel* here spoken of, was another son of *Isaiah*, which his wife bare him, in a figure of Jesus, as she had before born him *Shear-jashub*, in a figure of the Jews returning from Captivity: But how then is it said, not a woman, but a Virgin, &c. The Son here prophesied of, without all doubt, is the seed of the woman, which should break the serpents head, prophesied of, *Gen.* 3. But instead of this name *Emanuel*, the Virgin *Maries* Son was called Jesus. To reconcile this, it is to be understood, that these two names are all one, because who so is Jesus, which saves from sin, is *Emanuel*, that is, God with us, or in one nature, God and man in one person, none other being ever able to work this great work; nor God, because he cannot suffer; nor man, because his suffering cannot be of extent sufficient to reach to all men, neither can he by any power in himself rise from death to life again. 2. Chap. 9. It is said, *He shall be called Counsellour, the mighty God, the everlasting Father, &c.* yet none of these were his proper Names, but his Elogies or Epithetes, further to set forth the virtues in him. 3. *Emanuel* is his Name which the Latines call *agnomen*, added to his proper Name to set him forth by something most remarkable and peculiar to him. As *Trajan* the Emperour having subdued *Dacia*, was called *Dacius*. *Scipio*, who overcame *Aphrica*, *Aphricanus*; for none else can be called *Emanuel* but our Lord Jesus. Lastly it is to be noted, that the word rendred, Shall call, *וְקָרָא* in the feminine gender, to intimate a woman bringing forth this son without generation by man; because, as appears in the example of *Zachary*, the father hath the power to name his childe; therefore hereby is shewed, that this Son should have no father, but a mother only, a pure Virgin.

*Butter and honey shall he eat, till he knoweth to refuse the evil and to chuse the good.* This is spoken, saith *Jerom*, to shew, that however he be called *Emmanuel*, yet he shall have a true humane body, for he shall be fed in his infancy as other children, with butter and honey, for that land flowed with milk and honey. He shall not therefore be a man-childe in appearance only, as *Marcion* and the *Valentinians* have held, having an aerean or heavenly body, but like unto ours, only pure and free from sin. And after the manner of other children he shall be ignorant at the first, as man new-born, but grow, as in age and stature, in wisdom, as *Luke* saith that he did. *Cornel.* a *lapis* reasons diversly against this being *Calvins* and *Bucers*, both from Scriptures and fathers, holding that he was

*Sybilla Phrygia.*

*Hieronym.*

*Verf. 15.*  
*Hieronym.*



Vers. 16.

Isa. 37.30.

Calvin.

Junius.

2 King. 15.  
27, 30.  
chap. 16.1.

full of wisdom being an infant, by reason of his hypostaticall Union with the Deity, which I spare to insert here because the word *יָדָע* until he knows, is so express against this fulness of knowledge in the childe *Jesum* as he was man at the first.

*For before the childe shall have knowledge to refuse the evil, &c.* that is, before he be grown up past the age of a childe, *the Land which thou abhorrest shall be forsaken of both her Kings.* Here *Ephraim* and *Samaria* are spoken of together as one Land, because the Kings of both *Pekah* and *Rezin*, were so nearly united together with both their peoples by a confederacy, that they were all as one Nation, and this Nation is described thus, The Land which thou abhorrest, because *Abaz* his hatred was exceeding great against them, for their combining against him, and the great destructions which they had made in his country. And this began soon to be fulfilled in *Rezin*, the King of *Syria*, by the *Assyrians* coming at *Abaz* his request, and slaying him, and then in *Pekah* slain by *Hoshea*, who reigned in his stead. But how this agrees with the sign here given, whenas the sign was not till five hundred years after, is a doubt not so easily resolved. Some say, that it is no unu'suall thing amongst the Prophets to give that for a sign which is not fulfilled till after the thing, whereof it is a sign, as the eating of those things which should grow of themselves the first and second year, and sowing and reaping the third year, was given for a sign to *Hezekiah*, and *Samuel* gave *Saul* signs to come of his being chosen king by God, and Christ gave his being in the grave to the third day, as *Jonah* in the Whales belly for a sign, and *Exod. 3.12* is another like sign: But what is a delaying for a year or two to five hundred years? Some say, that it is meant, this son shall save you and destroy the two kings your enemies, which declares him to be to be God with us, that is, God and man, and consequently of all power, although like another in appearance at the first: but this is nothing to the purpose, sith this childe must be in his minority, at the time of these two kings perishing. The best resolution is, that the prophecy touching *Jesum* is fully ended *vers. 15.* and *vers. 16.* another childe is spoken of, as *Calvin* well observes, and therefore it is not said before, this son shall have knowledge, but this childe *יָדָע*, meaning (as *Junius* hath it) *Sbearjashub*, his son whom he brought with him *vers. 3.* for if he were then an Infant, or two or three years old, yet he attained not to years of discretion, till the destruction both of *Pekah* and *Rezin*. For *Abaz* began to reign *anno 17.* of *Pekah*, and if he and the king of *Syria* had come immediatly after that he was settled in his kingdom: *Pekah* lived but to the third year after, at what time if this childe were but five or six years old, he had not attained to years of discretion, much lesse if he were not now a year old. But if we consider *2 Chron. 28.5,6*, the wars made by these two kings severally against *Abaz* before this, which could not be done in lesse then two years: *Pekah* his destruction was within one year after this Prophecy, and so it was a very short time before it was accomplished. If the particle *כִּי* because, seems to make against this exposition, because or for before the childe shall have knowledge, seeing it connects this verse as a reason to the former, it is to be understood, that it hath also other significations, as *& etiam*, followed by *Marlorat*, and also, *ut*, according to *Pagnin*, that before the childe shall have knowledge, &c. yet *Calvin* stands against expounding it of any particular childe, because the particle *כִּי* would have been added, if it had meant so, that it might have gone thus, *this childe*: wherefore by a childe he understands collectively all children of that time: but I prefer the former, the childe which I have here brought with me, that is, within a year or two at the most: or if *Chi* be rendred by *ut*, that we may joyn this to *vers. 14.* the Lord himself shall give you a sign of *Israels* ceasing to be a Kingdom, of which he had spoken before, that before the childe shall have knowledge, both these kings shall perish, and then the intervening prophecy of the Virgins conceiving, &c. was a sudden rapture of the Spirit to another most wonderfull thing, a more universall deliverance from a far greater danger, when a like thing should happen to two kings that then should be in the same Lands, before that Virgins sons coming to years of discretion, or soon after his birth.

birth. For as one notes it out of *Josephus*, *Herod* was then king of the Jews, and was commonly called by them King of *Samarita*, because he was a stranger and not of the Jewish stock, and *Obodas* king of *Damascus*, the chief city of *Syria*, and *Herod* died miserably 15 moneths after the birth of *Emmanuel*, and *Obodas* a few moneths before him. And these two, especially *Herod*, endeavoured quite to extirp the stock of *David*, as these two had done touching his kingdom.

*Joseph. l. 16. 19.*

And the Lord will bring upon thee &c. the daies that have not come since the falling of *Ephraim* from *Judab*, even the king of *Assur*. The Lord who promised deliverance from the two kings, at this time knew that *Abaz* would lend for help against them to the king of *Assur*, and that by this means he should for the present be out of their danger. Therefore he here threatneth a greater, because he trusted to an arm of flesh, and not in God, viz. that the king of *Assur* should prove a greater plague to him then these two kings, or any enemies which *David's* house whereof he was, had had since the division of the kingdom into two in the time of *Rehoboam*. How this was fulfilled in part, see 2 *Chron.* 28, 20, 21. in the daies of *Abaz* by *Tiglath pileser*, and afterwards against his people, and *David's* house by *Nebuchadnezzar*, chap. 36. See here the danger of trusting in an arm of flesh, and not in God, it is turned to the destruction of those that trust therein, when they think to have help hereby, especially the help of Idolaters.

Verf. 17.  
*Calvin.*  
*Musculus.*

If the things done by *Nebuchadnezzar* shall seem not to agree to this prophecy, because he was king of *Babylon*, he was also king of *Assur* now joyned by him to *Babylon*. *Ierom* rendering it with the king of *Assur*, making this the sense, I will bring judgements upon thee, and afterwards upon the king of *Assur*, whose people shall also be overcome and destroyed, and then thou shalt be delivered by the help of this *Emmanuel*. But the first is most genuine, and therefore he next shewing the Septuagint translation, concludes with the sense before brought.

Note.

*Hieronym.*

And in that day the Lord shall hisse for the fly that is in the uttermost parts of the river of *Egypt*, and for the Bee of *Assyria*. The metaphor of hissing was also used before chap. 5. 26. where the reason thereof hath been shewed. The forces that should come out of *Egypt*, saith *Ierom*, are set forth by flies, because of the sor-des or filth of their idolatrous sacrifices, and the imbecillity of that people, those of *Assyria* to Bees, because they and the *Perfians* went to war with bow and arrows represented by the bees strings, and this was fulfilled as touching the *Egyptians* when *Iosiah* being slain by *Pharaoh Necho*, he placed a king over *Judab* as he pleased, and as touching the *Assyrians* when *Nebuchadnezzar* destroyed their city. *Calvin* will have the *Egyptians* set forth by flies, because *Egypt* by reason of the great moisture of the place, abounded greatly with flies, and the *Assyrians* by bees, because in *Assur* bees abounded. *Musculus* will neither have the *Egyptians* meant by the flies, because it is said in the uttermost parts of the river: nor *Ethiopians* who are beyond *Egypt*, as some, but the *Lybians* at one end of *Nilus* the *Egyptian* river, viz. where it begins: Enemies are also compared to Bees, *Ps.* 118. I prefer that of *Ierom*, because the event so aptly answered the prophecy, the *Egyptians* subduing *Judab* first, and then the *Assyrians*; and this doth better agree to the words of the Text, which are not beyond the river, as the *Ethiopians* and *Lybians* were, but from the uttermost parts, that is, one end of *Egypt* to the other, for it extended all along by the river *Nilus*, and was all watered by it, so that the inhabitants at the times of overflowing were forced to keep in higher rooms, till the ground was dry again. The reasons of the allegories brought by *Ierom* and *Calvin* may well stand both. But I cannot think with *Ierom* that the imbecillity of the *Egyptians* is set forth by flies, but their numerosity making them formidable, though imbecill.

Verf. 18.

*Calvin.*

*Muscul.*

And they shall come all and rest in the desert valleys, &c. and upon all bushes, &c. here he prosecutes the allegory, meaning that these flies and bees should continue in the land when they were come, the Jews being expelled, as we read that

Verf. 19.

Calvin.

Note.  
Musculus.

Vers. 20.

Cyril.

Calv.  
Muscul.

Note.

Septuagint.

Ezek. 18.

Hieronym.

Vers. 21.  
Hieronym.

they were, being carried to *Babylon*; and not like the flies once sent in judgement to *Egypt*, suddenly come and suddenly gone: but these with their multitudes filling all places should eat up and consume all the good in every corner of the Land. *Desert valleys* are mentioned, saith *Calvin*, and bushy places, to shew, that in no lurking place any of the Jews shall be safe from these enemies, but that they shall range about and rage every where throughout the whole Land, And because this is at an hiss, that these heathens come so readily to execute Gods judgements, the backwardnesse of Christians is condemned, who cannot by most earnest preaching of long continuance be brought to doe as God requires them.

*In that day the Lord shall shave With a razor that is hired, by those that are beyond the river, by the king of Ashur, the head, the hairs of the feet, and the beard.* Here by another metaphor from a razor, the greatnesse of the judgement to come is set forth: for even as a razor takes all the hairs away to the very skin, no stumps being left, as in cutting with scissers, so all wherein the comelineffe of that Nation lay, he threatens should be quite taken away, the hairs of the head in the captivity of the Princes and Nobles, of the feet in the captivity of the artificers, and the beard is all taken away when the wise and the counsellours are destroyed or captived. For the beard amongst the Jews was so highly esteemed of, that it was never so much as cut, and when *David's* Embassadors had their beards half cut off, they were greatly ashamed, but now it should be all taken away by shaving with a razor, when no counsellour or wise man should be left in the Land, so *Calvin* and *Musculus*: who also as *Vatablus* upon the word *hired* say, either a most sharp razor, because when a man hires for his money, he will have of the best; or a razor that he will not spare, but make use enough of it, as paying well for it: and to an hired razor is the king of *Ashur* compared, because God paid him for his hire, the Land of *Syria* and of *Israel*, and the spoils of *Judah*. And hereby is implied, that this king in his expedition against the Jews did but serve God as an instrument wherewith a man worketh his own will. The godly are his instruments also, but they know for what end God useth them, and aim in their endeavours hereat, viz. Gods glory: but the wicked know not, and therefore work for their ambition and malice, and in the end it shall come to them accordingly. The Septuagint for a razor that is hired, have *novacula inebriata*, because the word *שכר* signifyeth to make drunken, but it is *שכר* with Sin not Shin, and this signifyeth *hired*. According to the word *hired* here used, *Nebuchadnezzar* is said to have been paid with the land of *Egypt* for destroying *Tyrus*, *Isa.* 29. 18, 19. and Gods judging them by a razor hired, implies the work of judgement to be the work of another, and not his work, *Isa.* 28. 23. because God delights not in destroying, but in his mercy is most averse herefrom, being desirous that the wicked should turn and not die. Lastly, By shaving with a razor, the servitude of the Jews in a strange Land is set forth, because shaving was anciently of servants and slaves, so *Pomponius Letus* saith of *Dioclesians* triumph, that the custom was for such as had been slaves to enemies, but delivered, to follow the chariot of the triumpher with their heads shaven: so two thousands Romans brought out of servitude by *F. Flaminius*, when he triumphed for *Macedonia* subdued, followed his chariot. *Ierom* saith, that some think, that the Assyrian was he whom the Lord threatens to shave, that is, to spoil by, Persians a long time after, but this he rejects and that worthily, because it is *שכר* by the king of *Ashur*, he is this sharp razor: and as absurd is that of the Rabbins applying it to *Sennacherib*, who, they say, was shaven by the Angel to his ignominy in the night that his men were killed. It is meant, that all the decorum and virility of the Jewish Nation, should be taken away, for the beard is a sign of a man, and none but women and other poor weak effeminate creatures should be left by those beyond the river, the Assyrians are set forth because beyond *Euphrates*.

*In that day a man shall nourish a Cow and two sheep, and for the plenty of milk he shall eat Butter.* Here is shewed in what desolation the whole Land of *Judea* should



should be, there should be but here and there a man left, and he that was left should not keep herds of cattel and flocks of sheep as in times past many men had done, but be so poor as that he should keep a cow and two sheep only, this being all his substance, and then by reason of the few cattel to eat the pasture, it should so abound, that a cow should give plenty of milk, so that thereof he might have therewith to make butter for his eating, for indeed he should have nothing else to eat but butter and honey. Besides some went to make a little bread, as is intimated, *ver. 25*, for to what end else should mountainous places be filled by digging, but to sow corn there?

*And in that day where a thousand vines were at a thousand pieces of silver, it shall be to briars and thorns:* That is, such a desolation shall be in all the Land, that Gardens, Vineyards, and Olive-yards for want of pruning and husbanding shall be overgrown with briars and thorns, and so there shall be no vines or other delightful things for the comfort of mans life as in times past, for the most fruitful places formerly most frequented shall be forsaken, the few that remain, not daring to keep there for fear of the enemy, but betaking themselves to desolate places formerly incult, as thinking in them to be more out of danger, because men used to come little into them, as being hitherto void of inhabitants, and so without prey to be gotten in them, so that their life now should be most miserable, changing their habitations for incult and horrid deserts, where wilde beasts only were wont to live.

*With arrow and bow they shall come thither, because briars and thorns shall be in all the Land.* That is, to these places thus for fear forsaken and overgrown with briars, if any will come they shall come armed for the danger that now will be by wilde beasts, lurking and breeding there instead of living in the mountainous places and deserts, to which they were confined before. And it is said *briars and thorns shall be in all the Land*, meaning all the parts before inhabited, and tilled, and dressed to bear fruits. For *ver. 25*. the mountainous places *digged with the spade and mattock*, shall not be so, the fear of briars and thorns shall not come thither: for men making those now the only places of their habitation, shall clear them from thorns and briars, by rubbing them up and making some of the ground fit to bear corn: and it shall be for the sending out of the Oxe, and the concubating of the sheep or smaller cattell, that is, the other part of the ground thus cleansed, shall be to feed their beasts upon for their necessary sustenance, the cow being here set forth by *וַיִּשׁ* before by *וַיִּקַּח* a word of the same signification: and in this exposition almost all expositors agree.

Verf. 23.

Verf. 24.

Verf. 25.

# CHAP. VIII.

*And the Lord said unto me, Take to thee a great roll, and write therein with the stile of a man, Make haste to the prey, hasten to the spoil, &c.* This chapter tends by the consent of all Expositors to the same with the former, *viz.* to shew that destruction was at hand to the kings of Syria and Samaria, and after that to Judah by the king of Ashur, and yet here is comfort propounded in Christ to all the faithfull. But because here a son is said to be brought forth by the propheticke, in whose tender age it is said, that *Damascus* and *Samaria* shall be spoiled, as *Chap. 7*, a promise was made that a virgin should conceive and bring forth a Son, a Question ariseth, Whether this be not the son before prophesied of? and if so, that before-going touching the land of Syria and Israel forsaken in the infancy of that childe, and the like spoken here, will excellently agree to the judgement threatned, without any new invention to make out the sense of those words, *Chap. 7. 15, 16*. Only *Matthew* may be to this interpretation opposed, because he applyeth the prophecy *Chap. 7. 14.* to *Iesus* the Son of the Virgin *Mary*, as being then only fulfilled. But his words do not imply so much, but that it was then fulfilled, which no Christian will deny, but consent unto, as most firmly believing it. Now that his words imply not the fulfilling of it solely at that time,

Verf. 1.

Rev. 14.4.

Hieronym.

Luk. 11.21.

appears by other the like applications made by him in other cases, as *Mat. 2.15*; 27. *Ob.* It is said, a *Virgin shall conceive*, &c. here the Prophet went in to the Prophetesse, and she conceived, who was no Virgin, but a Wife, for so *Iunius* renders it, *me congresso cum prophetissa*, i. *Uxore mea*, neither doth *Calvin* deny but that it may so be taken, *Sol.* This being granted (although not the word *Chereb* to draw nigh, but the word *יָנַח* to go in, is used *Ge. 26.3,4.* to set forth the carnall knowledge which a man hath of his wife, it makes not against this Exposition, because not only single persons are set forth in the language of the *H.G.* by the name of virgins, but also all that are carnally undefiled: therefore although it were no wonder for *Isaias*'s wife to bring forth a son, and so may seem impertinent to the prophecy afore-going, yet it is not, for so much as this was a sign of *Israels* destruction shortly to come, that she not being at that time haply with childe, yet now conceived and brought forth as soon as might be, and before that childe so brought forth, and grown up to be able to speak, the kings of *Syria* and *Israel* were both slain. And then this puerpery was but a figure of that to come principally aimed at, as wherein our greatest comfort lies about the destruction of the devils kingdom figured out in the kingdom of *Ephraim*, which kingdom that the Virgins son by his incarnation destroyed, see *Heb. 2.15*. It was then fulfilled in a figure here, which was sufficient to confirm the faithfull for the present, touching a temporall deliverance, and it was the second time, and chiefly fulfilled in the Virgin *Mary*. And if it be thus taken, *ver. 18.* the children that thou hast given me are set for signs: that is, *Shear-jashub*, and *Mahar-shalal-hash-baz* will well answer to the relations preceding, *chap. 7.3.* and here *ver. 4.* whereas I have before followed *Iunius* applying this word the childe to *Shear-jashub*, I have not so done, but being ready upon new light discovered to be guided by it: whereas the word *Alma* never signifies but a young woman hidden from man, this is controverted by the Hebrews, and therefore here by more rendred, *adolescentula* then *virgo*: but for the principall thing in this prophecy intended, the Septuagint rendering of it *virgo* is to be preferred, admitting the double sense before-going, and this may be without prejudice to our cause, seeing *Jesus* born of the Virgin *Mary*, who knew no man, was the wonderfull accomplishing of the prophecy so as it never was before, but only in some sort precursory: and the prophecy of the seed of the woman, *Gen. 3.* and of a womans compassing a man, *Ier. 31.22.* make it plain that such a puerpery was to be expected. *Ob.* But he is not called *Emmanuel*, but *Mahar-shalal-hash-baz*, neither can any son be called so, but the son of the Virgin *Mary* only. *Sol.* The son of the blessed Virgin was not expressly called by this name neither, when he was born, yet this argueth not, but that he was meant, as hath been shewed before: again although it can not be said of any but *Jesus* being born *Emmanuel* in that sense, God and man in one person, yet now it might also be said so in this sense, God is with us in performing of his promise of delivering us from these two kings so earnestly without his help bent to destroy us especially which be of the house of *David*. *Ierom* who saith that the childe here spoken of is the same with that *Chap. 7.14.* only he hath another name, *Make haste to the spoil*, &c. to shew that he should take away the spoils before taken by the devil, according to that saying of his, *When a strong man armed keeps the house, all is quiet, but when a Stronger then he cometh, he disarms him and divides the spoils.* But he will not have a thing really done set forth here, but only in imagination and vision: for in vision only the prophetesse brings forth a son, a sign of the hasty destruction of *Syria* and *Samarina*, and this was really after fulfilled, when the blessed Virgin conceived and brought forth her son *Jesus*, And he saith, he must write in a roll, and take witness to it, because it should not suddenly be done according to this vision, but many hundred years after, for which it had need to be written in a great roll that might last long: and whereas before *Chap. 7.* he spake the same to the house of *David*, now he must speak no more to the people in generall, but write it in a roll, to intimate that it should be as a mystery or thing hidden, the Virgins conception, for a long time from the generality of the people. And indeed, because the

the circumstances of taking a roll to write in, and witnesses to it, imply a matter of great moment, not only touching the present or things near at hand, but also things of greatest concernment to come long after, or else what need was there of providing thus for the durability of it throughout many ages, it must needs be yielded, that as *Chap. 7.* the birth of Jesus was prophesied of, so it was here further represented and figured out together with the sudden destruction of the devils kingdom ensuing hereupon, of his spoiling whereof, see also *Heb. 2. 15. Col. 2. 14.* And if this be taken as done in a vision, then the meaning must be this, *Isaiab* having a roll presented unto him, wherein it seemed to him that he wrote these words, *Mahar-shalal-hash-baz*, he went in the spirit to the Virgin *Mary*, in vision presented unto him, and saw her bringing forth this son, and then spake as if he had been born indeed at that time, that before he should have knowledge to cry My father or mother, the riches of *Damascus*, &c. should be carried away. And to this agree *Cyrl. Basil, Caldeus, Procopius, Rupert, August. de civitas. 17. c. ult. Epiphanius. hares. 78. Euseb. lib. 7. cap. 2. Demonstr. Evang. Ambrosius. &c.* wherefore to shew that this son is the same, *ver. 8.* he is also called *Emmanuel*. And for the other are many grave authours also, as the Rabbins, *Cbryst. Richardus Victor, Tho. Aquinas, Vambles, Calvin, Junius, &c.* But it is excepted against this, that if a son about this time really born had been meant, that which followeth cannot be approved for truth, *vers. 4.* because the spoils of *Samaria* were not carried away by the King of *Assur*, till the 9. of *Hoshea*, and this was but the 4. or 5. of *Abaz*, in whose 12. year he began to reign, so that a child then born might be at that time 16. years old. *Ans.* The riches of *Damascus* were carried away within 2. or 3. years, and then the thing spoken of began to be fulfilled, the other following soon after in part, when in the beginning of the reign of *Hoshea* some 7. years after this, he became *Salmanassar's* servant, and he gave him gifts: Moreover, the same exception may be made, if it be understood the other way also. Only I grant taking it that way, we shall not be forced to flee to the understanding of a Virgin in conditions, and therefore both being weighed well together, that of understanding it done in a vision will prove the most solid. But whereas *Jerom* by the prophetesse another while understands the holy Ghost, because the holy Ghost in Hebrew *Ruah* is of the feminine gender: I cannot see how it should stand, because not the holy Ghost but the Virgin *Mary* by the overshadowing of the holy Ghost, brought forth her son. And she may well according to *Jerom* be understood by the prophetesse, because she prophesied when she said, *all generations shall call me blessed*, for she is called so to this day. For the name *Mahar-shalal-hash-baz*, it is not meant that he should be called by this as a proper name, no more then by the name *Emmanuel*, but that he should be such an one that he might well be thus called for spoiling principalities and powers, as was partly touched before. The main thing here being thus cleared, I come to the particulars. To write in the stile of a man is by the consent of all, so as any may read it, and that in great letters, as *Hab. 2. 2.* because God would have all the people know it, and that he would accomplish that which he promised touching *Damascus* and *Samaria* very speedily, to be confirmed against their present fears, and the rather, for that it was so improbable, that so great forces now joyned together should not prevail against *Jerusalem*, whereas either of them severally was unresistible before. And that this being written in a roll might be obvious to every ones sight, it is not improbably thought by some, that it was fastened upon the door of the Temple, as that of *Habakkuk*, that a man running might read it. The words are but few, *Lemahar* to hasten, *Shalal* the spoil, *Chash* chaffe or huske, *Baz* the prey: thus the words signifie, but I cannot finde them so expounded by any Expofitor, but either passed over as a name, as *Junius pro Mahar-shalal-hash-bazo*, or as he also in his notes explains it, *accelera ad spolia, festina pradam*, whereas of *Chash* there is none other signification, but as hath been said, and so no second word to signifie hasten. Wherefore this name may rather be resolved thus, *he hath hastened the spoil, the huske or chaffe prey*; so lightly flying from *Damascus* and *Samaria*,

2 King. 17.

2 King. 16.



maria, as the chaff before the winde, when the *Assyrian* comes, and his coming will not be long deferred, for he hastens to this, as the end whereat he aimeth.

Verf. 2.

And I took to me faithfull witnesses, *Uriah the Priest*, and *Zechariah*. This was done for more confirmation of the Prophecie, because by the testimony of two witnesses all things are confirmed: and witnesses of great note especially as these two men were; *Uriah* the high-Priest at that time, for to him it is said, that *Abaz* sent a patern of the Altar at *Damascus*, to have one made like it at *Jerusalem*, which was a thing indeed, that made against his credit, but that was after this, and his credit held good hitherto. *Zechariah* was a man of great eminency, as being father to the mother of King *Hezekiah*. These two were taken for witnesses of these words written by the Prophet in a roll, as importing the spoiling of *Damascus* and *Samaria* with all speed.

2 King. 16.

2 King. 18.2.

Verf. 3.

And I went to the Prophets, who conceived and bare a son, &c. This was done in the spirit, wherein the incarnation of Christ to come long after, was now represented to the Prophet, as things to come were represented to *John* in the Revelation. But whether these two men were also present in the spirit with *Isaiah* to see this son, is uncertain: it seems that they were to be witnesses of the thing, that the more credit and heed might be given unto it by all men. And this is by some brought for a ground of witnesses used of old, when names were given at the time of Circumcision; but I must needs confesse, that although I have sometime followed this, yet it is no good ground for it. For witnesses or rather sureties are used in Baptisme for more assurance to the Church, these only to testifie this wonderfull Vision and propheticall writing and name, that all might be assured of the thing here prophesied of.

Verf. 4.

Before the childe shall know to cry, my father and my mother, the riches of *Damascus* and spoils of *Samaria* shall be taken away before the King of *Asshur*. That is, counting from this time, before an Infant new born now shall be able to speak, the pride of the two enemies of the house of *David*, *Damascus* and *Samaria* shall be taken down, they that have spoiled *Judah*, and had thought to have spoiled her more, being spoiled by the *Assyrian* King. The phrase is, *Shall be taken away before the King of Asshur*, haply because, as amongst the *Romans*, so amongst the *Assyrians* the spoils taken from the enemy were carried before the Conqueror in triumph.

Verf. 6.

Because this people despiseth the waters of *Siloe*, which run softly, and there is joy to *Rezin*, and the son of *Remaliah*. Verf. 7. Therefore the Lord brings upon them the waters of the river, &c. Verf. 8. And passing into *Judah*, he shall overflow, &c. The Lord having hitherto comforted the faithfull by exhibiting after a sort his Son unto them, and promising speedy deliverance from their two great enemies, now threatneth the common sort, or multitude of unbelievers in *Judea* for their sleighting and contempt of his help thus offered, and amongst them *Ahaz*, as the chief; for he, as it is likely with their consent, not relying upon Gods Promises, but sending for help to *Asshur*, against these two Kings, thus shewed, that he despised the waters of *Siloe*, that ran softly, the promise of deliverance being called so in opposition to the *Assyrian* Army expected, which came with the sound of Drum and Trumpet, neighing of horses, clattering of Armour, shouting and a great noise: but the Promise of God made by the Prophet was without all external shew of vigour or force to help, a very poor thing to trust to, even as the little creeping river of *Siloe*, so called *Nehem. 2. 13. Fons serpentis*. It is also mentioned *Joh. 9.* for it ran slowly, and so was without force to gull and wash down the soil where it ran, or to carry any burden thereof before it. And this is that which God had against the unbelieving in *Judah*: now against the two Kings, *Rezin* and *Remaliahs* son, not vouchsafing to call them Kings, he layes to their charge, that they had joy, that is, in the spoils by them already taken, and which they made account to take at their pleasure in *Jerusalem*, and to domineer there. And upon this expedition they put themselves, meerly out of a delight which they took in wasting and

and taking spoils, and destroying the Jews, they giving them no just cause so to doe.

Therefore the Lord will make the mightiest and most abounding Waters of a flood to come up against them, even the King of *Assur* and all his glory. Here after the sin of the Syrian and *Israelitish* King laid open *vers. 7.* followeth their punishment, the King of *Assur*, as an overflowing and irresistible flood with his Army, that is, his glory shall come and destroy their lands, as by a deluge. Vers. 7.

And he shall ascend above all his strong Waters, and above all his banks, and shall passe through *Judah*, and overflow till he passeth to the neck, and the stretching out of his wings shall be the breadth of thy Land, O *Emmanuel*. Here the judgement to come after the other upon the Kingdom of *Judah* by the same King of *Assur* is set forth; as their sin was also shewed before, yet their punishment is put in order after *Rexins* and *Pekabs*, as indeed it followed. And because he had begun with an Allegory of a river, he continues by the like to set forth these judgements. He shall passe over all his strong waters and banks, that is, the strong ties of his oaths and covenant with *Ahaz* for his great gifts, and notwithstanding these shall come against *Judah* even to the head City, as he did in *Hezekiah's* time, for which he saith, Till he comes to the neck, which is next the head, for he was not permitted to come close up to *Jerusalem*, but near it, and he stretcht his wings over all the Land, when in the time of *Manasseh*, and afterwards of *Zedekiah* he destroyed and wasted all; and he saith, Of thy Land, O *Emmanuel*, alluding to the name *Emmanuel*, Chap. 7. 14. setting forth Christ Jesus to come, as at whom he lookt by the eye of faith, expecting that he should take vengeance for this upon the proud King of *Assur*, when he had made him first an instrument to execute his judgements upon his own Land or Church, which Mount *Zion* was allegorically. For so indeed the Lord did to the King of *Babylon* and *Assur* finally, when he gave him and his Land into the hands of *Cyrus* and *Darius*. Vers. 8.

Thus for the most part *Junius* and *Tremellius*. *Jerom*, who saw the brook of *Siloe*, for he lived sometime there, saith, That it begins at a fountain at the foot of Mount *Zion*, and runneth not continually, but at certain times through most hard passages of rocks with a great noise. And by their despising the waters of *Siloe*, is allegorically shewed the ten Tribes rejecting of the posterity of *David*, which God had set up; and their preferring to be under other Kings: but for this he sheweth, that they shall be subdued and brought under the King they would not, even the *Assyrian*. But because this is no where laid to the charge of *Israel*; yet contrariwise it is said to have come of God for a punishment upon *Solomon*, That they revolted from *Rehoboam*, I cannot subscribe to this. And as far wide is *Musculus*, who will have the Kingdoms of *Judah* compared to these waters, because it was now in a poor condition; as if he had said, because *Judah* sets light by her own condition, and preferreth that of *Israel* and *Syria*, being now far more potent and opulent; for neither had it been so hainous a fault to be thus dejected in the sense of their own misery; and the last clause is, joy to *Rexin* and *Remaliahs son*, not in them. *Calvin* comes nearest to that which hath been already said, despising their own weak estate, they desired greater forces for their defence; but neither doth this agree to joy in any relation to *Rexin* or *Remaliahs son*, because the forces desired by them were not theirs, but the King of *Assurs*, neither was it so great a sin, or a sin at all to be cast down for their own tenuity, unlesse with a conceit, that being so weak, God could not, or would not help them, whatsoever he promised by his Prophet. *Cyril* and *Procopius*, because they being so low, believed not that God could help them, and thought of revolting from *Ahaz* to *Rexin* and *Pekab*, and submitting themselves to the King, whom they would set over them, even the son of *Tabeal*, they are thus threatened. But this is a conjecture without ground, because we read nothing of any intention in them to revolt; but it is certain, that in diffidence of aid from God they sought for aid to the King of *Assur*. Now whereas *Jerom* saith, That the waters of *Siloe* Dan. 5.  
Junius.  
Hieron.  
Muscul.  
Calvin.  
Cyril.  
Procop.

run

run with a noise thorow hollow places of the Rocks, whereby this Allegory may seem not to agree; it is to be understood, that although they run with a noise at the first, yet passing further they run without all noise in silence, and easily, till they come into the Kings Gardens. *Siloe* for this might well set forth the King of *Dauids* line, and the Lord *Jesus*, who was to come of *David*, and was *missus* or sent, according to the interpretation of the word *Siloe*, because these were the waters, which watered his Gardens, and he was milde and cried not, nor lifted up his voice. For when his help promised was despised, he was despised, and afterwards when he came, being of the Jews rejected, saying, *We will have no King but Caesar*. For the spreading of his wings over the whole Land, this is spoken by another Allegory comparing the *Assyrian* King to an Eagle, spreading his immense forces as wings.

Verf.9.

*Associate your selves together (O peoples) and ye shall be broken, give ear ye that dwell in the farthest parts of the earth, Gird your selves, and ye shall be broken, &c.*

Verf.10.

*Take counsel together, it shall be in vain, &c.* After the judgement hitherto threatned, the Prophet now derideth their confederating together to strengthen them the more against all enemies. That this which the Lord hath threatned might not come upon them. For notwithstanding the Associations made betwixt *Syrians*, and *Israelites*, and *Jews* and *Assyrians* on the contrary side, who are all meant by peoples; destruction shall come both upon *Syria* and *Israel*, and afterwards upon *Judah* also, being for the present rather weakened, then holpen by the King of *Asshur*, as the sacred History sheweth. And in calling upon most remote dwellers to hearken, threatning them also with contrition or tearing in peeces, though they courageously girded themselves to the battel, he means the *Assyrians* who should after this be destroyed also, as they were indeed by a mighty destruction in one night under their proud King *Sennacherib*, and after that being subdued by the King of *Babylon*, who joyned the Kingdom of *Assyria* to his own, making both one. Then *verf. 10.* he derides their consultations as vain, because, saith he, God is with us: *Iunius*, *The word of Emmanuel shall stand*; rather respecting the sense then the exposition of the word *Emmanuel*. But the sense will be good also thus, For God is with us his Prophets, to confirm what we threaten in his name and by his direction; neither can all the strength in the world frustrate or prevent it. *Ierom* extends this no further then to the *Syrians* and *Israel*, to whose consulting to take *Ierusalem*, Chap:7. he alludeth, and then he applieth this to Persecutours and Hereticks, the one sort may band together to root out Christian people, but they shall themselves be destroyed in the end, and Christs Church shall continue, and the other may beat their brains, and use all means to suppress the truth, but they shall be in vain, for God is the authour and protectour of the truth to make it stand, when all errors shall vanish. *Calvin* and *Musculus* expound it only of the *Assyrians*, who were now coming against *Israel*, and were afterwards to come against *Judah*. But forsomuch as the purpose of the Lord was to comfort and confirm the Kingdome of *Judah* against the fear of *Syria* and *Israel* then joyning together against it, reason requires that it should be taken as a threatning against them, and that the *Assyrians* more remote dwellers are next spoken, as who should finally perish also, to abate their pride coming upon them for their great and continual victories, for which they thought so highly of themselves, that none should ever be able to bring them down. But to shew certainly, that thus it should be, he doubles the threatning, and to confirm the faithfull, although the enemy being put back once should make the like attempt again, that he shall arm but to his own destruction. And all this shall be brought to passe by the power of *Emmanuel*, the reciting of which name brought this life and courage into the Prophet, as in the midst of greatest danger to conclude with an irony against the enemies of the Church.

Verf.11.

*For thus hath the Lord said unto me, when he laid hold on my hand, and put me back*



back from walking in the way of this people. This is word for word according to the Hebrew, and herein is shewed the cause why *Isaiah* was so bold to deride all enemies so contrary to others in these dangerous times, the Lord took him by his Spirit, as it were, by the hand, and suffered him not to walk in the way of distrust, wherein others walked, so that he contrariwise was full of confidence through Gods help, that it should be so as he had prophesied. There was cause indeed, as *Calvin* saith, to fear; both outward, their enemies so strongly combining; and inward, the wicked and unbelieving hearts of the people: yet God made the Prophet, as by strength of hand to go this way so contrary to them; and hereby it is intimated, that it is by the hand of God guiding them, that some few go not in the common way of the multitude, but in another way of doing their diligence to make their election sure and certain.

Calvin.

Note.

Say not *A conspiracy whereinsoever this people saith a conspiracy*, or in all wherein this people saith it, &c. That is, as thou hast by Gods especial grace been kept from doing wickedly, as they have done, as was said *vers. 11.* so speak not, and bid other faithfull persons not to speak despairingly, saying *Rezin* and *Pekah* have conspired together to subdue our City *Jerusalem*, and we shall never be able to withstand so great a power; whatsoever fair promises the Lord makes us by his Prophet, *Fear not their fear.*

Vers. 12.

But sanctifie the Lord of hosts, and let him be your fear. That is, acknowledge him to be holy, and true, and almighty, which redounds greatly to his glory, by nothing doubting of his help against your enemies. Sanctifying is here put for glorifying, as also in the Lords-Prayer, *Hallowed be thy Name.* For fearing him and nothing else, see also *Matth. 10. 28.* Let this be all that ye are afraid of, to offend him, and then ye shall have his love, and care not what wrath men have against you.

Vers. 13.

And he shall be for a sanctuary, a stumbling stone and a rock of falling to both the houses of *Israel*, &c. The word signifieth either Sanctuary or Sanctification, the meaning is, to you that glorifie him by believing he shall be as a place of safety, your enemies being never able to hurt you, as those that fled of old to a City of refuge, or he shall make you glorious through his miraculous working for your safety and preservation in greatest Straights. The words following are again used, *Chap. 28. 16.* yet not all, but the first only, a stone, and there it goeth thus, *I lay in Zion a stone of probation, a corner stone and precious, a stone of foundation.* But *Rom. 9. 33.* both these places are put together and applied to our Lord *Jesus*, *1 Pet. 2. 4.* That only of *Chap. 28.* comparing the preciousness of this stone before God, with the vile account in which it was had amongst men, according to *Psal. 118. 22.* and *Matth. 21. 42.* Having in the former words comforted the faithfull, by saying, That God would be to them a Sanctuary; here he turns to the unbelieving of both houses or Kingdoms, threatening that he should be a stumbling stone, because when they should see themselves brought into misery and servitude by their common enemies the *Assyrians*, they should fall more and more into infidelity, to say, that the Lord was not so mighty as they thought formerly he had been. And allegorically our Lord *Jesus* is here also pointed at, because he is sanctification and safety to all the faithfull, but to the children of *Israel* especially a stumbling block or stone, for his poverty and cursed death, making them to fall into the highest degree of contempt and enmity against him, and so to ruine by the *Romans*, but all through their own corruption. And to the inhabitants of *Jerusalem*: This is added, because *Jerusalem* was the chief place of the principal Kingdom, that it might not be thought, that they of that place should be better then the rest, but be involved in the same spiritual judgement, and consequently in the same misery, although they had this advantage above other parts, that they had the Priests and many other learned ones amongst them. But in speaking of *Jerusalem* he varieth the phrase, saying, *For a snare and a net to the inhabitant of Jerusalem*, denoting their ensnaring or being unawares taken by that erroneous opinion of Justification by works, and not by faith

Vers. 14.

Hieron.  
Calv.  
Musaui.

Oecolamp.

Vers. 15.

1 King. 19.

Vers. 16.

Hieron.

Tremel.

Calvin.

Musculus.

Sarbond.

only in Christ Jesus, as *Paul* argueth *Rom.* 9. 30. 31. 32. applying the words of this place; whereby it appears, that although it were fulfilled long before, yet it was chiefly fulfilled in the time of the Gospel, as *Oecolampadius* well noteth. But it is to be observed *vers.* 15. that he saith,

*Many shall fall amongst them.* Intimating, that in all times there is a remnant of the faithful, even when the times are most corrupt, as in the dayes of *Elijah*, and this is the true Church of God, to which this stone is precious to build their faith upon as a most sure foundation. But the multitude shall fall, be broken in pieces, be intangled, and taken; fall by not believing, be broken by accustomed themselves to sin, be intangled by ones drawing of another, and taken by suffering the just punishments of their sins; thus also *Oecolampadius*. Or if we take falling or intangling for two Metaphors, expressing one and the same thing, viz. by unbelief and breaking in pieces and taking, likewise for the punishment, the sense will be lesse forced, then if by breaking in pieces be understood a being addicted or accustomed to divers sins. Contrariwise four Epithetes are given to the Lord tending all to comfort and confirmation in respect of the faithful, 1. A stone of probation. 2. A corner stone. 3. Precious. 4. A sure foundation, *Chap.* 28. 16.

*Binde the Testimony, seal the Law amongst my Disciples.* Here because the Jews stumbled at Christ through unbelief, and so fell into great miseries, the Lord bids the Prophet binde up the Testimony to them, that when they read it, they may not see into the end thereof, Christ Jesus, through a spiritual judgement upon them for their malice and grosse unbelief in the midst of so many signs, and to seal it over to the Gentiles, who should now become his Disciples, and know that, touching the Mosaical Laws, which the Jews should not, even the Doctrine of the true faith to their salvation, because both the moral Law was a Schoolmaster to bring us to Christ, by shewing the curse of God to be our due for our sins thereagainst, and the carnal rites of the ceremonial served to figure out Christ and his Kingdom, to whom we must flee, that we may be delivered from the curse. To this effect almost *Jerom*, and touching the Jews *Tremellius*, who will have the Roll spoken of *vers.* 1. meant by the Testimony, and that the Lord would have him fold it up, that it might not be in the sight of this wicked people, as most unworthy: but then this judgement must be understood as taking place in the time of the Gospel, for now it was written for their reading, and according to some set up upon the doors of the Temple. *Calvin* understands no more hereby, but doing by the written Law, as a man useth to do by a letter, binding a thred about it, and then sealing it, that every one may not read it, but they to whom it is sent: Others may have it in their hands, but have no knowledge of that which is in it, but onely they to whom it belongeth. For the word is in all mens hands, but it is as a sealed letter to most, onely they that are taught of God, to whom it is specially written, see into it and have benefit and comfort thereby. Thus also *Musculus*, who draweth matter of encouragement from hence to the Prophets of God. When they preach to many, but few are wrought upon by their preaching; the word is as a sealed letter to most. *Adam Sarbond* differing from all these, saith, that no concealing or hiding of the counsel of God from any is here meant, but as a man that would remember a thing, binds somewhat about his finger to put him in minde of it, so would the Lord have *Isaiah* do to his Disciples, not really taking and binding this roll to their hands or arms, but requiring them to have it alwayes in such remembrance, as if it were bound there; a like phrase see *Deut.* 6. 8. and *Prov.* 7. 3. And this is the most plain sense of all others, and agreeth best, because one part of the speech doth not touch one, and the other another sort of men, as *Jerom* saith, But *Binde the testimony and seal the Law* are both spoken to the same Disciples, and binding and sealing are Metaphors to set forth one and the same thing, for as we make fast by binding, so more by sealing. Yet if any shall like better of sealing, that the Disciples onely might know and not others, I confesse, that the word sealing seems to imply so much,

and

and not remembering only as doth binding alone. To conclude, the meaning is, Charge the Disciples, so as if it were bound to their hands for a remembrance to think upon it, and yet by a spiritual judgement let it come thorough the eyes and hands of others as a letter sealed to my Disciples view and reading, that they may know it, and have comfort hereby; and by the Testimony may be understood both this roll for the tests or witnesses used to it, and the Law or Testimony at large.

*And I have waited for the Lord, who hath hid his face from the house of Jacob, and have expected him.* Septuagint, *And I will trust in him.* Thus to the Lords Disciples, I was bidden to do, as *vers. 16.* and I for my part believe without all doubting, that the Lord will now shew the mercy promised to his people in delivering them from their enemies, as I have before said, and by a farre greater deliverance through that *Emmanuel* to come, although his face be so turned away for the intervening time from *Judah* and *Israel*, both, as that no shew be a long time made of any such favour to come. It is the voice, faith *Sabon* of the faithfull, when all things seem to go contrary, I will yet believe, and will not cast away my hope. True faith never ceaseth waiting upon God, although he deferreth long his coming to help, and no sign hereof be seen. *Calvin* and *Vatablus* for, *And I have waited*, render it, *Therefore I have waited*, as if he had said, because the Lord said unto me, that I should not go in the way of this people, *vers. 11.* Therefore though they despair of help, I have faith to believe, and hope certainly to expect it in Gods good time.

*Behold I and the children which the Lord hath given me, are for signs and wonders, &c.* Some, faith *Jerom*, understand the natural children of *Isaiah*, *Shearjashub* and *Emmanuel*, and these, they say, were set for signs, because the one did set forth the abjection of the Jews, the other the receiving of the Gentiles, but, faith he, they may as well hold, that *Hosea* married an harlot indeed, and begat children of her, as this. Therefore he by his children understands rather Prophets, who after him were sent to prophesie of the like things, who at first were by him begotten to God, as *Paul* saith, *My little children, of whom I travel again till Christ be formed in you.* Or take a more apt place, *Though ye have ten thousand instructors, ye have but one father, for I have begotten you to Christ.* So God tels *Ezekiel*, *That he should be a sign unto them.* And allegorically he understands it, as spoken in the person or Christ, to whom it is applied *Heb. 2.13.* for he and his Disciples, whom he tels, that they must be as little children, and sometime calls little ones, were as signs and wonders to the unbelieving Jews, when they shewed many signs amongst them, which they flockt to see with admiration, *1 Cor. 4.9.* *God hath set us forth as spectacles to the world.*

*Calvin* and *Musculus*, and the rest of our new Writers understand not only Prophets, but any converted by *Isaiah* his teaching, and afterwards by Christ. The meaning is, that such as in whose hearts the Lord doth work by the Ministry of his servants the Prophets, to live by faith in the most dangerous times, when nothing appears but ruine and misery, are by the wicked world abhorred as monsters and abominable creatures for their singular walking in a way by themselves, that is, of Faith, Obedience, Love, Patience and Humility, and not in the wayes of sin and wickedness, that others walk in. But they come not to be thus contemned, and abhorred through the will of their enemies, but of God, who had fore-determined that it should be so, yea even of that God, who dwells in Mount Zion, in whom, and whose house there, these wicked despisers much gloried, as if because he dwelt amongst them, they were in great grace and favour with him, whatsoever abominations they committed, for which he saith, *Set for signs and wonders from the Lord who dwelleth in Mount Zion.* This sheweth, 1. That it is by God, that children are given to Prophets; it is not by any vertue in them, that they are converted, neither come they to be such of themselves when they have means. 2. The common

Vers. 17.

Adam Sabon.

Vers. 18.  
Hieronym.1 Cor. 4.15.  
Ezek. 24.24.  
Zech. 3.8.Calvin.  
Muscul.

Note.



Cornel. a Lap.

condition of the godly both Prophets and people is to be contemned and wondered at by the wicked world. 3. This is not without the Divine Providence. 4. Even such as glory in the Lord and in his Religion are sometimes thus spitefull against his servants, for which he is highly displeased with them, but they flatter themselves with a conceit, that they only are his true Church, as the Papists who are so malicious to poor Protestants that be most godly at this day. 5. Teachers ought to go before their children in Faith, Patience, and all other vertues; for he saith, *He hath set me and the children.* 6. Because this is applied to Christ and all his; we must not make account, that he alone was exposed to contempt and sufferings for us (as he was indeed, that by the merit of his sufferings we might be saved) but as we would have true comfort, that we are children by God given unto him, we must frame our selves likewise to suffer with him, that we may be glorified with him, for he and his are set for signs, &c. and not he alone. One shewing how the Prophets were made signs and wonders, applieth it to *Isaiab* going in sackcloth, and then naked for a sign three years together, *Chap. 20.* and to *Ezekiel* and *Jeremy*, and since to *Paulus* the first Eremitte, who shut up himself from the sight of men sixty years together; and *Antoninus* the next, who lived an Eremitical life also in abstinence and rigidity, till he was above an hundred years old. And *Paula* a noble woman of *Rome*, who went to *Bethlehem* and spent all her substance in building Monasteries there, living in continual fastings and prayers, and so poor at her death, that she was not worth a winding-sheet, but her daughter *Eustochium* begged for one to bury her in. And *Alexius* a young most noble man of *Rome*, when his marriage was solemnized in the presence of many great persons, at night stole from his Spouse, and went far and wide a begging, and so continued seventeen years in misery, and died. And *Simcon* who went about the streets as a fool or a mad man, making himself a laughing stock and derision to Boyes and Girls, because it is said, *God hath chosen the foolish things of the world to confound the wise.* And *Francis* the first of the order of the *Franciscans*, who put on a Cap and an Hood like a fool, and blessed such as called him fool and clown, and all that nought was, and preferred to be poor as much as others to be rich. And *Simcon Stylites*, who being a shepherd, came into a Church and heard, *Blessed are ye that weep and mourn, and woe to you that laugh,* &c. prayed to God that he might be such, and then began to fast an whole week together, and girded his body with an harsh rope till it blistered again and mattered, fasted fourty dayes together in Lent and ate nothing, went up unto a beam, and hanged himself thereupon by a cord by the foot, till his foot rotted as far as the ankle, stood alwayes in the day in the greatest heat and cold, and watched to prayer all night, continuing thus eighty years and then dying when he was above an hundred. And of these the Jesuite makes great boasts, as of the rarest men in the world, applying that unto them, *They went about in Goats skins, and Sheeps skins, and kept in caves of the earth being destitute and naked.* But he must understand, that those Worthies were enforced by the violence of enemies to such shifts, and did not voluntarily forsake all humane society, and expose themselves to such miseries. And the Prophets by doing and going so, as hath been said, wherein they were set for signs and wonders, had expresse command from God therefore. But what command had these, That for their grosse superstitions they should be likened unto them? verily none, but an affectation of singularity and shewing humility, which is plainly condemned, *Col. 2. 16.* and of singular righteousness condemned *Eccles. 7. 16.* And such wonders do all Anchorites, Eremites, Cappachins and whippers of their own bodies (going at some times through streets in *Italy* all naked to the middle, and whipping their bodies till streams of blood run out, so that some have died the night following of their wounds) shew themselves, but they are not set for signs by God, as *Isaiah* and his children. The godly, and temperate, and humble, and meek, are truly set by God for signs and wonders to the wicked world, abiding if they may, each one in his cal-

calling, as is commanded 1 Cor. 7.20. And such signs are they that have all Idolatry in abomination, so as that they will rather die, then yield to pollute themselves hereby, as *Shadrach, Meshach and Abednego*.

And because they will say unto you, seek to Wizzards and soothsayers, &c. should a people go from their God? or should not a people enquire of their God? For the living to the dead? Here the Prophet gives the faithfull to understand, that many amongst them rejecting the predictions of *Isaiah* in this time of danger would say, Come let us go and consult with other Divines, such as other Nations use to consult with, who have familiar spirits, or in whom these spirits speak, and he enformeth them how to make answer, The Lord is our God, and each people should seek to its God, therefore we to the Lord, who answers by his Prophets, Shall not any be ashamed to go for the living, that is, such as live only where true life is, that is, the true Religion, to dumb and dead Idols, or to Necromancers, who seek answers from dead men, or other creatures, for thus the Heathens do. *Calvin* prefers this reading of the last clause, *From the living to the dead*; as if it had been said, Look amongst the living and the dead in all places, and ye shall finde, that God alone is all-sufficient to be sought unto. Wizzards are called *Pythons*, that is, such as speak, as it were, out of their inward parts, as it were by a spirit speaking within them in a most submisse and low manner; Diviners are such as foretell by *Chiromancy*, or by looking into the entrails of birds or beasts, &c. This is straightly forbidden *Deut.* 18.10. and therefore warning is given here against it to all that fear God. To conclude with *Jerom*, it is as if he had said, when ye shall be moved to enquire of Wizzards, &c. answer thus; Doth not any people commonly enquire of their God, though in truth they be no Gods, and for the living seek to Idols, which are nothing else but images of dead men? Do ye grant all this to be so, and would ye take us the people of the only true God off from enquiring of him at the mouth of his Prophets, to go after such wicked instruments of the devil, and foul impostours, as Wizzards and Heathen Diviners be? rather let us, as they seek to their Gods, go to ours: and because his will is made known in his Word,

To the Law and the Testimony, &c. And there ye shall finde that Gods people must not consult with Wizzards, but with the Prophet whom he should raise up unto them from time to time, *If they shall not speak according to this word, because there is no morning light in him*; for so *אין לו שחר* signifie, or *Who*, that is, *Who so doth thus there is no light in him*. That people then is hereby condemned to be in darkness, and such as to whom no morning light hath yet appeared, which acknowledg not the word of God to be our only direction in all difficult cases, but contrary to it, will seek or move others to seek in any extremity to Wizzards; now the Wizzards or *Pythons* of these times are said by *Musculus* to be the *Mafs-Priests*, because they in consecrating mutter with a low voice, & they stir up to other means of being resolved and holpen in time of danger, even by going to the reliques of the dead, of the miracles wrought by whom they much boast. But by the determination of the Prophet they are for this, and their own written traditions, in darkness, and without all light; and so be all that seek to cunning men, and utter darkness must be their portion for ever, as they have loved darkness more then the light. *Calvin* saith, That some taking this for an oath, render it. *By the Law and the Testimony*, but he rather consents to the exposition before-going, saying, That the Law is called the Testimony, because therein is testified unto us what the will of God is, so sufficiently, that we need not, yea we ought not to seek to any other means, the decrees of Councils and Roman Bishops, to know it.

And he shall passe in it. So *verbatim* according to the Hebrew *כִּי בָּהּ* in it, being the Feminine gender, and setting forth the Land that they lived in. He said before, *There is no morning light in him*; therefore he is in darkness of the night; and because he hath brought himself to this evil condition of wandering from the light of Gods Word in the way of error, this shall be his punishment,

Verf. 19.

*Calvin.*

*Luther.*

*Hieronym.*

Verf. 20.

*Deut.* 18.18.

*Muscul.*

*Calvin.*

Verf. 21.

nishment, that he shall passe or wander as one destitute of all worldly comforts through the Land, *Hardly used and hungry*, for all the words are of the singular number; and he meaneth that this should be the case of every one of the wicked, that regarded not, neither would believe Gods Word, *And it shall be, because he shall be hungry that he shall be provoked, and curse his King and his God, and shall look upward.*

Verf. 22.

*And he shall look down to earth, and behold straights and darknesse, &c.* A description of men overwhelmed with misery, and now having indignation therefore at such as seduced them, whereby they come to be thus miserable, they should curse their King, that is, wicked King *Ahaz*, by whom they had been formerly too much misled, and their God, that is, their *Melcom*, to whom they had sacrificed, and in whom they see now that they vainly trusted. Touching their Idol, see somewhat like before, *Chap. 2. 21.* of their finning by Idolatry through the means of *Ahaz*, 2 Kin. 16. 2 Chron. 28. and what displeasure they took at their King, for this *vers. 27.* *They buried him not in the Kings sepulchres.* *Jerom* for him passing, that is, wicked and unbelieving, understands the light passing out of that Congregation, especially in the time of the Gospel, and they should then be as in the time of a famine, because in a famine of the word, which should be accompanied with other extream miseries. But because *passing* is in it, for so the word signifies, not out of it: I with other Expositours rather understand the *passer* or *wanderer* in the land. For his looking upward and downward, yet seeing nothing but oppression and misery, they are words tending to aggravate their calamity, as of one that looks every way for help, but none cometh till he perish. And to this effect almost *Junius* in *annotationibus.*

Hieron.

Amos 8.

Junius.

## CHAP. IX.

Verf. 1.

**Y**ET the darkness shall not be according to the straightning to it in the first time, he lightly afflicted the land of *Zabulon* and land of *Nephthali*, and afterwards burthened the way of the sea beyond *Jordan*, *Galilee* of the *Gentiles*. Thus the Hebrew word for word, and it is annexed to *chap. 8.* but all Translatours make it the first verse of *chap. 9.* Here after darkness and straights threatned, *vers. 22.* the Prophet begins to adde something more comfortable, by comparing the darkness and straights wherein they should see themselves to be, with the miseries suffered by *Tiglath Pileser*, when he took so many places in the land of *Nephthali*, 2 King. 15. 29. and more grievous miseries by *Salmanasar*, who subdued all the ten Tribes, 2 King. 17. Now for the comfort of the faithfull, lest they should be overwhelmed with despair, when they heard of nothing but miseries and straights, he saith, that it should not be, as at any of these two times, when they should suffer by the *Romans*, in the time of the Gospel, which is threatned *chap. 8. 14.* because a great light should rise unto them, as followeth here, *v. 2. viz.* the light of *Jesus* his preaching, which to the faithfull should be such a comfort, as that they should be able better to bear the destruction of their City and Temple then, although it were the greatest blow that ever they had; then either of both those sufferings by the *Assyrians*, because then they wanted the comfort of this light, so full of joy to the beleaving soul. And the miseries suffered in *Zabulon* and *Nephthali*, and *Galilee*, are rather brought in by way of comparison then any other, to make way to the Prophecie of this comfortable light shining first in those parts, because *Jesus* began to preach here first, and to do his miracles, and called the twelve. It was the way of the sea, because near the sea, and through these parts lading was carried to be, by sea, transported to other places: so *Adricomius*, who saith, there was a way from *Syria* to the Lake of *Genesareth*, here called, the Sea; which went under this generall name, of the way to the sea, from the beginning to the end. *Galilee* of the *Gentiles* was so called, because ever since *Solo-*

Adricomius.



men gave twenty Towns therein to *Hiram* King of *Tyrus*, the Gentiles inhabited there. That this is a Prophecy of comfort through the light by *Jesus* brought first to these parts, see *Matth. 4.15.* and also the exposition and the apt application of it made by the Evangelist. As those parts tasted first of misery, so they were first made partakers of the light of Evangelicall comfort; as they first came into the hands of their cruel enemies, so they were first by this *Mahar-shalal-bashebz*, hastily taken out of the hands of the spoiler, especially some of them, whom he particularly called here to follow him. Some, saith *Calvin*, expound this, as if the Prophet meant, that the misery to come after those afflictions in *Tiglath Pilears* and *Salmansars* times, should be greater then those, that the wicked might have no comfort by hoping that it would be but as a storm, which although it be violent for the time, yet after a while it is blown over again; thus *Luther*: But he contrariwise, as hath been already said, takes it as spoken for consolation to the faithfull, that they might with the better courage bear the greatest miseries that should befall them, in regard of the light of the Gospel then shining, which should make all outward sufferings to seem nothing: As a man suffering shipwrack at sea, if he hath a piece of the ship to swim upon, and keep him from sinking, till he comes at the shoar, is in a better condition then one in a pond, who seeth no help but he must needs be drowned, though the waters be farre less and less raging.

Calvin.

Luther.

Thou hast multiplied the Nation, not made greater the joy, they rejoyce before thee, &c. Because here seemeth to be a contradiction, saith *Calvin*: The Hebrews say, that *אין* not, is put here for *אין* to it. But this word is never any where thus used. Some therefore expound it by *Sennacheribs* Army, thus, Thou hast increased the Nation, which came against *Jerusalem* in *Hezekiahs* time, for by Gods providence was that numerous Army brought together, not the joy, for he had no joy of his great multitudes brought into the field, for they perished to the number of one hundred eighty five thousand in one night, and then the Jews rejoyced as in harvest, or when souldiers are dividing the spoils of the enemies. Some either of the Church increased under the Gospel, but by reason of their calamities and miseries, not their joy, or of the Church increased by the conversion of the Gentiles, but not the Jews joy, who envied it. But the true sense is, that the Prophet here comparing the state of the Church, whilst the Kingdom of *Judah* flourished and was most prosperous under some noble Kings, with that it was after their return from Captivity, meaneth, that even in those daies, when the people were so many and lived in greater outward glory by farre, their joy was not so great, as in the times after their return; although now they were but few and miserable in comparison of them in outward respects, for they were tributaries to the *Persians*, and at their dispose, and after, under the *Romans*. For the coming of *Christ* now brought more joy and glory to the state, then when in times past they had flourished most; for which it is said, *Hag. 2.2.* that the glory of the second house should be greater then that of the house built by *Solomon*. But I cannot herein subscribe to *Calvin*, but rather to the exposition by him rejected, viz. the Nation of the faithfull, or Gods Church increasing in the time of the Gospel, by the accession of beleivers of all Countries and Nations to the beleiving amongst the Jews. There was yet no joy to the generality of that people, being hardened in unbelief to their destruction. So God increased his Church wonderfully, but not the Jews joy, who suffered by many miseries, and finally were rooted out by the *Romans*. Yet the faithfull, both Jews and Gentiles had exceeding great joy, as men have in harvest of a plentiful crop seasonably reaped and gathered in. For so our Lord compares the time of the Gospel, *Job. 4.* saying, Behold the fields are already white unto the harvest, and he that soweth, and he that reapeth rejoyce together: or, as they that divide the spoils; another comparison being added, as if one were not sufficient to set it forth; and *Jesus* who brought this joyfull light, saith of himself, that he was the stronger man coming upon the strong man armed, and dividing the spoils. For why we should go from

Vers. 3.

Luc. 11. 32.

Hieronym.

this so excellently agreeing to the Prophecie in all things, I see not; nor why so learned an Interpreter, leaving this, should expound it in part by things past, when as it is usuall with the Prophets to speak of things to come in the Perfect tense: and although there be a comparison with things formerly done, v.1. yet here is none, neither note of any. And that which I follow agreeth with *Jeroms*, who speaks to the same effect, applying the joy not increased, to *S<sup>t</sup> Pauls* sorrowing for his kinsmen according to the flesh: And to Christs, when he prayed, *Father if it be possible let this cup pass from me*; that is, If the Gentiles may be saved without the Jews destruction; but if not, *Thy will be done*: Let me drink it and suffer extremity of sorrow for my Jews ruine, so that a greater increase by all Nations may come in to thy Kingdom. So likewise *Haimo*, but they expound the not joying, but sorrowing, so as if Christ and his Apostles should be grieved for their infidelity and destruction following, not as if the wicked Jews lamentable case were here set forth; but we may well understand it of both.

Vers. 4.

Adam Sæbont.

*For the yoke of his burthen, the rod of his shoulder, and sceptor of his oppressour thou hast broken, as in the day of Midian.* This is again applied by some to *Sennacheribs* overthrow, expounding his yoke, of the servitude whereinto he brought all Nations; the rod of his shoulder, of his sword, so terribly striking where he came; and the sceptor of the oppressour of tributes, imposes by him.

Hieronym.

But *Jerom* better, by the oppressour, understands the devil, who laid a tribute of sins upon all the world, and swayed the sceptor of government over them, and laid upon them the yoke of spiritual servitude, when he ruled in them; but by Christ, his power and strength is all broken to the faithfull, and they are delivered and brought into the liberty of serving God, which is the best freedom; and all this without material arms, as *Gideon* sometime sounding with trumpets, with his three hundred men, and breaking pitchers, overthrew the *Midianites*, who had before mightily oppressed *Israel*. *Calvin* and *Muscullus* expound it of the Jews deliverance out of their *Babylonish* Captivity, so many words being used to set forth the greatness of the benefit whereby they were freed from all these evils of Oppressours and Tyrants, being again set at liberty, that they might never forget it. But chiefly was this fulfilled in Christ, by whose death, the devil, who had the power of death, was destroyed; and the spiritual oppression is the greatest of all others, and therefore deliverance here-from, not unworthily by such variety set forth.

Judg. 7. 18.

Calvin.

Heb. 2. 15.

Vers. 5.

*For every warre of the Warriour is with noise, and garment rolled in blood, but this in burning, food for the fire.* Here the manner of Christs delivering us from our spiritual enemies is shewed, viz. not as by battels fought amongst men, wherein there is great noise of trumpets, drums, and mens shouting and clattering of arms, and much bloodshed, staining the garments of those that fall by the sword: but to Christ, corruptions, which are as the devils strong holds in men, shall be but as fæwel to the fire, being burnt and consumed by his Word and Spirit, as any combustible matter by fire, in all that are converted, there being no visible violence offered, as in every warre there is. And accordingly the Apostle comparing the preaching of the word to weapons of warre, saith, *The Weapons of our Warfare are mighty through God, &c.* And it is said of Christ, *He shall baptize you with the holy Ghost and with fire*; and so it was fulfilled, when the Spirit came down like cloven tongues of fire; and *S<sup>t</sup> Paul* having this fire in him, burnt in the Spirit; and faith which comes by this Spirit, purifieth the heart, *Act. 15. 9.* even as gold is purified from dross by the fire. *Jerom* upon this faith little to the purpose, for he speaks only of garments rolled in blood, food for the fire, because the stein of blood cannot be washed out, but the garments so steined must be burnt; applying this to the devil, who shall burn in hell. But he reades not this as a comparison, but as one continued sentence, Every battel is with noise, and garments rolled in blood and burning, &c. but the particle *1* although most commonly it signifieth *and*, yet here it is adverbative, saith *Calvin*, signifying *but*; or take the particle *2* here rendered

2 Cor. 10. 4.

Luc. 3. 16.

Act. 2.

Act. 17. 16.

Hieron.

rendred for, for *although*, as some do; and then the sense will be the same: *Although every battel be with noise, and garments rolled in blood, this shall be with fire, &c.* But thus *will* be redundant before *וְיָהִי*: but rendring it *but*, and *וְיָהִי* for, the sense is best: For to what end should *Isaiah*, after a victory promised like that in the day of *Midian*, which was not by any secular power, use such an expression, as if Christs over coming, and mens overcoming in battel were alike; but that the one sort should be with noise and outward violence, and the other as a fire burning within, without all noise; it stands with good reason that he should shew, according to the exposition before going.

For to us a Childe is born, to us a Son is given, and the principality shall be upon his shoulders, and his Name shall be called Wonderful. Having spoken hitherto in general of the joyfull time to come to the faithfull; now he more particularly describes the Author of all this our happiness, viz. The Son of God born of a woman, as other children be. For by a Son, as *Calvin* well notes, the Son of God is to be understood; because when any mans son is meant, the word *son* goeth not without an addition of the fathers name, as *Exr. 1.* and *Luc. 3.* And if it be the issue of any other creature, as it is usual with the Hebrews, by the word *son*, to set forth the young of any creature, beast or fowl, this word hath alwaies some other added to it, to shew whereof it is the issue. By Childe born, *Oecolampadius* understands not amiss the humane nature of Jesus; by Son given, the Divine. And this giving intimates the free grace of God, and singular love herein shewed, not any merit of man, as is more fully expressed, *Joh. 3. 16.* And this is the same Son prophesied of, *chap. 7. A Virgin shall bear a Son.* And because this birth was in imagination represented soon after, as if the Prophecie had been fulfilled *chap. 8.* in the birth of *Mahar-shalal-hazbazz,* He speaks here in the Present tense, *To us a Childe is born\*, &c.* And because it should so certainly be done, as if it had been at that present. The principality shall be upon his shoulder. A phrase usual amongst the Hebrews to set forth sovereign power, *chap. 22. 22. The key upon his shoulders.* *chap. 9. 4. The rod of his shoulder* ] Because a rod was of old born in some Kingdoms in token of Sovereignty: Amongst the *Romans*, fasces or faggots, since the sword, as *Rom. 13.* And this phrase is here in opposition to that, *v. 4.* where the rod of his shoulder, that is the devils power is said to be broken, it being here shewed who shall break it, even this Childe of the blessed Virgin, the Son of God, by the Sovereign power that he should have so soon as he was born, whereby he is declared to be born a King, subduing and bringing under all Kings and Potentates, and principalities in high places: And therefore the *Magi*, who came out of the East, enquired where he was that was born King of the Jews. And he shall call his Name Wonderful. The word used is an impersonall, *It shall call*, for it is in *Cal*, and therefore according to our manner of speaking best rendred, *His Name shall be called.* He had two Names before, *Emanuel*, and *Mahar-shalal-hazbazz,* but here six more, that by this variety of Names we may know him. It makes not then against the blessed Virgins sons, being the Son promised, because his Name is said to be *Emanuel*, the Name of her Son, Jesus, for he hath many Names for the manifold virtues and excellencies in him: As his Father is sometime called *El, Adonai, Jehovah, Guelion, Jah, &c.* Wonderful he is called for his two natures in one person, and for the wonders which he wrought\*. *God*, this is another Name by it self, and not *The mighty God*, as it is commonly rendred, the next word *וְיָהִי* Mighty or strong, being another of his Names, as the two pricks upon the top for a note of distinction shew. The word *וְיָהִי* signifying *God*, doth also signifie strong; but because it is most commonly used when *God* is spoken of, it is every where rendred *God*: He is so strong, that he is Almighty, one to whom nothing is impossible. Christs Name is *God*, for he is the same Essence with *God the Father.* Kings and Judges have also the name of *Gods*, for their Sovereign power; therefore much more he, the naturall Son of *God*, as he sometime reasoned. Yet from this we cannot firmly prove him

Verf. 6.

Calvin.

Oecolamp.

\* To us, is meant not only of the Jews, but of the faithfull of all Nations.

\* Oecolamp. For his wonderfull uniting together of *God & man* by the pacification made in him.



<sup>b</sup> Calvin, Strong is added to God, because the strong man armed keeps the house, therefore he must be strong above him, and all other enemies, and death it self.

<sup>c</sup> Calvin, Because he hath revealed unto us the counsel of God, which all must follow that will be saved.

Calvin, Father here is as much as author of all good unto us. *Muse*. He is not called the Father, as if he were that person, as the *Patristiani* hold, but of God the Father he is made to us a Father for all good, though to God the Father he be the Son.

Calvin.

to be God no more then other men, who have this name: *Moses* was *Aarons* god, and there is so much proof besides even in this place, that we need not to argue from hence, for he that is the Everlasting Father, and of whose government there is no end, is God indeed, without beginning or end <sup>b</sup>. *Counsellour* he is called for his incomparable wisdom, happy are they to whom he is Counsellour, they shall be sure alwaies to do for the best <sup>c</sup>. *The everlasting Father*. Hebr. *אבנ* The Father forth on, that is, without end, therefore well rendered Everlasting: He is a Father providing for and governing his for ever <sup>d</sup>. *The Prince of peace*: That is, Making peace betwixt God and man; our sins, which cause enmity, being expiated by the sacrifice of his death: So *Rom. 5.1. We have peace with God*. He was also the true antitype of *Solomon* for external peace or cessation from warres, in that at his birth there was peace all over the world; *Augustus Caesar* then reigning over all in peace. The Jews, as *Calvin* noteth, labour two waies to obscure this Prophecie: 1. By expounding it of *Hezekiah*, but, as hath been before shewed, *Hezekiah* was born eleven or twelve years before this, for he was twenty five when he began to reign, *2 King. 18.2.* therefore nine when *Abaz* began his reign; two or three years after which, this Prophecie was uttered; and this hath plainly reference to the son of the Prophetes, said to be born, *chap. 8.* Neither do these Names agree to him, or to any meer man, nor the everdureing Kingdom spoken of, *v. 7. 2.* By applying these Names to God; but this is without all sense or reason, because the Prophet is speaking here of the childe born, and no reason can be yielded, why he should immediatly from his Prophecie touching him, go to enumerating of the Names of God.

*Vers. 7. Of the increase of his Kingdom and peace there shall be no end, &c.* The word signifying of the increase, is *לברכה* with the letter Mem shut, which is never so written in the beginning or midst, but only at the end of a word, and therefore not without a mystery: But what the mystery is, divers conjecture diversly. *Galatinus*, that hereby is intimated the 600 year after this Prophecy, when it should be fulfilled, this childe being then born: But because this was about *Anno mundi 3210*, his birth *Anno 3960*, that cannot stand. Some that the perpetual Virginitie of *Mary* his mother was set forth: Some that his Kingdom should be spread into four quarters of the earth, according to the figure of a final Mem: And *Calvin*, the close and secret way, whereby he should come to reign and set up his Kingdom, *viz.* by his Spirit in mens hearts, in the midst of many pressures, that none might expect of it a Kingdom outwardly glorious, but obscure. He also mentioneth the conjectures of others, either Jews being in servitude till this birth, or their exclusion out of this Kingdom for their infidelity: I see nothing against any of these, and therefore leave them all in *medio* to be considered by the judicious Reader. Of this Kingdom there shall be no limits, and therefore it is said, *Of the increase thereof no end*; for it shall be from sea to sea, and to the worlds end, as also *Pf. Dan. 7.17.* And as it shall extend into all parts, so it shall endure for ever, and not like other Kingdoms of this world in time come to ruine; which shews that this Kingdom should be spiritual; and likewise the peace here spoken of, peace of conscience, by reason of the forgiveness of sins and reconciliation with God, to whom sin makes us as enemies. *Upon the Throne of David, &c.* Here is shewed, where and over what Kingdom this Son of God should reign, *viz.* the Kingdom of *David*, that is, the Kingdom whereof *Dauids* was a figure, and wherein this was begun, but much more enlarged and perfected in his Sonne Christ Jesus, who adds to that of the Jews all other Kingdoms and Nations, wherein the Gospel is propagated. Now it is called the Kingdom of *David*, because it was promised to him, that his Throne should endure for ever, and that his Kingdom should be everlasting, *1 Sam. 7. Psal. 89.* And this is not fulfilled but in Jesus; for the Lord spake of this everlasting Kingdom, as his Kingdom; and by the name of *David*, sets forth the eternal King, who should sway this Scepter; see also *Ezek. 37.24. The zeal of the Lord will do this.* He saith

faith, not, his power or wisdom, but that which includes both, a most earnest affection of the Almighty towards his chosen: So that although it may seem to us impossible, yet he to whom all things are possible, hath most earnestly set his minde to do it, and therefore it shall be done against all the world, relucting and endeavouring the contrary. *Chrysostom* saith, that this peace is four-fold; 1. With God, 2. In our selves, the flesh being subdued to the spirit: 3. Betwixt Jews and Gentiles at the last: 4. That peace, which is everlasting in heaven, no warre at all being any more; whereas in this world there be alwaies warres and troubles. *The zeal*, saith *Cyrril*, is his indignation against his enemies, and exceeding great love to his Church will make him do as hath been said, against the one and for the other.

*The Lord sent a word unto Jacob, and it fell upon Israel.* *Verf. 9.* And all the people of Ephraim shall know, &c. The Prophet having from chap. 7. 7. hitherto, spoken much of the birth of *Emanuel*, whereunto he was carried by a Prophecetical rapture, when he was speaking, as the present occasion required, of the deliverance of *Judah* from the conspiracy of *Israel* and *Syria*, and the judgements to come upon them both: Now he returneth to threaten *Syria* and *Israel* again, by a new Prophecy. The *Septuagint*, for *A word fell upon Israel*,] have, death or plague, as the word *מָוֶת* with other Pricks signifieth, so saith *Jerom*: But with better reason he renders it word, seeing it is a Prophecy or Prophecetical word, as Prophecies be often called. It was now sent to *Jacob*, and fell soon after upon *Israel*, that is, the Kingdom of the ten Tribes, when it was done accordingly, for *Jacob* and *Israel* here are two words to expresse one and the same thing. But whereas he expounds it thus, The word or command to make a King of the Tribe of *Judah*, came to the twelve Tribes, set forth by the word *Jacob*; according to the Prophecy of *Jacob*, *The Scepter shall not depart from Judah, till Shiloh come*; fell upon *Israel*; that is, the wicked of the ten Tribes, when they made themselves a King; of whom the Lord saith, *They have made them a King, but not by me*: This agreeth not here, because he doth not here set himself to repeat what had been done, as if that were the cause of the judgements, which he now proceeds to threaten. For there was a more propinque cause mentioned, chap. 7. 1. 2. viz. *Israels* joyning with the heathen *Syrians*, to overthrow the Counsel of God touching *Dauids* house, by putting down the King which came of him, and setting up another: For this and not for casting off *Rehoboam* to follow *Jeroboam*, came this judgement, because that was by the Lords own appointment for a punishment of *Solomons* Idolatry. *Greg. Mor. 3.* By *Jacob* understands the Jewish Nation, by *Israel* the Church of the Gentiles; for the Word, that is, the Gospel came to them, but fell to the Gentiles lot, when they embraced it, being by the Jews rejected.

And all the people shall know Ephraim and the inhabitant of Samaria, &c. Those whom he called *Jacob* and *Israel* before, he now calleth *Ephraim*, because that was the most populous Tribe of the ten, and therefore that Kingdom went often under the name of *Ephraim*; and *Samaria*, because it was the chief City of that Kingdom. Now they are first set forth as deriding and setting light by Gods judgements through their pride, when as they said, The buildings made with Bricks which were fallen they would turn into square Stones, and the *Sycamores* a soft corruptible wood, into Cedars, which were most durable, and their pride was alwaies great in respect of *Judah*, because they were the farre greater Kingdom.

And the Lord shall lift up the enemies of Rezin against him, and shall mingle his enemies. *Verf. 12.* Syria before, and the Philistims behinde, and they shall devour Israel, &c. The judgement first began at *Rezin* the King of *Syria*, for him the Lord first cut off by the King of *Assur*; and this was a great blow to *Israel*, when their confederate, in whose forces, united with their own, they so much trusted, was taken away; and this was fulfilled, 2 *King*. 16. 9. Then many enemies, and some amongst them, who before had been their friends, viz. the *Syrians*, joyning together, overthrew the Kingdom of *Israel*. For *Rezin* being dead,

Musculus.

Chrysost.

Verf. 8.

Hieron.

Verf. 9.

Verf. 11.

- dead, and Syria coming to be under the King of *Assur*, he employed them in his warres against *Israel*, together with the *Philistims* and other peoples under his dominion, till he had destroyed that Kingdom and depopulated it, 2 *King*. 17.6. Therefore in saying, *He shall mingle his enemies*, he meaneth not *Rezin*, whose judgement went before, but *Israel* to his destruction. For Syria before] The Hebrew is, *Syria from the East, and the Philistims West*, or behinde; and so *Jerom* renders it, and they shall eat up *Israel* with every month; a Metaphor to set forth *Israel*'s destruction by them together, all helping it forward. For all this his anger is not turned away, &c. After the judgement threatned in general, from hence to the end of the Chapter it is aggravated, these words being thrice repeated, and their intollerable miseries variously deciphered, the cause being first shewed, *vers*.13. that is, *This people turns not to him that smiteth them, neither have sought the Lord of beasts*. For God smiteth to make us by repentance to turn to him from our sins, and of prophane condemners of duties of piety, to become devout seekers to him by prayer, but when mens hearts are hardened so in sin, as that neither threatnings nor judgements will make them cease from sinning, but they still go on herein even in the midst of many grievous miseries, there is no expectation that there should be a cessation from judgement but a fearfull aggravation thereof.
- Verf*.14. For the Lord will cut off the head and the tail, the bough and the rush in one day. Here they are distinguished into certain sorts, who shall suffer. The first distinction is explained, *vers*.15. The ancient and the honourable is the head, the false prophet the tail: So called, because as a dog fauneth with his tail, so the false prophet upon the people, speaking nothing but pleasing things. 2. Because, as the tail hides the filthiest part of the body, so the false prophet, both his own and the filthiness of the peoples sins. 3. As the tail is the basest part, placed behinde all others; so many false prophets do arise from amongst the most infim sort of men, Weavers, Taylors, Coblers, &c. teaching falsely because they know not how to teach truly through their ignorance; and feigning many things to purchase to themselves credit, as some Anabaptist teachers have done; as *John Leydon* and *Cocke*, &c. Touching the rush, some render it the reed, but this is the principal signification of the word; neither doth the Prophet so expressly shew who the bough and rush are: But *vers*.17. he saith, that The Lord will take no pleasure in their young men, nor pity the fatherless and Widows. Whereby he sheweth, that by the bough is meant lusty youth, by rush these feeble persons. *Jerom* for bough and rush, hath it *incurvantem & depravantem*, which *Sasbont* expounds, making crooked right things, and perverting true, as if these two belonged to Princes and false prophets also. But *Calvin* better, and more near to that which hath been said, the strong and the weak: And *Cornel. a Lapide* herein going from the *Vulgar Latine*, saith the same: They are two phrases to express the same things, Head and tail, borrowed from beasts, Bough and rush, from plants. The *Septuagint* have it, *Great and small*: But because others were to be cut off besides the Ancient, Honourable and false prophets, no age or sex being spared, I take the Prophets own expression, *vers*.17. to be the best exposition of the last Metaphor. The word rendred bough indeed cometh of *ῥαβδος* Chaphaph to bow or bend, but it is commonly put for a bough, which because it is stronger then a rush by far, may well signifie young men; the rush a weak thing, fatherless, widows, little children, and such as be of weak and poor estate.
- Verf*.16. For the Governours of this people are seducers, &c. Here is a reason why the Princes and false prophets should be cut off: But for Governours, Hebr. is *Blessers*; and so the *Vulgar Latine* hath it, and for the governed, the blessed ones of it, because they spake good words to the people, tending to security, and to put away all fear of danger, and to make them hope for victory over *Judah*; whereby they should be more enriched: They are thus called, therefore in rendring it Governours, the sense is more respected then the meaning of the Hebrew words: The word also rendred seducers, signifieth makers of them

Dr Fealy's observations touching Anabaptists.

Hieronym.  
Adam Sasbont.

Calvin.



them to erre, that is, whilst by promising them all good they animated them to go on in their idolatry and other abominable sins, but he saith, that they of that people thus led into a fools paradise, are destroyed.

Whereas *ver. 17.* in setting forth the destruction of their young men, he saith, *the Lord will not rejoyce in them*, it is so spoken by way of opposition to his rejoycing in his people elsewhere spoken of, when their prosperous condition is here spoken of, when their prosperous condition is set forth, contrariwise he will now do as one grieved with them, as *Psa. 95. Forty years long was I grieved with this generation*, viz. execute his judgements upon them, *because all are hypocrites and wicked*, &c. here is the cause why bough and rush shall be cut off also by the same judgement, though some made a shew of religion, yet there was no true fear of God in them, and in speaking otherwise, forso much as they did it not from the heart, this was a wickedness in them, for which he saith, *every mouth speaks wickedness*. Calvin indeed understands their boasting in speech of their wickedness, as the height of sinning, but because all are said before to be hypocrites, the sense given doth better agree. Now the cause of so great judgements is set down that none might exclaim against God as tyrannicall for being so severe.

*Because iniquity is kindled as fire, it shall devour the briars and thorns*, &c. That is, the wicked by their sins kindle the fire of Gods wrath, and being kindled as a fire with straw or some other light matter at the first, the briars and thorns growing in the fields are afterwards taken by it, and then the thick places of the wood, the trees which are great and tall not escaping the fury hereof, and this not without a great smoak overspreading the air on high, to the darkning of all the earth about, as *ver. 19* speaketh, and sheweth who shall be the fuel of this fire, even the people, helping to destroy one another, *Manasseh Ephraim*, and *Ephraim Manasseh*, and they both *Judah*, as followeth, *ver. 20, 21*. Thus by other metaphors the prophet both setteth forth the cause of these grievous judgements in generall, viz. their sinnes, as being of the nature of fire, which at the first kindling is little, but soon after it rageth and rangeth far and wide, that the thickest and greatest woods are burnt down hereby, that is, the most populous places of the kingdom, and such as are of greatest wealth and power, whereas this fire at the first took but the briars and thorns, that is, some of the meaner sort of people, and dwelling in villages scattered here and there. Then more particularly shewing by what means this judgement was first brought upon them, he saith, that brother should be against brother, they should by intestine wars one bite at and devour another, and one tribe another, as the hungry wilde beasts catching on every side at his prey being never satisfied, but still going on to devour, as if he had yet eaten nothing. And he doth instance in *Manasseh* and *Ephraim*, because they came of two brothers, sons to one father *Joseph*, and should therefore have been most loving together, as if all one tribe, and when they had by civill stirrs and tumults waited one another, they should joyn against *Judah*, but in the end the common enemy should come upon them by this means weakened, and be their utter ruine. When this was fulfilled we finde not plainly set forth, but because in the kingdom of *Israel*, the servant rose against his Master, *Hoseab* against *Pekab* and slew him and reigned in his stead, and *Pekab* before that against *Pekabiah* (which certainly could not be without part-takings, some tribes being for one and some for the other, and so not without bloodshed, although it be only briefly commemorated, that these things were thus done) it may well be gathered that these dissensions are here by the Prophet pointed at, and *Pekab* his arming of *Ephraim*, and all the rest of the tribes under him against *Judah*, in these words, *and they both against Judah*, whence note, that it is a dreadfull forerunner of the destruction of a kingdom at hand, when the mutuall hatred of the members thereof is so great against one another, that they fall to bloody wars amongst themselves, and will not be pacified, but brother fights against brother, son against father, and one of the same religion against another. Some take this as implying that when God will destroy a people,

Verf. 17.

Calvin.

Verf. 18.

Verf. 19.

20. 21.

2 Kin. 15.

Note.

Calvin.

ple, if there be no other enemies he can in his just judgement set them one against another to work mutually for their own countreys destruction, which yet God for his mercies sake avert from this our kingdom of *England*, at this day imbroyled in such bloody wars, by turning the Kings heart to the Parliament, and theirs to him, and so this unhappy dissention into a blessed union never more to be broken.

## CHAP. X.

Verf. 1.  
Hieronym.

*WO to them that decree unjust decrees, and write a wicked writing.* Here saith *Jerom.* the Prophet passeth from *Israel* to *Judab*, threatening that kingdom as he had done the other of the ten Tribes. But because there is nothing to expresse so much as is usuall with him when he passeth from one kingdom to another, all our expositors take it for a continuation of his invective against *Israel*, and the like conclusion *vers. 4.* sheweth no lesse. Having therefore threatened judgements to all sorts in generall before, he now taxeth Rulers and Judges in particular, as the chief cause of Gods judgements by their mis-government. Their sin was oppressing the poor, as *vers. 2.* is shewed, and that they might not seem to proceed unjustly, they made decrees and laws that were not just or equall, for the meaner sort of people, and then proceeded to the execution of them, whereby they were oppressed most grievously, and could have no remedy in law hereagainst, for which he saith, They drive away the poor from judgement &c. *vers. 2.* that is, if by pleading before any judge, they would seek remedy, it was objected to them that they could have none, the decrees and laws which were made being plainly against them. As now in these times of distractions we have Committees, who make orders, laying heavy burthens of charges upon whom they please, and then it is vain for them that are charged to pleade for ease although it be never so unjust.

Verf. 2.

Verf. 3.

*What will ye do in the day of visitation, when your desolation shall come from afar, &c.* Because the great ones had thus oppressed the poor and mean, a visitation by Gods judgements is here threatened, when they shall not know what to do nor whether to turn them: and it is called a visitation, because in visitations the visiter comes amongst the visited apparently, being seen by all men, and all delinquents feel his coming to their smart; so when God visiteth in wrath to punish, when in mercy the miserable feel it to their joy and comfort from *afarre*, he saith, their desolation shall come, because they should be destroyed and carried captive by the *Assyrians*, a people dwelling far North from them. They thought themselves safe, because they were in amity with the neighbour nations, especially with *Syria* their confederate, but hereby God sheweth, that he can bring enemies against a wicked people most remote, that they think least of, and of whom they have no fear. *To whom will ye flee for help?* he speaks of their ease as most desperate, but justly were they brought to this, because they should have been a refuge for the poor, but contrariwise they were their ruining by their unjust proceedings, so now they should study to whom to flee for succour when they were oppressed by the *Assyrians*, but none to flee unto, and *Where will ye trust your glory?* ye have joyed in honours and worldly pomp, lifting your selves up as demigods above the people, not being spoken to but with such words, your Excellency, Majesty, Holiness, Lordship, and other-like bubbles of vanity; but who shall then give such titles or have any regard unto you? the enemies sword will put no difference betwixt you and the meanest in that day.

Musculus.

Verf. 4.

*Not to bow with the bound, or fall with the slain.* Here he sheweth why he had spoken of their glory as being at an end, for who will preserve so you, that ye who have been proud of your Worships and Honours, should not come down and be made to stoop to the enemies bands, many of you when ye shall be led away captive, and many to fall by the sword as well as the poorest of all, yea, when

when the poor people of the Land were left to be vine-dressers and husbandmen, they were carried away, as the history sheweth, and to this effect *Jerom. Vatablus* saith, some understanding here *nemo shall escape*, make this the sense, none shall escape but he that croucheth amongst the bound or slain, feigning himself to be one of them, but there needs no understanding of more words, the sense being better, as hath been said. *Calvin* saith that some expound *וְאֵין* which I have rendred *nos*, and so it commonly signifyeth *nuntium*, only, or *sine me* without me, making this the sense, He that hath not put his trust in me, but fallen from me, shall be bound or slain, or only they shall fall amongst the bound or slain, for this all of them shall come to: or lastly, he takes it for an oath, as if the Lord in indignation did swear, that all should either be slain, or carried away bound. But I still prefer the first as most genuine, To whom will ye commit your glory, that ye should not be bound or be slain? surely there will be none to save you herefrom. To this pride and oppression brings even the greatest in the day of Gods wrath, when he executeth judgement.

*Wo to Ashur the rod of my fury, he is the staff, in their hand is my indignation.* After the threatnings against *Israel*, here followed somewhat against *Ashur*, whereby both *Israel* and *Judah* by Gods just judgement should be destroyed. *Calvin* and other new writers for *wo to Ashur*, have *O Ashur*, as if the Lord did here only call to *Ashur* to go against *Israel* with some expression of grief, that he was constrained to this: But because *ver. 7.* he begins to tax, and proceeds to threaten him, I rather follow *Jerom* rendring *וְאֵין* as indeed it signifyeth, *wo*, and because he began *ver. 1.* in like manner, yet he first commemorates what he had set the Assyrians a work to do. And he calleth *Ashur* his rod for the comfort of the faithful, intimating that he could do nothing of himself against *Israel*, as a rod cannot but by the hand of him that useth it to correct wickedness, and it is to the terror of the wicked, against whom savage enemies come not to fight of themselves, for then they might have some hope that they should not prevail, but by God in his wrath secretly stirring them up, although they themselves think nothing less. Yet as *Calvin* saith, we must wisely distinguish between Gods actions and mens. 1. God doth give power to every one to move or do, neither can we do any thing of our selves, according to *Act. 17.* 2. He specially moveth the elect unto good by his spirit, and works all their works by them. 3. He moveth the wicked in his judgement by a secret instinct to destroy one another, or to execute his wrath against his own peculiar people for their sinnes, and when they are thus carried on to slaughter and bloodshed, it is malice in them who unwittingly do Gods will, but justice in him, and so it was in the case of *Ashur*. The staff he is also called, to beat the greater ones as before, the rod to beat the little, in *Oecolampadius*: and both these are Gods indignation in their hand, that is, the Assyrians, because in indignation brought by him.

*To an hypocritical Nation I will send him, and command him to take the prey.* This is spoken by way of meeting with an objection: *Israel* is thy people, wilt thou then send him against them? *Ans.* They do but feign themselves to be the people of the Lord, all their religion is but hypocrisie, then which God hates nothing more, see *chap. 9. 17.* for this he threatens that they shall be made a prey of, and troden under as the dirt in the streets, that is, as most base and vile, every Assyrian insulting over the proudest of them, when they should be carried away captive, and made slaves in a strange Land. If it be said, he sinned not then in exercising such cruelty against *Israel*, if God sent and commanded him to do so, and why then is this complained of, *Psa. 137.* and *Babylon* therefore threatened. It is to be understood, that it is not meant, he gave him any expresse command to do thus, but he out of pride and malice tyrannizing so, did it not, but according to Gods secret counsell, being herein though unwittingly the scourge of God, as *Assur* king of the *Goths* called himself afterwards, because God useth the evil affections and bloody proceedings of such men to chastise the sinfull and rebellious against him.

Therefore *ver. 7.* it is added, *But he will not think so, neither will his heart think so.*

2 King. 19. 15.  
*Hieronym.*  
*Vatabl.*

*Calvin.*

*Verf. 5.*

*Calvin.*

*Hieronym.*

*Oecolamp.*

*Verf. 6.*

*Verf. 7.*



Vers. 8.

So, because it will be in his heart to root out many nations. He will do that which God in his secret counsell hath determined that he shall do for a punishment to *Israel*, but not with any reference to God in his thoughts, but to make himself great, and to get him dominion far and wide.

For he shall say, are not my Princes together Kings? vers. 9. Is not Calno as Carchemis, Armad as Arphad? &c. These are Cities subdued by him and his progenitors upon the river *Euphrates*, and the scope of his speech is to shew, that it is vain for the people of any place to resist him, sith these cities so potent could not, but some of them more lately, some longer ago had been subdued by the Assyrian Empire.

Vers. 10.

Vers. 11.

As my hand hath found the Kingdoms of Idols, and yet their graven Images were beyond those of Jerusalem. vers. 11. Shall I not do to Jerusalem and the Idols thereof as to Samaria, &c. Here the Assyrian king is shewed to be insolent not only towards men, but also towards God. His hand, he saith, had found the means to subdue kingdoms, where gods more worthy were worshipped than at Jerusalem, yea Samaria with the gods thereof had already fallen before him, therefore he doubted not but Jerusalem should do likewise: thus the heathen man bewrayed his grosse ignorance of him by whom he obtained all his victories, blasphemously insulting over him, as if he were of no more strength then dumb idols, yea, not so potent as some of them. For this was the sottishness of Heathens that they thought there were many gods, and that of these some had more power then others, not acknowledging at all one God almighty, who made and governs over all things both in heaven and earth, yea, and the gods whom they worshipped and thought to be Gods, but chiefly such as took this or that countrey into their patronage, but not their own, they slighted and insulted over, as not being of so great power as themselves when they were able to come forth in great multitudes to battell. This was after verified in Sennacherib, who did thus vaunt himself against the true God, Chap. 38. and is here brought in prophetically speaking thus, as if he had already said so.

Vers. 12.

But it shall come to passe when the Lord hath fulfilled all his work in mount Sion and Jerusalem, I will visit upon the fruit of the great or haughty heart of the King of Assur, &c. After the pride and blasphemy of the Assyrian King set forth, now followeth his punishment and the time when it shall come, viz. when he hath fulfilled all his work, whereby is intimated both that the cruelty exercised by him against *Israel* and *Judah* was Gods work, although wrought by his hand, because without God he could not have so prevailed; and that when God is about the work of chastisement, he will not cease till he hath done it to the full, but then he will, that the faithful may have patience although they think the time of their suffering too long, when this work is fulfilled: as a father having corrected his childe, casteth the rod wherewith, into the fire, so the Lord visits the instrument the wicked King of Assur, that is, with judgement to his destruction, and specially for his intollerable pride of heart, and he calls it the fruit of his haughty heart, because herefrom as from a most corrupt tree, came the fruit of blasphemous and most insolent speeches against God and his people.

Vers. 13.

Because he hath said, in the fortitude of my hand I have done it, &c. Here the Prophet returns again further to set forth the King of Assurs proud thoughts, for whereas he was able to do nothing, but God did all by him, he ascribes all his victories to himself in a most vain-glorious boasting manner in this and vers. 14.

Vers. 15.

Shall an hatchet, &c. a saw boast it self against him that cutteth therewith? Hieronym. Shall these tools vauntingly say, when any thing hath been cut or sawn down by them, or any work wrought by smoothing and carving, we have done it, as if the rod should lift up it self against him that lifts it up, as the chaff lifting up as if it were not wood, to be understood in the same manner, as if they should boastingly say when any have been smitten by them, We have done it, which is absurd. For so the Assyrian kings who were but Gods rod or staff, his hatchet or saw, in themselves all dead things and without motion, yet vaunted themselves

themselves of the mighty works which God wrought by them, and which they could not without him by any means have done. For as *Musculus* hath it, if one Hatchet should boast it self against another, because it is better mettald and sharper, it were absurd; so for one man to insult over another, because the workman hath made it so, much more for man to lift up himself against God; And thus doth every one who ascribes his prevailings and deeds to himself. Yet however man be here compared to a dead tool, that hath no motion in it self, saith *Calvin*, he is not to be thought in every respect like it. For he by reason of that life and spirit which God hath put into him, can stirre and attempt this or that, but he can effect nothing without God.

*Musculus.*

*Calvin.*

Therefore the Lord, the Lord of hosts will send to his fat ones leanness, and a fire, &c. *Jerom*. He will send his Angel, who in one night shall slay of his host a thousand eighty five thousand, and that by fire burning their bodies, their garments being untoucht, as the *Hebrews* say it was done in *Sennacherib's* host, for which he here speaketh of a fire burning under his glory, and because then his Captains and principal men were consumed, he speaks of this judgement as coming upon the fat ones, to the wasting at once of all the fat of their strength and military valour. To this also doth *Musculus* agree. *Calvin* by his fat ones understandeth prosperity, wealth, and all manner of strength for warre, which is attenuated when this strength is taken away. *Deut.* 32. 15. Thus *Jeshurun* is said to have waxed fat. The Metaphor of burning is taken from the burning of a stately building, whereby all the glory and grace of it ceaseth, and it is brought to nothing being thenceforth but a ruinous heap.

Verf. 16.  
*Hieron.*

*Calvin.*

And the light of Israel shall be in fire, and the holy One thereof in a flame, and shall consume and devour his thorn and his briar in one day. *Jerom*. That is, the Angel of God as a fire and flame shall in one day or moment consume all the malice of the *Assyrian*, which was done in the fore-said judgement.

Verf. 17.  
*Hieronym.*

And the glory of his forest, and of his Carmel from the soul to the flesh shall be consumed, and he shall be as one fleeing a sight. That is, hastily for fear. Some for Carmel have his fruitfull field, and for fleeing, as the dissolution of an *Ensign-bearer*; and so the words according to the *Hebrew* signifie, The glory of his forest, and of his Carmel, that is, even as fire being put to a thick wood, and a place full of trees as Carmel in Galile, till it groweth into a great flame in all parts, soon consumeth and burneth down to the ground all such goodly trees, wherein the glory of it stood: so shall it be with the *Assyrian* host, wherein he so much gloried through his invisible fire of Gods wrath burning in his Camp.

Verf. 18.

And the rest of the trees of this forest shall be numbred, a childe shall write them. That is, of his Army a very few shall escape this burning; the *Hebrews* say, not above ten. Thus *Jerom*, who also allegorically will have Hereticks set forth hereby, who shall sometimes abound, but afterwards through the power of the holy one of Israel, that is, God, shall be reduced to very few through the truth, as a fiery Law coming out of his mouth. *Calvin* and the rest of our new Writers by the light and holy One of Israel understand God, who sanctifieth and enlighteneth his people with the comfort of his help in extremity, and the same, who is light to them, is fire, and a devouring flame to their adversaries, who have no more power to withstand his judgements, when they come to cut them off, then thorns and briars the force of the fire, as it was proved in *Hezekiah's* time. And to thorns and briars are the wicked enemies of the Church compared for their barbarous cruelty. By Carmel, *Vatablus* will not have the proper place so called meant, for *Assur* was not owner thereof, so that it could not be called his, therefore he renders it, His fruitfull field, as the word signifieth, noting, that Gods wrath as fire should pierce into his very Land, and not destroy the trees only and briars. But if we take his Carmel

Verf. 19.

*Calvin.*

*Vatablus.*

here allegorically, there will be no absurdity in following *Jerom*, his *Carmel* being put for that wherein he gloried, as the Jews did in their *Carmel* for the great fruitfulness thereof. *From the soul to the flesh*. Here, saith *Calvin*, is another comparison taken from a man, whose destruction is then most lamentable, when his body is destroyed, and his soul lies under the wrath of God also. *Musculus* saith, it is not vainly said, *From the soul to the flesh*, but to shew, That this fire should not be like ours, which first burneth the flesh outwardly, and then takes life away by piercing more inwardly; this contrariwise destroyes the life or soul first, then the body lies upon the ground and consumeth. For the last words, wherein he compares their overthrow to the dissolution of an Ensign-bearer, this is to shew the utter ruine of the whole Army, whereof this is a sign, that their Banners be all taken, for when it comes to this, there is no hope for that Army more.

Vers. 20.

And in that day the remainders of the people of Israel shall no more lean upon their smiter, but upon the Lord, &c. That is, After the Assyrian subdued, they shall see into their wickedness of seeking aid from *Assur*, as *Ahaz* did, and doe so no more, but seek it at Gods hand onely, as indeed they did when they returned out of their Babylonish Captivity.

Vers. 21.

For a remnant shall return. As was prophetically set forth in the name *Shear-jashub*. Chap. 7.

Vers. 22.

For if the people Israel were as the sands of the sea, a remnant should return. If thy people (O Israel) Hebr. He turns as it were to speak to Israel, who was dead long ago, because a promise was in those times made, That his seed should be as the sands of the seashore; but now for their sins they should be brought to a small number, The consumption decreed overflowing righteousness, or justice; that is, the reducing of the people of Israel to such a paucity, infinite numbers of them being destroyed, is nothing else but overflowing justice, and not to be censured as cruelty in God, for he could not in justice but thus rigorously deal with them, and then for his promise sake to *Abraham*, *Isaac* and *Jacob*, reserving a remnant, shew favour to them again. This was partly fulfilled in the Babylonish Captivity, and their return from it, and more fully in the time of the Gospel, when such multitudes were destroyed by the *Romans*, especially at the siege of *Jerusalem*; yet a few who imbraced the faith were saved, being called out into *Pella*. Therefore *Paul*, saith *Jerom*, the best Interpreter, expounds and applies it thus, *Rom. 9. 28.* alledging also the words of *Vers. 23.* For the Lord makes a consumption and determination in the midst of the whole earth, That is, of the Land of Israel, for so the Hebrew phrase, The whole earth or land, commonly sets forth all that land of which it is spoken, and by the midst is meant in the land, or in any part thereof. *Calvin* by the consumption determined overflowing in righteousness, for so he thinks it may be read, understands the few Apostles, and other Preachers of the Gospel called out of the Jewish Nation, going forth and overflowing with the flood of truth, that is, the righteousness of faith, all Countreys and Nations. This is good, but a sense, which the word consumption will not so well bear as the proper sense, according to which I have expounded it.

Hieronym.

Vers. 23.

Calvin.

Vers. 24.

Fear not (O my people) because of *Assur*, he shall smite thee with a rod, and lift up his staff against thee in the way of *Egypt*.

Vers. 25.

כִּי  
עוֹלָם

But yet a little while, and his fury shall be consumed, or come to an end, and my indignation in taking them quite away, Hebr. Yet a little modicum, and wrath shall be ended. Having spoken of so general a destruction of the whole Land of Israel, in the former verse, lest the faithful should be quite discouraged hereby, he now comforteth them, both by bidding them not to fear, and calling them his people, and saying, that he shall but smite in the way of *Egypt*, that is, as *Oecolampadius* hath it, as the *Egyptians* sometime smote them by oppression, but were not able utterly to destroy them. *Jerom*, when he shall be

Oecolamp.  
Hieronym.



be in the way of Egypt to fight against Tirhachab the King of Ethiopia, he shall write menacing letters to thee, but be able to do no more, and this shall be his smiting thee, as is shewed that he did 2 King. 19.9. Pagnin follows the first, and so doth Junius, rendering it *ratione Egypti*; and that this is the meaning is further made plain, saith he *vers. 26.* where the same words, *In the way of Egypt*, are used again, to shew the manner of the Egyptians destruction, viz. in the night, for so perished the host of Sennacherib the Assyrian\*. The Septuagint render it, *That he may see the way of Egypt*; but herein they go from the Hebrew. Thus shall it be to Zion, but the time shall not be long before Gods wrath ends in the utter destruction of the Assyrian, his cruel enemy, and the consummation or full end of *Assurs* fury shall come, he being not able to do any more. For thus it was indeed at that time, when Sennacherib with his huge host came against Jerusalem, and greatly straightened it, and terribly threatened it, this storm was soon blown over, his whole Army being by Gods Angel destroyed.

And the Lord shall stir up a scourge against him like the smiting of Midian in the rock of Oreb. That is, as the Midianites were smitten before Gideon and his nine hundred men, when Oreb their Prince perished on a rock, called since by his name, *The rock of Oreb*, and as his rod upon the sea, and he lifted it up, in the way of Egypt; that is, when he lifted it up by the hand of Moses, and made the red sea come together after it had been divided, upon Pharaoh and all his host to their sudden destruction; so Sennacheribs host shall perish by his rod in the way of Egypt, though not in the same place.

And in that day his burthen shall be taken from thy shoulder, and the yoke shall vanish before the unction, or oil. The burthen was the Tribute which the Jews paid to the King of Assur, three hundred talents of silver, and thirty of gold, 2 King. 18. Before the oil, a Metaphor taken from leather thongs, wherewith yokes are tied not to be loosed again, but being made soft and slippery with oil they are easily dissolved, and so should be the Assyrians yoke upon their neck. Jerom, By the Spirit of God, and the oil of his mercy. Calvin, Through the power of the anointed one Christ Jesus. The best exposition I take it, is, Before the King who was Gods anointed, and dear unto him, that then should reign, which was Hezekiah, because he did but spread Sennacheribs blasphemous letters before the Lord, and the night following that deadly blow was given. Junius brings Jonathan; the Caldee Paraphrast for that exposition understanding it of Christ, and renders it *propter oleum*, but Hebrew it is *לפני השמן* Before the face of the oil; yet this, I grant, may signifie, By the power of the Spirit signified by oil, and consequently of Christ who had the Spirit without measure, and this he saith, is here spoken to make way to the Prophecie touching Christ Chap. 11. which is too improbable, because having spoken of the Assyrians under the similitude of the Trees of Libanus, *vers. 34.* which should be cut down; he begins Chap. 11. with this, as a reason, *For a branch shall spring out of the root of Jesse*, &c. let the Reader follow which he pleaseth. In the next words he prophesieth of the several places to which the King of Assur should come, and what trouble and perplexity the people in those parts should then be in. Jerom saith, it was at his return from Egypt, where he had been to fight against the Ethiopian. He came in great haste to Ai, and not staying there he passed to Migron, and when he came there, so great was his desire with speed to take the City, that he went immediatly to Michmas, and there leaving his carriages, because he thought the City being taken soon to return

\* But because the word *לפני* is never used to set forth a like thing, but as v. 28 where his destruction is compared to that of Midian; I subscribe rather to *From*, holding that the place where he was cut off, is rather noted by this word, *vers. 26.* and the place where he threatened Hezekiah by his message in this verse; for he was either time in the way of Egypt, for by it he went towards Ethiopia, and returned again being come as farre as Lachish, when his Army perished. Neither was their deliverance from him like that out of Egypt, for there they had been long oppressed, but this is said to be but a little while, and their burthens were heavy, but now nothing but of boasting words.

Junius.

Vers. 26.

Vers. 27.

Hieronym.  
Calvin.

Junius.

Hieronym.

Vers. 28.

to them again; he went to *Gibeah*, and stayed there a while to refresh his Army. Then *Ramah* being near is terrified, and out of *Gibeah* of *Saul*, which was the *Gibrah* before spoken of, the people fled at his coming; then the daughter of *Gallim* lifts up her voice also in lamentation, causing *Laiſh* to hear it, and poor *Anathoth Medmena* was moved, to which he came next; then the inhabitants of *Gebim*, that is, of mountainous places, at whom he could not so easily come, are bidden to be comforted for this. And yet whilst the day lasted, he came to *Nob*, whence he seeing *Jerusalem*, stretched out his hand in way of threatening it, or wagged it in way of disdain, that when all other parts in the East were subdued by him, so little a City should stand out and not yield; so *Jerom*. And this is generally followed, although, as *Musculus* saith, some have expounded it of his journey, when he fled, his Army being destroyed: But both the terrour stricken into places, whereby he passed, and his coming last near *Jerusalem*, evince the contrary. For if it had been meant of the way that he fled by, *Jerusalem* and the place nearest to it would have been spoken of first; and when he fled he was rather contemptible then terrible in all places, to which he came. His coming therefore, and the places, whereby are set forth, that when it should come to passe, the faithfull might be comforted in looking up to God, who had before by his Prophet traced out all the way whereby he should come, as without whom he could do nothing, and be confirmed touching his destruction soon after to follow, whereof it is also prophesied in this place. And again *vers. 33, 34.* touching the places here mentioned, we shall not need to enquire curiously into them, some of them being to us unknown, but of *Ai* see *Josh. 8.* of *Mugron*, *1 Sam. 14. 3.* of *Michmas*, *1 Sam. 13. 1.* *Gibeah* was right over against *Michmas*, *1 Sam. 14. 1, 6.* *Rama* was the Town where *Samuel* dwelt, *1 Sam. 7. 16.* and *Laiſh* in the farthest parts of *Benjamin*, *Judg. 18. 17.* *Nob* was the City of *Ahimelech*, *1 Sam. 21.* *Anathoth* was the place of which *Jeremy* was, but of this *Madmen* and *Gebim* no more is said by *Iunius*, but that they were all in the Tribe of *Benjamin*, which was joined so near to *Judah*, that they were alwayes inseparable, and within the compasse of this Tribe was part of *Jerusalem*, to come to which *Sennacherib* passed all these places.

Muscul.

Iunius.

Vers. 33.

Hieronym.

Calvin.

Iunius.

*Behold the Lord shall cut off the bough with terrour.* The word *AND* here rendered a Bough, is by *Jerom* rendred *Lagunculum*, a pitcher; By *Pagnin*, either Glory or a Bough; so by *R. Ezra*, *Chimbi*, and all new writers a Bough; By *Theodotion* and *Symmachus*, *Torcular*. *Jerom* applieth it to Christ, saying, That here is the Prophecy touching him begun, which is continued *Chap. 11.* as if before the Prophecies of his springing up, his death and cutting off thereby were spoken of; to a pitcher also he saith he is compared, because of his flesh being frail, in which his Divinity so precious was contained. Then that which followeth of those of high stature that should be cut down, he expoundeth of the greatest and mightiest of the Jewish Nation for all their wickednesses, and that especially of being instruments of so bloody a fact of crucifying him. *Calvin* expounds it also of the Jews, but not as *Jerom*, as if part belonged to Christ and part to them, but all to the wicked Jews, upon whom God threatens here to bring his terrible judgements before Christs coming, first setting them forth under the Allegory of a Bough, and then of trees of high stature, and the forest of *Lebanon*, holding, that it cannot agree to the *Assyrians*, because it were not so proper by *Lebanon* to set them forth, being not of their Countrey, but of the Countrey of the Jews, and he urgeth the word *Behold*, as beginning a new Prophecies, and not continuing the old. And he saith, that being thus understood of the Jews great sufferings by the *Assyrians*, *Cha. 11. 1.* comes in aptly to comfort the faithfull in the midst of these judgements. *Iunius* expounds it of the *Assyrian*, as a conclusion of the Prophecies touching him, when he should with such earnestness bend his course towards *Jerusalem*, the Lord would suddenly cut him down, as a Bough growing erect a great height before, but now hanging down and withering: And his trees of high stature, that

that is, his Princes and mighty men should fall, and the wood of his Army by the magnificent one, that is, the Angel which should smite his host. Vulgar Latine *Lebanus* with his high ones shall fall. Marlorat, *Libanus* shall fall violently. The word rendred by *Iunius* by the magnificent, is *Libanus* and doth so signifie, or by the mighty or strong one; wherefore the other translations are not so apt, as not agreeing to the word here used. I subscribe to that of *Iunius*, as also *Adam Salsbont*, and many more: For the objections of *Calvin*, they are easily answered; *Libanus* is here put for any wood full of high trees synecdochically, as *Carmel* before for any fruitfull field; and metaphorically for the *Assyrian* Army full of high and mighty men. And for the word [*Behold*] it might well be used, although no new Prophecie be begun, but the former concluded. For having before shewed the hally march of *Sennacherib* with his Army against *Ierusalem*, it was a thing worthy to be attended that immediately followed, viz. his sudden routing, and therefore not amisse is the word *Ecce*, *Behold*, prefixed. As for *Ieroms* conjecture, That the destruction of the Jews should be here meant, it cannot well be thus understood, because the declaration of this pertained to the former part of the Chapter, ver. 5, 6, &c. and then the brags and destruction of the *Assyrians*, after which the Jews should no more trust in them, in whom Gods fury should end. Therefore it is improbable, that having described his coming by divers places towards *Ierusalem*, he should so abruptly break off and say no more of them, but conclude in threatning the Jews again; but rather we are to hold, that here in brief after his coming spoken of, as implying a certain perswasion of prevailing in a short time; his downfall is set down, together with his numerous Army, upon a sudden, to the admiration of all men.

## CHAP. XI.

**A**nd a surcle shall come out of the trunk of Jesse, and a branch shall fructifie out of his roots. The Chaldee Paraphrast, *A King shall come of the sons of Jesse, and the Messiah of his sons sons.* *Ierom* saith, That the Jewish Expositors understand this of Christ, but he rendering the first word, *Branch*, expoundeth it of the Virgin *Mary*, and the next a flower, and saith, That Christ was the flower of this Branch: and then for fructifying he hath ascending, and a flower shall ascend out of his roots. Yet the Jews, he saith, understand Christ by both, the Rod setting forth his power, the Flower his glory. Others generally with them also understand Christ, as springing out of the stub of Jesse, which stood like the stub of a Tree cut down in the ground, so that none would have thought after so long a discontinuance of Kings coming therefrom, that one so glorious should have sprung to rule and reign. *Salsbont* saith, the meaning is, One shall spring out of his root with a regal Scepter. *Calvin*, who expounds the cutting down spoken of at the latter end of the former Chapter, of the Jews, saith, that this is a comfort added immediately after it, that the faithfull might not be discouraged at the hearing of such sad things. But *Iunius* better, who expounds that of the *Assyrians* destruction, takes it for a third common place of comfort in Christ against the fear of those things, which the Church of God should suffer by their enemies. For once he comforts them by the Virgins conceiving and bearing a Son, Chap. 7. Secondly, By saying, *To us a child is born*, Chap. 9. Then ver. 27. of Chap. 10. having made a preparative to speak of the anointed one or Christ, he here sets him forth at large after a little more interlaced about the *Assyrians* and their ruine. And *Ierom* who first renders *Flower* in stead of a Branch, afterwards saith, That hereupon *Matthew* notes, that a Prophecie was fulfilled when he dwelt in *Nazareth*, *He shall be called a Nazarene*, because he is by *Isaiah* here spoken of by the name of *Netzer*, whence *Netzeranus* cometh. Now although this followeth next after the cutting down of the *Assyrian*, yet it was not fulfilled till a long

Ver. 1.

*Hieron.**Calv.**Iunius.*



Verf. 2.

Joh. 1.33.

Hieronym.

long time after: But the Prophet being to speak chiefly of things pertaining to Christs Kingdom, for the comfort of the faithfull, makes these from hence forward the chief matter of his discourse, to the end of his book; although many other things of note happened in the interim.

And the Spirit of the Lord rests upon him, the spirit of wisdom and understanding, the spirit of counsel and fortitude, the spirit of knowledge and of the fear of the Lord. This further confirmeth, that by the Branch spoken of, v. 1. Christ was meant. For touching him it is said, Upon whom thou shalt see the Spirit descend and rest upon him, that is he who shall baptize with the holy Ghost. For though the Spirit came upon the Prophets, yet it was but at times; he rested not upon any of them, as he did upon Christ; so that from the Spirit in him, as a Fountain, we all receive grace, according to that *Joh. 1.16. Of his fulness we all receive.* There is an Hebrew Gospel, saith *Jerom*, which the *Nazarens* reade, wherein it is thus written, *The whole Fountain of the holy Ghost shall come down upon him: For when he came up out of the water, the voice from heaven said, My Son, in all the Prophets I expected thee, that I might rest upon thee, for thou art my Rest, and my first begotten Son, who reignest for ever.* And this Spirit is said to be the spirit of wisdom and understanding, because by it all things were made, and made in wisdom. The word Spirit is not often repeated here, as if this Spirit were more then one, but to shew, that all these gifts come from one and the same Spirit of Christ; without this no man is wise, no man a Counsellour, or valiant, or knoweth, or feareth the Lord: This seven-fold number is the Stone with seven eies in *Zechary*. But it is to be understood that the fear of the Lord is here spoken of, for them that need this fear, who are little ones; for perfect love expelleth fear: And of beleevers it is said, *We have not received the spirit of bondage to fear again, but the Spirit of Adoption,* thus *Jerom*. But whereas he speaks thus of the fear of the Lord, it is not this filial, but a servile fear; of which it is said, *We have not received the spirit of bondage to fear again.* By this filial fear, Whosoever loveth the Lord feareth him; and herein are all other graces perfected. For 1. It is wisdom and understanding to know how a man should carry himself in all things; then counsel in difficult cases to direct a mans self and others, for thus can he do that is wise and understanding. 4. Fortitude, for if he be a man of counsel and not courageous to do accordingly, it is vain, and valour without counsel is temerity. 5. The spirit of the knowledge of the Lord, for all wisdom and counsel without this, and courage profits not; but when a wise and understanding man, a man of counsel and courage knoweth the only true God aright, he is wise and courageous indeed to his comfort. 6. Of the fear of the Lord, for this must needs follow the knowledge of him; and then is all counsel and courage right, when it is directed by this fear; or make the fear of God the beginning of these graces, as *Prov. 1.7.* it is said to be the beginning of wisdom, and then wisdom and understanding and counsel, &c. follow this. Whereas he saith, The Spirit of the Lord rests upon Christ, he comes to speak more plainly of him, as v. 1. he spake of him by a metaphor. The Spirit of the Lord is here put for the substantial spirit united unto Christ, as he was man, through his Divinity, for the whole Godhead dwelt in him bodily: Yet if we consider the three Persons distinctly, not the Father or the holy Ghost, but the Son, and the holy Ghost as one Essence together with God the Son. The spirit of wisdom, &c. Here the most eminent gifts of the spirit, but not all are reckoned up; for he is also the spirit of love, peace, joy, meekness, faith, &c. and yet here be not seven, but only six gifts of the spirit recounted, which sheweth their annotation to be groundless that speak of seven; but their ground is the *Vulgar Latine*, where piety is put for one, between knowledge and the fear of God, which is not in the Hebrew. The Lord had before. *chap. 9.* by his Prophet set forth Christ as the Prince of peace, and one that had an endless Kingdom; now he declareth the gifts required in a King chiefly, and sheweth them to be in him constantly, fully and alwaies, in comparison of whom the present Kings were fools

fools and cowards, and without the knowledge and fear of the Lord; and therefore he only to be esteemed, desired and longed for. And these spirituall gifts, called the spirit of wisdom and understanding, &c. because they come from the spirit, rested not upon Christ for himself only, but for us that be his members; for of his fulness we all receive them in some measure, some man one in more eminency, and some another, but he all without measure; to him therefore must we go, as to the Fountain, for such gifts as these.

And shall make him smell in the fear of the Lord. Thus the Hebrew word *וירא* signifieth: The *Vulgar Latine*, *The spirit of the fear of the Lord shall fill him*; having rendred the same word which is here rendred fear, piety, v.2. thus making up the number of seven gifts of the Spirit, whereas indeed they are but six, as hath been touched before. Some render it, *shall make him sagacious*, or of a sharp judgement, able to discern the right without outward helps of seeing or hearing, as none else but the Spirit of God can do. And this indeed is the meaning, but it is expressed by a metaphor taken from smelling, as if by this sense, without that of seeing or hearing, he should be able to discern who feared God, to accept of them and to be a patron to them, and who not, to reject them: According to this sense, it is said of many that beleevd in him, *Job.2. He knew what was in man; neither needed he that any should testify of him.* And *Matth.9. He knew their thoughts.* And when the Pharisees came, making a fair shew to him, asking a sign, he knowing the wickedness of their hearts, replied, *An evil and adulterous generation seeketh a sign, &c.* The Jesuite here tels of *S<sup>t</sup> Hilarion*, and *Mary Oigniacensis*, that by the very smell they could discern a godly person and an hypocrite asunder, when an hypocrite came near, they smelling a stinking favour. But whether this were so or not, Christ hath such a smell, all the wicked to him being as stinking Goats, and therefore by him accursed to hell, *Matth.25.* Some understand it, as if it had been said, *Shall make him have a sweet favour*, because all his speeches and actions shall savour of the fear of the Lord; which is also true, but not so genuine here, where he is spoken of as a King or Judge, as the words following shew: *He shall not judge by the sight of the eyes, &c.* Here a difference is put betwixt mens judging and Christs; they can go no otherwise but by that which they see and hear from the testimony of other men, and so may be, and often are deceived; because if they see a mans works to be good, they judge him a good man, and by misinformation they judge him evil that is good; or upon whom they see a judgement, as *Jobs* friends seeing his sufferings, and the people of *Melita* seeing a little poisonous serpent hang upon *Pauls* hand, which was called a Viper, they judged him most wicked. Whereas he that doth good works externally, for want of doing them with a good heart is condemned by this Judge, as the Pharisees; and he that suffers, being one that truly fears God, is approved by him and magnified, as both *Job* and *Paul* aforesaid were; which is a comfort to those that are unjustly judged by men, and may strike fear into such as are justified and honoured amongst men; and into unjust Judges, that indeavour not by the helps of seeing and hearing which they have, to finde out the truth, or have not acuteness enough to do it, or are not moved so much hereby, as by hatred of the accused, or favour to the accuser or accused, for some worldly end of their own. The first sort shall be censured by this Judge, for doing the work of the Lord negligently: The second, for insufficiencie for this calling, into which they have intruded themselves; the third, for being companions of thieves, aiming more at filthy lucre then justice, and acting partakers with the evil, rather then Judges, to the great infamy and disgrace of their high order. See *Psal.58.* and *82.* and *1 Sam.8.3.*

He shall judge the poor in righteousness, and reprove for the meek of the earth. This, saith *Jerom*, is by the Jews applied unto Christ, as which shall be performed at his second coming, but by us unto his first. For the Apostles, whom he called poor, he censured, saying [*O faithless and perverse generation*, and

Verf.3.

Varabl.

Cornel. a Lap.

Isa. 11.23.

Verf.4.  
Hieron.

to

Adam Salsbont.

Calvin.

Verf. 5.

Calvin.

Hieron.

to Peter, *Get thee behinde me Satan.*] And he reprov'd for the sake of the meek, and smote the earth with the rod of his mouth; as here followeth: When having threatned a famine by *Agabus*, he sent it, and both famine, pestilence and warre by *John the Divine*, *Revel. 6.4,5, &c.* for the persecutions raised up against his servants: And it is said, that he shall slay Antichrist by the breath of his mouth, *2 Thes. 2.8.* according to the last words of this verse, *He shall slay the wicked by the spirit of his mouth.* *Adam Salsbont*, by his judging the poor, understands his delivering poor souls oppressed with sins; so *Psal. 72.* it is said, *Thou shalt give thy judgement to the King, and he shall deliver the poor.* The meek of the earth are such sinners as meekly yield themselves to be governed by his Word, repenting them of their former sins; and they are said to be of the earth, because they who received the Gospel, were for the greatest part poor and abject amongst men. And he shall smite the earth, &c. That is, his Word shall so strike the hearts of men, that were before earthly, as if it were with a rod, to make them smart therefore to repentance: As it is said that he taught with authority, and not as the scribes: no Orator ever striking so deep an impression in the minde with all his eloquence, as he by his teaching. The Hebrews say it is meant, that he should smite and destroy them by his Word, bringing down fire from heaven, as *Elijah* did: but this is sufficiently confuted, where his Disciples asking if they should call for fire from heaven, as *Elijah* did, he answered, *Ye know not of what spirit ye are.* And shall slay the wicked, &c. That is, either Antichrist, or the devil and all the wicked, who by the power of his breath shall be commanded into hell fire, there to die eternally. Touching the poor, *Calvin* saith the same with *Salsbont*. Touching the meek he also addeth, that none come to this, except they be spiritually poor, and in their own sense destitute of all goodness, and then meekly yielding themselves to be governed by his word, he will take their part and protect them against satan and all other their enemies. For the next words, *He shall smite the earth with the rod of his mouth, and slay the wicked with the spirit of his lips.* Both he and *Musculus* sometime say, that one and the same thing is meant, only the last words are an *auxesis* of the former, because it is more to slay then to smite, and yet by and by again they make a question, whether the same sort of men be meant by both, that is, the wicked, and *Calvin* in conclusion saith, as *Jerom*, that by the wicked the Antichrist is meant, yet not excluding any other wicked men or hereticks, who are slain by the breath of his lips, when they are convinced of their sins and errors, and condemned in the preaching of his Word, by any of his faithfull servants. Yet they will have two kindes of slaying intimated in both these sentences, 1. Of sin, in such as are set forth by the Earth, because before hearing they were earthly minded, but now, as if the earthly man were killed in them, they are heavenly and spiritual. 2. Of persons who are incorrigibly wicked; the preaching of the word to them, is the denouncing of the sentence of death, for which it is called the favour of death to them that perish, *2 Cor. 2.14.* And accordingly when a Judge gives sentence against a malefactor to be hanged, we commonly say, he hanged him; as also of *Joseph* but foretelling the hanging of *Pharaohs* chief Baker, it is said by the chief Butler, he hanged him and restored me to my Office.

*And righteousness shall be the girdle of his loins, and truth or faith the girdle of his reins.* The girdle is put for a Kingly ensign, *Job 12.18. Esa. 14.5.* saith *Calvin*. Now whereas other Kings have girdles of golden and glittering matter, Christs girdle is justice and truth; as if he had said, true justice, or justice, because he shall be glorious for his righteous proceeding before spoken of, both for the poor and meek, and against the wicked of what state or degree soever. And truth or faithfulness, as the word *אֱמוּנָה* *Emunah* signifies, for his faithfull performing of all which he promiseth. *Jerom* by faith understandeth also the faith in us his members, who beleve in him, who are as near to him as a girdle about ones loins. But this is not so proper to this place, as having reference to the things predicated of Christ, *v. 4.*

And



And the Wolf shall dwell with the Lamb, and the leopard with the kid, &c. These things, saith *Jerom*, are literally understood by the Jews, and such as Judaize; for they say, that when the Messiah shall come, which shall be towards the end of the world, the enmity, which was not by the first creation, in wilde beasts against others, to prey upon and to devour them, shall cease again, the wolf being as the lamb, the lion as the ox, &c. there being no more any malignity in any of them towards one another, or towards the least of mankind, but all obedience and obsequiousness, as to *Adam* in the state of innocency. But, saith he, I would ask them, whether other things here spoken by the Prophet be also to be understood literally, as the branch or flower out of the roots of *Jesse*, or his smiting the earth with the rod of his mouth, &c. and if not, but if these speeches must needs be granted to be metaphoricall, why not this of the wolf, leopard and lion? Is the ceasing of the beasts enmity more to the glory of God, and well-pleasing to him, then of the malignity of men towards one another? if not, then most probably this is not properly to be understood; but by a wolf a man like to a wolf for killing and making havoc of Gods people, who are like poor lambs; by the leopard, which is all spotted, the spotted with foul sins; the lion which devours the plain ox, the man of might unjustly destroying men that are not hurtfull, but profitable to the State. As it was prophesied of *Benjamin*, that he should be a ravening wolf, *Saul* persecuting the Church of Christ being meant, but being converted he dwelt with the lamb *Ananias*, to whom he was sent, and with *Peter* and other faithfull persons. And *Paul* saith of *Nero*, that when he escaped his tyranny, he was delivered out of the lions mouth. And in the sheet let down to *Peter*, *Act. 10.* all manner of beasts being represented, men in all parts of the world, of divers qualities and conditions were set forth, being quietly together to set forth this same thing. And to this do all our Expositors generally agree. Such as be true followers of Christ, although many of them have been hurtfull, as being of a wolfish or lion-like nature, yet now are turned to be like the lamb and the ox, that is, innocent, and by labouring in that which is good, getting their own living, and not by rapine. They that are not so, saith *Calvin*, are not worthy to be counted of the flock of Christ, and if they will not be ruled by his Ministers, who are contemptible to the wicked world, as children for their little strength or power; because it is further added, *And a little childe shall lead them*: yet he makes this but the anagoge, and for the litterall, following that of the Hebrews, saying, that as before *Adam* sinned there was no enmity amongst the creatures, so Christ coming and taking away all enmity shall cease again, and the golden age, which was at the first, shall be restored, beasts being reconciled to beasts and returning to their first obedience to man, and no way obnoxious or hurtfull to him. Thus also *Lactantius*, who held that Christians should reign here with Christ a thousand years, the most savage creatures being then tame and gentle; which opinion many called *Chiliasm*: then followed, taking it from *Papias* the Disciple of *John*: but both *Galatinus* confuteth this sense out of Rabbins more ancient. And as *Jerom*, so *Chrysost.* *August.* *Gregory*, &c. understand it metaphorically, either of fierce and savage Countries and Nations of the Heathens, who were as wolves and lions, before the coming of the Gospel amongst them, but now agreeing well with Christians, as being turned to the same faith, or of particular persons in any place thus miraculously changed. Some think this was fulfilled according to the letter, when the Apostles and other faithfull persons had power over lions and scorpions to tread them under foot, and some Martyrs being cast to wilde beasts, they were quietly with them and hurt them not. But they are deceived, because then one word must be understood metaphorically and another properly; and because this is of a thing universally to be done in all the holy mountain of the Lord, that was but by some persons in some places only. *And a little childe shall lead amongst them.* So it is word for word, the meaning being, that the childe Jesus shall rule amongst them and

Vers. 6.

Calvin.

Lactant. lib. 7.  
institut. c. 24.

over them leading them to this by his Spirit, or as was before said, any Minister of his, though but as a childe in power, shall prevail so in their hearts, that they shall yeeld themselves to be lead by him in any virtuous and good way, even as a tame beast by a childe that is farre lesse and weaker then he, and thus shall not wolues only do, that is, the baser sort, but also Kings and Lords set forth by lions, for with God there is no difference of persons: And thus, *Hof. 2. 18.* the Lord saith, he will make a covenant for them with the beasts of the field and the fowls of the air, &c. Lastly note here that he saith not, the lambs shall dwell with the wolf, but the wolf with the lamb; because by lambs and sheep Christians are set forth, to shew, that cruel idolaters of the Gentiles, that first destroyed Christians, shall be turned to them, and live quietly, and feed with them upon the spiritual food of the Word and Sacraments, and not Christians turned into such. Whereas *Calvin* here makes a question, whether any be lambs by nature, according to the sense of the word lambs in this place, I think it needless, because by lambs are not meant any that were such from their birth, but some of the Jews first converted and brought into Christs fold, and some of the Gentiles turned first to the faith also, nothing else here being prophesied, but that others, who were even persecutors at the first, should also be turned and then become as they were; and if their fiercest and cruelest enemies, much more it is intimated, that others more moderate should by the Gospel be wrought upon, and attain this grace of coming into the same fold. These seven, the Wolf, Leopard, young Lion, called *צב צב* *Chephir*, the Bear, Lion, Asp and Cockatrice, the fiercest and most hurtfull of all others, being named for the magnifying of his power the more, who should cicurate and tame all these by the working of his Spirit.

Calvin.

Verf. 7.

Hieron.

*The cow and bear shall feed together, and the lion eat chaff as the ox.* This also is by the Hebrews and *Calvin* following them, understood literally: but by *Jerom*, of rude and ignorant persons converted to the faith, who reade the Scriptures, but see not into the meaning of many things therein contained, wherein the wheat lieth; yet by this reading they feed upon the chaff of this wheat, and are nourished. But forsomuch as he is said to eat chaff as the ox, and by the ox, the honest laborious Christian is understood; the meaning rather is, the most noble and mighty being converted, resort to the word and Sacrament, together with the meaner sort, for the feeding of their souls herewith, although to the carnal it seems but as chaff, and to have no more heart in it. Whereas he saith, *Their young ones shall lie down together*, The meaning is, that children after parents shall do thus, and their children after them from age to age, the faith being once imbraced by the Nations, continuing, and no revolt being made to barbarism any more.

Verf. 8.

Musculus.

Hieron.  
Marc. 16.

*And the suckling looks upon the hole of the asp, and the weaned puts his hand upon the den of the cockatrice.* The asp is a serpent full of poyson, but it is more latent; the cockatrice more manifestly dangerous for killing all that come near it. But whoso hath been formerly as the one or the other, shall now no more be hurtfull to any, no nor to little children, that cannot defend themselves; for their poisonous qualities shall cease: Thus *Musculus*, who also will have hereby intimated the courage, even of Christians but newly entred into the first principles, but much more of those that have made further proficiency in divine learning; they fear neither subtle hereticks nor devils. And to unclean spirits and devils, cast out by the Apostles, doth *Jerom* apply it, according to the promise, *They that beleve shall take up serpents, and they shall not hurt them.* But because all other savage and hurtfull creatures hitherto spoken of, have set forth men of like qualities, but now changed, I see no cause why the asp and basilisk should not be likewise understood, and no fortitude against danger by them here intimated: So that it is out of place that is brought here by *Cornelius a Lapide*, of *Josaphat* a young man, converting his father the King and the whole Kingdom to Christianity: And out of *Procopius*, touching a childe, who seeing his mother by a Tyrant cast into the fire, bit the thigh

thigh of the tyrant, and then run into the fire and burnt with her, I like rather that of *Musculus*, applying it to simple well-meaning men like children, and suspecting nothing, companying with men before full of the poyson of malice, but now this ceasing in them, they converse together without being cheated or harmed, wherefore it is immediately added,

*None shall hurt in all the holy mountain of the Lord, that is, in his Church consisting of men of all sorts, because upon Zion the temple stood, for the earth shall be filled with the knowledge of the Lord as the waters cover the sea:* There is shewed how it shall come to passe that none shall hurt, viz. because the knowledge and faith of Christ shall fill all parts of the world, and so savagenesse and hurtfullnesse of man towards man shall cease, and this knowledge shall cover the earth as the waters the sea, or as it is *heb. the waters in the sea covering*, that is, the waters now kept within the bounds of the sea, sometime in the daies of *Noah* covered the earth, a similitude to set forth the greatest abundance of knowledge, for before it was cooped up within the narrow bounds of *Canaan*, for the heathen had not the knowledge of his laws, but under the Gospel both the light in that land was greater, as *Chap. 9.* and thence as the Sun it went out into all parts.

*And in that day the root of Jesse shall stand for a sign of peoples, &c.* Here he that was called the Branch before, is called the root, even Christ springing out of that stub, which seemed now even dead, and he was an high Ensign or Standard, not for one, but for all people of the world to flow unto. This he himself also foretold, when he said, *As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up, and when I am lifted up I will draw all men to me.* He shall be required by the Gentiles, that is, be beleevd in, *Heb. they shall seek him:* the Septuagint respecting the sense more then the proper meaning, they shall beleeve in him, and his rest shall be glory, that is, faith *Calvin*, his sepulchre, or because by rest death is set forth, his crosse where his dead body first rested shall be glorious, but he finally understands the Church thus gathered from all parts shall be glorious, because of the Church it is said, *here shall be my rest for ever.* *Psal. 132. 14.* this last is most consonant to *Chap. 4. 4.* where his Church is set forth by this word glory.

*And in that day the Lord shall again lift up his hand to possess the remainder of his people, which were left from Assur, from Egypt, &c.* God had once delivered all *Israel* out of *Egypt* by a mighty hand and stretched out arm, when he sent so many plagues upon *Pharaoh* and his people: now he promiseth another deliverance under the Gospel, when Christ the root of *Jesse* should be set up for an Ensign, but this is not of all but of remnants returning from all parts, where before they had been in captivity. He had long before brought them back to their own Land in the daies of King *Cyrus* the Persian, but now he saith, that he would possess them by turning them to the faith, that they might be Gods peculiar possession, this was fulfilled when Jews and proselytes out of all countreys seeing the miracle of fiery tongues, and the Apostles preaching in all languages, beleevd and were baptized, three thousand being thus added to the Church at that time, so *Jerom*, who also relates an opinion of some who would have this to be understood of the conversion of the Jews, after the fullness of the Gentiles come in, about the time of Christs second coming. But because this seems to countenance the error of the Jews, who look for the Messiah about the end of the world, he rejecteth this, and saith, that this prophecy was fulfilled, as hath been already shewed. And for the enmity ceasing spoken of, *ver. 13.* betwixt *Judah* and *Ephraim*, he understands it of such of both these kingdoms as at the coming on of the Gospel were converted to the faith, after which all enmity betwixt them ceased. For that they were no small number, and so not unworthy to bear the name of *Judah* and *Ephraim*, appears *Act. 21. 26.* where it is said, that there were in *Iudea* many myriads or ten thousands which beleevd. For their flying upon the Philistines, &c. *ver. 14.* this he understands not as to be done in an hostile manner, but to beat down their idolatries and superstitions,

Verf. 9.

Psal. 103.

Psal. 19.

Verf. 10.

Joh. 3.

Calvin.

Verf. 11.

Hieron.

Act. 1.



and to bring them to the knowledge of one only true God and of his son Jesus Christ for their eternall salvation. For from *Indea* the word was carried out by them into these neighbouring countreys first, which had been most infest enemies to the Jews, and the faith being by them embraced, they were spiritually subdued, and all enmity from thenceforth ceased. For his destroying of the tongue of the Egyptian sea, spoken of *ver. 15.* this he also saith was by converting the Egyptians, whereupon they should not with their tongues blasphemie the true God, or magnifie false and base gods any more, as oxen, and birds, and crocodiles, and cats, as they had done, and it is called the Egyptian sea, the land of *Egypt* being meant, because at some time of the year the land of *Egypt* was all covered with water as a sea. For his smiting of it in the seven rivers thereof, that the remnant of his people might go over dry-shod, he saith, was meant of *Egypt* being subjected to the *Romans* in the daies of *Queen Cleopatra*, whom *Iulius Caesar* overcame a little before Christs incarnation, which before was a mighty kingdom, and so inaccessible by the poor Jews, as the great River *Nilus* impassible: but now as if that river had been divided into seven, each one running very shallow, so that a man might go over; so that Kingdom ruled in times past by one mighty Monarch, should now be divided into divers parts, one being under one governour, another under another, as the conquerour appointed; and opportunity being thus given for those of the Jews who went about preaching the faith, to come thither also, as being now fellow-subjects under one common Lord, and all having none other Kings or Rulers set immediately over them, but such he appointed: To this effect *Ierom*, who also saith, that in speaking of their going over the River *Nilus* dry-shod, he alludeth to the Israelites going sometime through the red Sea, not that a like miracle should now be wrought again, but spiritually the like was to be done, that which might hinder the progresse of the Gospel being taken away, *viz.* the potency of the Egyptian kingdom, it being now in the hands of those that were not so infest but more friendly to the Jews. Of this second deliverance some of the Rabbins understood somewhat, when writing upon the deliverance out of *Egypt*, the 15. day of the first moneth they say, a greater deliverance at the same time shall come by the Messiah, only they erre in this, that whereas it was performed by Jesus, the son of the Virgin *Mary* at that very time, for then he by suffering death wrought the work of our redemption, they expect fondly the Messiah still to come to do this great thing, *Lyranus*, *Dionysius*, and *Haimo* say, that Gods second stretching out of his hands to possesse them, was by the Apostles preaching and converting many of the Jews, as the first was by Christs own preaching and converting some. Again, others will have this second meant of them that returned from the Babylonish captivity, which was a stretching out of Gods hand the second time, forsomuch as once before he stretched it out for their deliverance, in the time of *Hazekiah* by smiting the host of *Sennacherib*, but because the deliverance by the root of *Issa* is here spoken of, and the whole prophecy goeth upon things to be done under Christ, this last false and the former seems not to be the meaning, because Gods stretching out his hand to convert, when the Lord himself preached, was not so eminent, seeing so few were then brought unto the faith. For the places from whence he promiseth that they shall return, the 1. is of *Assur*, whither they were carried by *Salmansar*, 2. *Egypt*, whither they were carried by *Pharaoh-Necho*. 2. King. 23. 33. 3. *Patras*, by some thought to be *Parthia*, by some *Phetras*, the chief city in *Arabia petraea*, and by some *Phasura* in *Egypt*, to which the Jews fled, *Ier.* 44. 2. 4. *Elam*, that is, the countrey of the *Persians*, *Modes*, and *Sogdians*, it was the chief city giving the name to all those parts. 5. *Sennanar*, that is, *Babylon*, *Gen.* 11. 6. *Amath*, which belonged to *Libanus*, not far distant from *Damascus*. 7. The Islands of the Sea, *Spain*, *Italy*, *Greece*, and all the Western parts divided from the East by the sea, according to the Jews account, who were wont to call them so. Here *Cush* hitherto omitted is *Ethiopia*, beyond *Egypt*.

*Lyra.*  
*Dionys.*

*Verf. 12.*

*And he will lift up a sign, and gather together the out-casts of Israel, &c. Here*

is nothing else but a further explication how he would come to possess this remnant again, viz. by setting up a sign, which is, Christ crucified: as *Moses* lifted up the Serpent in the wilderness, by which all that were stung with fiery flying serpents were gathered together to be healed, and then he addes more generally, from whence these remnants should come, if he had hitherto omitted any other particular place, by saying, *from all the four corners of the earth.*

And the envy of *Ephraim* shall depart, and the enemies of *Judab* shall be cut off: &c. Heb. חַמַּץ the fierce wrath of *Ephraim*, that is, of those of the kingdom of *Israel*, or ten tribes, of which *Ephraim* was the chief, who alwaies after the division of the Israelites into two under *Ieroboam*, were at deadly feud with the kingdom of *Judab* under *Dauid's* line, seeking to bring it under, and at this time they were confederate with *Syria* to this end. But in the time of the Gospel this their enmity ceased, and thus the enemies of *Judab* were destroyed, because they of the ten Tribes, who formerly exercised this hostility against *Judab*, being taken away, no more of them now rose up in this old quarrell, but all agreed together as one kingdom, which was in part fulfilled in the Apostles, who, as *Eusebius* saith, were some of *Judab*, and some of the ten Tribes. and shall be more fully at the time of the Jews conversion to the faith. Then he saith, one shall not envy another, as they alwaies formerly did, one kingdom seeking ambitiously to get all the glory from the other, and this effect, saith *Masculus*, the Gospel worketh, when it is entertained into the heart, men of divers kingdoms are as one living together in peace and unity, through the power of the same religion binding their hearts together. But how this is fulfilled we see not in other kingdoms, neither did we ever reade: wherefore it is to be understood, not of all, but only of those in whose hearts the word worketh effectually. Such in both the kingdoms were together with one accord, *Act. 2.* although others who beleeved not, and false brethren, made the times most tumultuous and full of dissention.

They shall fly upon the shoulders of the Philistims of the West, and upon the children of the East. The Jews think that this is to be fulfilled in a carnall manner, all their enemies round about being at length subdued to them by force of arms, as in time of King *David*. But because Christs kingdom is not of this world, they are certainly deceived, the meaning of this being nothing else but spirituall: they shall fly upon the Philistims, &c. by preaching and working miracles for their conversion, and hereby they shall be subdued unto Christ, and brought under the obedience of the Gospel, who dwelt on every side of them, which he intimates by saying the children of *Ammon* shall be their obedience, that is, obey their teaching, so *Ierom*. But *Oecolampadius* saith, that this was in part fulfilled, when the Jews returning from *Babylon* prevailed against their old enemies, the Philistims lying upon their shoulders being a phrase to expresse their subjection to them, and partly when we subdue by the Spirit our spirituall enemies, the flesh and the world, by getting the mastery over our corruptions. I prefer the former, and according to it the Jews preaching the Gospel, are said to send out their hand, to intimate their ready obedience to it, so that if the preachers thereof did but by pointing with their hand shew what they would have them to do, they yeelded presently without any delay, and became obedient in all things. And accordingly in the time of the Apostles, *Philip* is said to have gone to *Azotus* *Act. 8.* and *Peter* to have been at *Joppe*, which were both in the countrey of *Idumaea*, as *Strabo* saith. And in the time of *Athanasius* and *Crisostom*, saith *Adricomius*, there were very flourishing Churches in *Gaza* and *Ascalon*, and other cities of the Philistims. Whereas *Ierom* referres the putting forth of the hand to the subdued, as if a putting forth after the manner of supplicants towards victors were meant, it cannot stand, because it is added to set forth the like case of the *Ammonites*, that *Ammon* shall be obedient them, that is, to them, of the extension of whose hands it was before spoken, therefore not the subdued but the subduers. The word rendered in the West heb. is the sea, but because the sea was Westward to the Philistims, it is all one. Their going to convert the Philistims is set forth by fleeing, for their great haste in doing this, and fleeing upon their shoulders for Christs yoke, which

Joh. 3. 14.

Verf. 13.

Masculus.

Verf. 14.

Hieronym.  
Oecolamp.

Hieronym.

Ver. 15.

Hieron.

Furnius.

Oecolamp.  
Sasbon.Cyril.  
Procop.  
Calvin.

which they put upon them, according to *Mat. 11.28.*

*And the Lord shall make to vanish the tongue of the Egyptian sea, and lifting up his hand shall smite her river in the seven streams thereof, so that men in their shoes may passe over.* Hieron by the tongue of the Egyptian sea, understands their blasphemous speeches against God, whilst they were idolaters, so that here it is prophesied of their conversion, after which time they should be heard to speak no more as they had done, but to the praise of God, as if they had new tongues. And whereas they were formerly ruled by one potent King or Queen, so that by the greatnesse of their power strangers were kept out from coming to rule over them, now this their power so united, should be divided amongst many, which was accomplished, when *Cesar* overcoming *Anthony* and *Cleopatra* their Queen, set up divers Princes, one at *Alexandria*, another at *Ptolemais*, &c. to rule over *Egypt* under him, at what time of this rule thus divided, the Ministers of Christ came and converted them to the faith. For as when a great river runneth all in one channell, it is by footmen unpassable, yet being derived into many, a man may passe over each one on foot well enough; so although the power of *Egypt* being united in one king, they that were sent to preach the Gospel, could not have had such a free passage, yet this Monarchy being overthrown, and so that power which might have resisted being taken away, now they had no hinderance; this being one end that God had in reducing all people under one mighty Monarch, that the Jews going out with the glad tidings of salvation might have free entercourse with all other nations to propagate the same every where. *Iunius* for the tongue hath the bosom, because it is a piece of earth reaching out into the sea, like a bosom hindering the mariners passage, and making him go sometimes a great way about to come to the place which he intends. It being meant by the striking hereof, that all impediments of the Gospels passage should be taken away, that it might freely go on to all countreys and nations, one river *Nilus* being spoken of, and the like being understood of all other broad and deep waters, whereby men cannot passe without ships with great labour and cost prepared. And thus *Oecolampadius* understands it, and *Sasbon*, but that he erreth about the river, saying, it is *Euphrates*: yet it may here be alluded unto that river also, the waters whereof ran about *Babylon*, making it impregnable, as the *Babylonians* thought; but by *Cyrus* the King of *Persia* many large and deep dreins were made, into which the river being let out soon became dry, and his souldiers went on foot into the city through the river, and took it. But because *Egypt* is here spoken of, and *Nilus* is well known to be the river of *Egypt* running into the sea in seven Channels, as great doors, called seven *Ostia Nili*, and the present prophesying is not of a way making for *Israel* to come again into their own land from their Babylonish captivity, but of that which should be done in the time of the Gospel, which was long after, I assent to that which hath been said, wherein also *Cyril*, *Procopius*, and *Theodoret* agree, rather then to *Calvin*, understanding it as a prophecy of their returning from *Babylon*, wherein nothing should hinder them, a way whereunto was made, when *Cyrus* their deliverer had done that exploit about *Euphrates*, because the subduing of *Babylon* was the translating of the Monarchy to him, who so greatly favoured them. The meaning then is nothing else, but that as *Israel* going out of *Egypt* towards *Canaan*, went through the red sea miraculously divided, which would otherwise have been an insuperable impediment unto them, and when they came nearer to the promised land, the greatest rivers could be no hinderance to them, but *Jordan* was likewise divided, that they might passe through: so in the daies of the Gospel God would by his almighty power make a way for his servants, to go by waies that might seem most impassable, to preach it in *Egypt* and other parts of the world, that being named in stead of more, because it might seem hardest, as the state of it then stood, to be entred by any of Gods people, to work so famous a work there, both by reason of their most notorious superstition and great power. But their power was broken even a little before by *Augustus Cesar*, who entred by *Pelusium* in the midst of mory and fen grounds, seeming therefore inaccessible,



inaccessible, but at that time, as if it had been done purposely, dried extraordinarily. Whereas the Jews ground upon this place their expectation of the Messiah yet to come, when seas and rivers shall again be dried up according to the letter, that they may again passe home to their own countrey under his conduct, as before they went through the red sea under the conduct of *Moses*, it is ridiculous, and it will not hold for their being brought thus to their own land, when they shall be converted to the faith, as some coming too near the Jews have lately taught. That which is added here is but further to declare the same thing which was before said. Thus there shall be a path as it were paved with stone, for so the word signifyeth, for the residue of *Israel* out of *Ashur*, that is, a plain way all impediments being removed, as when they came long before out of *Egypt*. And whereas *ver. 11.* both the residue in *Ashur* were spoken of, and in other countreys; here they only in *Ashur* are mentioned, saith *Musculus*, who were carried away by *Salmansar*, and that furthest of all other, and to remain longer then those, that were carried to *Babylon*, lest they should despair of any return, for even of the ten tribes many as well as of *Judah* returned to the Lord at the preaching of the Gospel, and more shall return before the end of the world.

Verf. 16.

Muscul.

Rom. 11.

# CHAP. XII.

**A**fter deliverance from sin and death by Christ Jesus here it is shewed, how joyful the Church should be for this, and break out into singing to the praise of God, as *Moses* and the *Israelites* did, *Exod. 15.* when they were brought out of *Egypt*, and through the red sea. *I will confesse that thou hast been angry with me, thy wrath hath been turned away, &c.* Such as God is angry with and judgeth for a time, shall have the more cause afterwards to praise God in remembrance of that which they have justly suffered; if they be his people: for his anger is but for a time, and then comes the comfort of his mercy for ever. And the confession is in the singular number, to shew that all the people of God are as one in their sufferings, and being delivered, God proceeds with them alike, first putting them to grievous sufferings, and then comforting them, and they are as one in being like affected to one another, and towards God in praising him.

Verf. 1.

Note.

*Behold God is my salvation, I will trust and not be afraid*, that is, saith *Jerom*, my *Jesus*, and made my salvation, that is, by becoming man, against those hereticks, who will have nothing said to be made, but what was not before, hereupon inferring that Jesus was not God and man, but man only: for the Church here first extols him as God, and then saith, he was made. And *Calvin* referres this also especially to Jesus, and *Marlorat*, bringing in that of old *Simmon*, *Mine eyes have seen thy salvation*.

Verf. 2.  
Hieronym.

Calvin.

*Ye shall draw waters with joy out of the fountains of our Saviour*. By waters here the comfortable doctrine of Christ and the Spirit of grace are to be understood, which refresh more then any other waters, and as living waters of the best springs, never fail. Hereof therefore he saith, *I would have given thee water of life, and who so drinks of it shall never thirst, &c.* And again, *If any man thirsteth, let him come and drink of the water of life freely*. *Calvin* hereby understands doctrines, and consolations, to partake of which a man comes with joy, when cheerfully and with an earnest desire, as the thirsty hart to the rivers of water. *Musculus* the comforts of the holy Ghost, which are to the troubled soul as waters to the most dry and thirsty, exceeding refreshing.

Verf. 3.

Joh. 4.

Joh. 7. 37.  
Calvin.

*And in that day ye shall say, Sing unto the Lord, &c.* Hereby he sheweth that the praise of God shall be extraordinarily sounded forth not only in *Judea*, but also in all parts of the world, implying the conversion of all nations, and the same is further set forth, *ver. 5.* and *ver. 6.* the inhabitant of *Zion* is stirred up to praise God, because great in the midst of thee is the holy One of *Israel*, that is, being known before only in the streight bounds of *Judea*, now the whole earth is filled

Verf. 4.

Verf. 5.  
Verf. 6.

led with the knowledge of him, he being thus made as it were most great by so enlarging his dominion by the propagation of the Gospel.

## CHAP. XIII.

Hicronym.

Junius.

Vers. 1.

Hicronym.

Calv.

Vers. 2.

Junius.

Hicronym.

Oecolamp.

Calvin.

**A**fter the prophecy touching Christ began, *Cha. 7.* and ending, *Cha. 12.* Here follows ten particular visions of judgements to come upon divers countreys, which were then most infest enemies to the people of God, as *Jerom* distinguisheth them, 1. *Babylon*, chap. 13, 14. 2. *Palestine*, chap. 14. 28. 3. *Moab*, cha. 15. 4. *Damascus*, chap. 17, 18. 5. *Egypt*, chap. 19, 20. 6. *The Desert of the Sea*, chap. 21. 7. *Idumea*, vers. 11, 12. 8. *Arabia*, vers. 13. 9. *The valley of vision*, chap. 22. 10. *Tyrus*, chap. 23. *Junius* makes chap. 13, 14. to cohere with the 5. and 6. thus: there judgement is threatened by people of a far countrey, which could not but be understood of the Caldees or Babylonians. Now prophecies touching Christ and his kingdom coming between, chap. 7, 8, 9, 11, 12. here for the comfort of Gods people by these enemies oppressed, the destruction of *Babylon* is threatened, *Chap. 13.* and joy and a song of praise and thanksgiving for it promised, *chap. 14.* But it is to be noted that both *chap. 7. 8. 9.* and 10. contain as manifest prophecies of judgements against *Israel* and *Judab*, both by Assyrians and Caldeans, as the 5. and 6. and therefore the present prophecy relates alike to them all. And the Lord having begun by his prophet to threaten *Babylon*, proceeds in the same kinde of argument, till he hath run through all neighbour-countreys with the like threatnings, and the wicked in *Ierusalem* also to the end of *Chap. 23.* But whereas *Jerom* makes *Egypt* the 5. and so but 10. in all, *Junius* makes *Ethiopia* the 5. *Egypt* the 6. But to return to *Babylon* in particular.

*The Burthen of Babylon*, &c. the Septuagint improperly the vision, saith *Jerom*, because when heavy and sad things only are foretold, the prophecy touching them is commonly called a *burthen*. Now *Babylon* here threatened was the Metropolis of the Caldees, as *Nineveh* of the Assyrians, the Kings whereof *Phul*, *Tiglath Pileser*, *Salmanassar*, and *Sennacherib*, reigned as Monarchs of the world before, and destroyed the kingdom of *Israel*, but their City *Nineveh* was destroyed likewise, and their Empire, by the King of *Babylon*, and now the city of *Babylon* is threatened with destruction by the Medes and Persians, when they had first under *Nebuchadnezzar* destroyed *Ierusalem* and the kingdom of *Judab*, in the 11 year of *Zedekiah*. Now the Lord foretels by his Prophets heavy things to come for grievous sins, that all may know that they come from the Lord, and not by chance, and calls them burthens, yet *Ier. 23. 36.* he reproves the people for calling prophecies burthen, as who did hereby seek to render them odious, and consequently all prophesying, because for the most parts by reason of sin abounding prophesying was a terrible threatening against the wicked, such as the far greater part alwaies were, yet forso much as they tended to move to repentance, and so to prevent those judgements, they ought willingly to have heard them.

*Lift up a sign upon the high mountain*, &c. *Junius*, *super montem eminentem*, *Jerom*, *super montem caliginosum*, a dark mountain according to the most proper signification of the word *תִּבְיָא* here used, for it signifyeth the twilight, and *Babylon* is so called for the judgements to come upon her, which should make her as obscure, as now she was for her power and wealth glorious. This was not, saith *Oecolampadius*, the *Babylon* that now is, but that which was first built by Queen *Semiramis*, of the greatnesse whereof see in my Exposition upon *Ezra*, which was destroyed by the Medes and Persians, lying ever since in obscurity, and re-built no more. But seeing *Babylon* stood in a plain, why doth he call it a mountain? *Calvin* answers well, because it was like a mountain in power, and a state which might be thought unmoveable as a mountain. By bidding to lift up a sign, he means a standard, as is used for the gathering together of souldiers, for the destruction of *Babylon*, so chap. 5. 26. and who were they that should do it but the

*Medes*

*Medes and Persians*, as is shewed plainly *vers. 17.* In that the Prophet therefore who had no power over them to call them together, saith thus, we must look to God, in whose name he doth it, at whose command all hosts are. And he speaks as if it were now in doing for the more assurance to the faithfull, and for their comfort against their sufferings by the Caldees, which should be before. *Enter the gates of the munificent*; That is, of the *Babylonish* Princes, who were many inhabiting there, for so our Lord saith, That they who rule amongst the Gentiles are called Benefactors, as having abundance of wealth, wherewith they might well be so. And this implieth, that they were of great might, yet even their gates these enemies should enter and prevail, notwithstanding all their great power and glory. For the title given to *Babylon*, *A dark mountain*; there may be other reasons also given, as that the high buildings and many Towers made it seem like a Mountain, though it stood upon a Plain, and by reason of Fens about it, from whence fogs arose, it was dark. But specially for an admirable Garden, the ground whereof was raised so high, that it darkened the City. Of this *Josephus* saith, *Nebuchadnezzar* hung heaps of stones upon iron-arches like Mountains, being above set with many kinds of trees for his wives sake, who was a *Mede*, that she might behold some resemblance of her own Countrey therein.

*I have commanded my sanctified ones*, &c. The *Septuagint*, saith *Jerom*, have it, Princes and Giants. *Eusebius*, Angelical Powers, because they thought it strange, that the Heathen *Medes* should be called sanctified ones, but why not as well as *Nebuchadnezzar* his servant, and done by *Jeremy*. *Calvin* renders it, My prepared ones, as the word *שׂוֹמְרִים* sometime signifieth; the *Syriack*, my sanctification. It is nothing absurd to call the men whom God set apart to this holy warre, to punish a wicked people, his sanctified ones; and *Cyrus* the chief of them seemed to have some sanctifying grace in him, by whom haply more of his Army were drawn to worship and acknowledge the true God. And he calleth the same his valiant ones rejoicing in his glory, because their strength, whereby they gat them such glory by subduing *Babylon*, was the strength of the Almighty, and not their own.

*A voice of a multitude in the Mountains*, &c. The Lord commanded to destroy the whole earth. Here he sheweth, That the *Persian* Army should consist of very many of divers Nations; But by the whole earth he meaneth nothing else, but the *Babylonian* Countrey, according to the Scripture phrase, whereby any Countrey is commonly so spoken of. So *Jerom*. *Calvin* addeth, That the *Babylonian* Dominion is so singularly called for the amplitude thereof. And the voice is said to be on the mountains, saith *Musculus*, because the *Medes* Countrey was mountainous.

*Howl, because the day of the Lord is at hand*, &c. Here and *vers. 7, 8.* the *Babylonians* misery is further described, by shewing, how they should lament and be stricken with sorrow, which should appear in their faces, for which, he saith, *Their faces are the faces of flames*, alluding, as *Musculus* hath it, to the face of a Smith at dark night, when he stands blowing his fire, for his face appears, as if it had no blood in it, most wan and pale.

*Behold the cruel day of the Lord shall come, and indignation*, &c. From the people that should suffer, now the Prophet turns to another rhetorical way of aggravating the calamity of that time, as if then they should have no comfort of the light, but all horrour through darknesse, in this and *vers. 10.* And he calls it a cruel day, saith *Jerom*, because execution should then be done upon on the cruel, who should think it cruelty, as the thief who is lead to hanging, thinks the Judge cruel that condemned him.

*The Stars and Sun shall not give their light*, &c. This is spoken hyperbolically, the meaning being nothing else, but that the light of these heavenly bodies should be nothing to them for their anguish and sorrow, accounting the light from heaven, which commonly is comfortable to the inhabitants of the earth, no light or comfort to them, because in their minds there was no light of comfort,

Muscul.

Joseph. Antiq.  
l. 10. c. 13.

Vers. 3.  
Hieronym.

Vers. 4.  
Hieron.

Calvin.

Musculus.

Vers. 6.

Vers. 9.

Hieron.

Vers. 10.



Calvin.

fort, but darkness of sorrow. For, as *Calvin* hath it, by the Sun God shews his comfortable face unto us, when it shineth upon the earth to make it fruitful, for which it is said, *He makes his Sun to shine upon the good and bad*. The Prophet therefore in saying, *The Sun shall be darkened, &c.* means, that when the *Babylonians* shall suffer this judgement by the *Medes*, they shall have no comfort from God to ease their grief, but if they look up to Heaven, more sorrow added to their sorrow, there being not one spark of heavenly light appearing to them, set forth by the stars also losing their light. For stars, as *Ierom* saith, the *Septuagint* have *Orion*, and the Hebrew, who was his master, *Arcturus*, looking at the word *Chefile*. But where he found that word, I know not, *Hebr.* it being *Cocabai*, Stars.

Vers. 11.  
Hieron.

*And I will visit upon the world their iniquity, &c.* Some, saith *Ierom*, think that the general destruction of the world is here prophesied of, but by the world he understands the Kingdom of *Babylon*, which for the amplitude thereof, being the greatest part of the world then known is thus termed, and the rather to shew, that if all the world agreed together to sinne, God can as easily destroy them, as he did once the old world, that none may be hardened in sin, although it may be most common, and millions fear not to commit it. Whereas he further addeth, *And upon the wicked their sins*; Hereby the greater and prouder ones are set forth, who sin by pride and tyranny, as the next words do shew, *And I will cast down the iniquity of the proud, and haughtinesse of tyrants*. And then by the world before threatned, understand the common people in all places; so *Calvin*.

Calvin.

Vers. 12.  
Hieron.

*And a man shall be more precious then gold, &c.* Hereby the general destruction of the *Babylonians* is intimated, there should be so few left alive, that a man should be a rare sight there, where formerly they abounded so, that *Babylon* alone seemed to be a little world, for that which is rare is said to be precious, as in the days of *Eli*, the word of God is said to be precious, that is, rare. Note here that the word man is twice used, the first being *Hebr.* עִירָא the second עִירָא, betwixt which if we will distinguish, the first sets forth the common sort of men, the second men of more eminency. But how was this verified, whenas at the destruction of *Babylon* by the *Medes*, the greatest part were spared, as the History sheweth, and the City stood full of stately buildings and inhabitants after this, till the time of *Alexander the Great*? *Oecolampadius* answers, that it is meant here, that the destruction should then begin, but in process of time be perfected, and not brought to such desolation upon the sudden. For so the event answers the History, after the destruction of the *Babylonish* by the *Medes* and *Persians* begun, *Chefiphon* a goodly City was built not far off, that by this means *Babylon* might be left, and after this in *Selencus* his time *Selencia* another fair City, after which that *Babylon* came to utter ruine.

Oecolamp.

Vers. 13.  
Muscul.  
Hieronym.

*And I will shake the heaven and the earth.* Some, saith *Musculus*, understand this properly, as if it should then thunder and be a great earthquake, but it is better to take it figuratively, as *ver. 10*. So likewise *Ierom*.

Vers. 14.

*And it shall be as a young Doe, and a sheep.* That is, so fearfull shall the *Babylonians* be, as these creatures before the Lion or the Wolf having shepherd or keeper, when the *Medes* shall break into their City, as they did, in the night, they being for the most part drunken, and because of the great strength of their wals, nothing suspecting the irruption of enemies.

Vers. 15. 16.

The Prophet proceeds to aggravate their misery, for none shall be spared from the sword of the men, that they can come by, or of the children from being dashed against the stones; see a like passage, *Psal. 137*.

Vers. 17.

18. 19.

He shews by whom all this shall be done, viz. the *Medes*; and if any shall think by their wealth to ransom themselves, that they may be spared, or their children, they shall be deceived, because gold or silver shall not by them be regarded. So *Babylon* the glory of Kingdoms shall be overthrown as *Sodom*, Chap. 1. he saith, *If the Lord had not left us a remnant, we had been as Sodom*. The destruction of *Sodom* was the greatest and most stupendious, that

ever

ever we read of, being with fire from the Lord from Heaven, and all both edifices and people being burnt to ashes, and so remaining to this day. But in comparing *Babels* destruction to this, he means not, that it shall likewise be consumed with fire from Heaven, or burnt down at all: for the event shewed the contrary, as was touched before. But that as *Sodom* was manifestly destroyed by God's hand, so all shall acknowledge that *Babel* was, because otherwise no adverse power could have done it, not only for its own strength, but the mighty Kingdoms unto it belonging, which were two and twenty, and as *Sodom* destroyed was never re-built again, no more should *Babel*. Lastly, not one of *Sodom* escaped destruction (whereas *Ierusalem* being destroyed a remnant escaped) no more should any of *Babel*, not one being since the utter ruine thereof left to dwell there. For this is the difference, which God puts betwixt the wicked world and his Church, they all perish into one; but the Church, though most perish, yet some are saved in all places everlastingly; and here the hottest persecutions have not been able to prevail so far, as to destroy all Christians, as neither the tyranny of wicked Kings of old to destroy all the Jews.

To shew the greatness of *Babels* desolation after the utter ruining of it, he saith, That it shall not be inhabited any more from generation to generation, no not so much as by an *Arabian* pitching his Tent there, or a shepherd, it being altogether possessed by wilde beasts and terrible spectres, fraying all men away from thence for ever. To shew the accomplishment of this Prophecie, *Jerom* saith, that a certain Frier an *Elamite* told him, that within all the ground inclosed by those huge wals of *Babylon*, inhabited none but wilde beasts, to hunt which the King oft resorted thither. For the *Arabian* here named, they were a kinde of people thus called, who applied themselves to nothing else, but to keep cattel, living in Tents, and removing from time to time to other places, as they fed up the ground where they came. In saying therefore, that an *Arabian* should not pitch his Tent there, he meaneth, That there should be such a desolation as was not of any Countrey, but only of *Sodom*. *Calvin* saith, That by the *Arabians* those of *Arabia deserta* are to be understood, who leaving their Countrey, because it is barren, wandered about and pitcht their Tents wheresoever they could finde pasture; but to *Babylon* the Prophet sheweth, that they should not come after the destruction thereof, either because of the great slaughters of men made there, which terrified them from coming, or because of the curse of God upon the ground, making it barren ever after. But the words following *ver. 21, 22.* shew another cause, viz. the terrible things appearing there, as *Zijm* and *Jim*, *Dragons* and *Devils*, and *Ohim*. By *Zijm*, some understand all sorts of terrible wilde beasts, by *Ohim* Apes with tails, or Wolves, Foxes and such like; by *Benoth Fagnanah*, young *Ostriches*; by *Segnarim*, some Satyrs, some Devils appearing in such shapes. *Jim* are by some rendred Owls, by some Cats; but the word from which it cometh, signifieth to terrifie. The *Septuagint* render *Ohim*, clamours and sounds; the Hebrews themselves, saith *Calvin*, are uncertain how to expound these words, onely all agree, That devils who delight in desert places shall haunt *Babylon* thus brought to desolation, so that men shall not dare to come and abide any more there. *Jerom* applieth this to spiritual *Babylon*, prophesied of in the *Revelation*, which shall likewise, after she hath long flourished, come also to ruine and desolation. But he sheweth not, which City now extant this is, but others long ago have not doubted, but that it is *Rome*, whose fatal time is yet to come. *Munster* in his *Cosmography* speaks of two *Babylons* more besides this, which was the seat of the *Caldees* Empire, viz. *Seleucia*, afterwards called *Babylon*, three hundred and twenty furlongs from this; and another in *Egypt*, called also *Cair*, being a most mighty and populous City.

Oecolamp.

Verf. 20.

Hieronym.

Calvin.

## CHAP. XIII.

Verf. 1.

**F**Or the Lord will have mercy upon Jacob, and choose Israel, &c. How this was fulfilled after *Babylon* subdued and *Belsazzar* the King slain, appears in *Ezra*, *Cyrus* before appointed by God by name, *Isa. 44.* who together with *Darius* subdued it, when the whole Empire fell to him by the death of *Darius*, as it did within one year, gave leave to the Jews to return and build the Temple, restoring the precious vessels thereof, and out of his Kingly munificence, adding divers other gifts for the furthering of this work. But whereas *vers. 2.* it is said, That they should rule over their oppressours, and have of them for servants and maids, *Ierom* doubteth how it was fulfilled, unlesse by a Synecdoche, the part being put for the whole, such of their enemies only be understood, as they converted in the time of their Captivity, who voluntarily submitted themselves unto them for their Religions sake. But specially he thinks this to have been fulfilled under *Ahasuerus*, when many of their Heathen enemies turned Jews for fear of them, and by the power given them, they destroyed so many in all the Kings Provinces in the two dayes of *Purim*: see *Hester*.

Verf. 2.

Hieron.

Calvin.

Muscul.

Sasbon.

Verf. 3.

Verf. 8.

Hieron.

Calvin.

Verf. 9.

*Calvin* saith, This was not fulfilled in their return from the Captivity of *Babylon*, but meanly, and therefore it is to be referred to the time of the Gospel, when the Apostles went out subduing Countreys and Nations, and amongst them the Assyrians and Caldees, who had formerly been oppressours of their Nation. Whereas he saith, they shall rule over them, this, saith *Musculus*, is not properly to be understood, as being disclaimed *1 Pet. 5. 1.* but because the Gentiles converted should submit themselves to their precepts, even as they over whom masters rule to do what they command. And because this was never so fulfilled, as under the Gospel, but the Jews enemies round about opposed them in godly attempts, *Adam Sasbon* also stands for a spiritual subjection, as hath been said before. I take it, as fulfilled in part after their return, though not so remarkably at the first, yet afterwards when the Jews were so victorious under *Mattathias* and his sons, and their high-Priests successively reigned in so great glory, and their friendship was affected by foreign Nations, as appears more at large in my History at the end of *Esther*: But more fully under the Gospel, because it is not unusual with the Prophet to mix in his Prophecies things spiritual with temporal, as being indeed the chief wherein all true comfort lieth.

From hence to the end of the 20<sup>th</sup> verse, is shewed, what exulting there should be over *Babylon* thus brought down, and destroyed together with the King thereof.

*Even the Firre-trees, and the Cedars of Libanus* rejoiced over thee. *Ierom* by these understands other Princes, and mighty men upon earth, who could not escape the King of *Babylons* power, but were cut down by him, as the mighty trees of the Forest, but now they are brought in as rejoicing at his ruine, there being none now to hinder other Kings of earth from reigning in quiet, which they could not do whilst he lived. *Calvin* and *Musculus* better. Here by a *Prosopopeia* the insensible trees are brought in, speaking in way of rejoicing for the overthrow of the King of *Babylon*, which though they grew in *Libanus* afar off from him, yet they could not stand, but were cut down in abundance when that tyrant pleased. For the Prophet proceeds by degrees in shewing the common joy in all places for the King of *Babels* ruine, first beginning with the Jews, then bringing in the trees in their Land; and lastly, the Princes of all Lands rejoicing *vers. 9, 10.* Neither is it unusual in holy Scripture to ascribe to trees and inanimate things, affections and language before God, the more emphatically to set forth the thing spoken of, that men might be the more moved hereby.

*Hell* beneath was moved for thee, and stirred up her dead to meet thee coming,  
even



even all the Captains of the earth, &c. This is also spoken for the greater emphasis, as if the Kings of the world slain formerly by the Babylonian, and in hell, had some joy to see him to be brought down thither by the sword of another, as they had been by his sword, to shew, that his fall should be more terrible then any of theirs, and derided both by the living and dead, who are brought in ironically rising from their places for reverence to receive him coming thither, as sometimes *Diogenes* is brought by *Lucian* deriding *Alexander the Great*. The word *rendred* hell, setteth forth the grave, as appears *ver. 11.* in that he saith, that worms shall be under him and cover him, and so it is commonly taken in other places.

How art thou fallen from heaven. (O Lucifer) son of the morning, &c. The word rendred *Lucifer*, signifieth also *ulula*, hereby *Nebuchadnezzar* the proud King of *Babylon* is meant, who thought no God to be above him, and therefore when he is brought down, his fall is spoken of, as being from Heaven, where he exalted his Throne above the stars of God, that is, above his chosen people. And I will sit in the Mount of the testimony in the sides of the North, that is, rule over the Temple of God, and the Mount Zion, where it stood in the sides of the North, as it is also elsewhere described; so *Jerom.* This, saith *Calvin*, hath been foolishly expounded by some of the Prince of devils, for neither is he ever called in any other place of Scripture *Lucifer*; nor can this be drawn to any, but the King of *Babylon*, of whom all things here are spoken, and he is set forth by *Lucifer* the bright morning star, saith *Musculus*, because he sometime shined in as great glory upon earth, as that star in Heaven, and thought himself as fixedly set in that high dignity. And he is said to have cast lots upon the Nations, because he accounted himself Lord of all, and so one that had power to divide the Nations subdued by him amongst his people by lot, as the Lord anciently divided the Land of *Canaan* amongst his people of *Israel*. The exposition understanding the Prince of devils by *Lucifer*, which *Calvin* rejects, is *Origens*, and herein *Eusebius*, *Ambrose*, *Athanasius*, and some other Ancients held with him; some understand Antichrist, as *Cyprian*. But because the whole Prophecie is of the proud King of *Babylon*, it cannot so well be drawn to any other, then *Nebuchadnezzar*, who was for his pride driven from amongst men to live with the beasts, having before this caused his image made of gold to be worshipped; and *Belsazzar* the last King of *Babylon*, who was destroyed by the *Medes* and *Persians*, after that he had reigned a while as his true successour in worldly pomp and pride, and contempt of the true God, in token whereof he with his Princes and Concubines sat drinking in the precious vessels of the Lords house the same night that *Babylon* was taken. And this is the pride of every wicked King, he thinks himself above the condition of man, and is lifted up in his heart accordingly, if he prospereth and prevaieth to bring under all Nations against whom he warreth; and he thinks, that as God he hath power in his own hands to establish his throne, that it shall alwayes so flourish. But he doth hereby shew his pride and folly to be intollerable; and herein Antichrist is set forth to be like unto this King, 2 *Thes.* 2. 11.

I will ascend above the height of the clouds, and will be like the most High. It is not to be thought, saith *Calvin*, that any mortal could have such a thought, for there is some light in every one by nature, whereby he knoweth, that there is a God, and is affected with reverence towards him: but this Kings extreme pride is hereby set forth to be such, as if he had thus spoken, to render him odious, and to make all Princes in their greatest prosperity to take heed that they be not lifted up, but give all glory to God only. And especially let them take heed how they insult over Gods people; or machinate any thing against his true Religion and Church: for this is taken as doing against God himself, and this was *Nebuchadnezzars* case, who burnt the house of God, and took and carried away the spoils thereof; and when *Sennacherib* railed against Gods people, *Chap.* 38. the Lord saith, I know thy fury and rage against me.

Hieron.

Calvin.

Luther.

Verf. 11.

Verf. 12.

Hieronym.

Psal. 48. 2.

Calvin.

Cyprian.  
Epist. 55.

Verf. 14.

Calvin.

Vers. 15.

*But thou art drawn down to the grave, to the sides of the pit.* He had said vers. 13. *I will place my Throne in the Mount of the Testimony, and sit in the sides of the North;* That is, in Mount Zion, a most conspicuous place, where stood the Temple, the glory of the whole earth. But here by an elegant Antithesis to put him to the more shame, he threatneth, that he should be drawn down, and be placed in the sides of the infernal pit, that is, have the most base room therein, as the vilest of all others have in burying large place, such as be better accounted of having a better.

Vers. 17.

Hieron.  
Vatabl.

*And opened not the house to his bound.* Jerom, *Opened not the prison*] That they might have the comfort of the light, but keeping them in darknesse to aggravate their misery, so great was his cruelty. *Vatablus.* He would not open the prison doors to let any out, whom he had taken in warre, and bound in prison, but kept them all perpetually in bands; or would never release them, that the doors of their own houses might be opened to them, contrary to the manner of all Conquerours, that have any humanity in them, for they at length release their prisoners to win their hearts to love them; but this tyrant cared not for being loved, but feared altogether by all whom he had brought under.

Vers. 19.

Hieron.

To shew the judgement of God yet further upon the King of *Babylon*, he compares his end with the end of other Kings, *Vers. 18, 19.* They had each one an honourable burial when they died in their own Sepulchres, *But thou* (saith the Prophet) *shalt be cast out of thy Sepulchre, as a detestable branch.* The Hebrews, saith *Jerom*, to explain this, tell this tale, that *Evil-merodach* the son of *Nebuchadnezzar* having reigned seven years, whilst he lived amongst the beasts of the field, and then being upon his return put in prison whilst he lived after that, could not after his decease prevail with the Princes of the Empire to be accepted for King, till that he had caused his fathers dead body to be taken up out of the Sepulchre, drawing it forth with a rope and an hook, because they feared, that he might as well come again to reign after that he had been dead a certain time, or reported so to be, as he came after seven years departure formerly, when they thought that he had been dead. Others, saith he, expound it thus, Other Kings have some rest after death, but thou shalt have none, as being prest with the blood of all. *Symmachus* renders it thus, *With those that are slain in warre thou shalt deserve to have fellowship of burial.* These words, *As the garment of the slain with the sword, going down to the pit, as a carcasie troden under foot*, Hebr. *To the stones of the pit*; that is, saith *Vatablus*, paved with stones; or rather, because it is a reproach, the pit, at the bottom whereof stones lie, or are cast in upon the dead carcasie, as upon *Ab-soloms* when he was slain, *2 Sam. 18. 17.* This is spoken, saith *Calvin*, according to the manner of the usage of their bodies, that are slain in the warre: for they are trodden under foot as contemptible to their enemies, and after a while some making a pit, drag them in their garments defiled with their blood, and tumble them into it, least lying above ground they should cause an intolerable stink.

Vatablus.

Calvin.

Tostatus.  
2 Reg.

*Abulen-sis* makes mention of that of the Hebrews touching *Nebuchadnezzars* body taken up by *Evilmerodach*, saying, That it was by the counsel of *Jec-niah*, whom he therefore advanced, and that to the end they might be sure he should never live any more to come and reign again, he cut his body into three hundred pieces, & gave them to three hundred Vulturs to be devoured. But this sounds like a fiction, therefore leaving it to the Authors thereof, occasioned by the Prophets saying, *But thou art cast out of thy grave or sepulchre*; as if this must necessarily be understood of one taken up again after burial, whereas it may well be understood of one neglected, and not buried with any solemnity to honour him, but used as the common sort of souldiers falling by the sword, as hath been already said, and as the comparison in further amplifying this is here made. For the words properly signifie, *Thou wert sent from thy grave*, and so most probably was *Belsazzar* a branch of *Nebuchadnezzars* stock, when he was amongst others slain at the taking of *Babylon*, for who,

can

can we conceive, would then regard him, to bestow upon him a funeral after the manner of Kings? But as here followeth, rather abuse him as a detestable branch, which growing at the root of a Tree, the husbandman useth to cut off, and cast away with indignation, because it sucks away the sap and fatness of the Tree, if it be suffered. And that it is not meant that he or *Nebuchadnezzar* should be drawn out of the grave, as the Fable saith, the last words evince, *As the garments of the slain going into the pit, after the manner of an under foot trodden earkeffe.* For if he went into the pit, how was he brought out of the sepulchre, and cut in pieces, and given to Vulturs? Wherefore he was first instead of being honourably buried, trodden under mens and horses feet together with other slain at the same time, and then with them contemptuously tumbled into one common pit together.

If it be demanded, Why this is spoken of, as a great judgement, when as many good servants of God are likewise used at their death, as is complained, *Ps. 79.22*? Or what is there in a burial, that it should be made so much account of? *Calvin* answers, That in all Nations, and not amongst the people of God only, great account is made of burying their dead with solemnity; and to be cast out like a beast to rot as dung upon the earth, a dishonour; the light of nature teaching this, and so a difference betwixt men dying and beasts, because the one riseth again, but not the other. And amongst Gods people many rites were used about burying the dead under the Old Testament to figure this out, when the doctrine of the Resurrection was not so manifestly known. But under the New Testament it is superstition to use many, sith it is now known and manifested by the resurrection of Christ, and believed by all. And if any true Christian through the rage of tyrants be cast out and left unburied, it is no curse or ignominy to him any more then the crosse to Christ Jesus; yea it is a glory, there being the same reason of the head and of the members. But if any be left unburied, upon whom the signs of Gods wrath are, as it is with the wicked; this is a curse, and to be taken as the earth refusing to receive them and cover them up till the time of the resurrection, as most unworthy, being after death neglected as beasts, as in their lives they have been like them in sensuality.

*Because thou hast wasted thy Land, and slain thy people, &c.* The *Septuagint* saith *Jerom*, reade it, *My Land, and my people*, but *Hebr.* it is, *Thy Land*, which makes the understanding more hard. But he resolves it, either as meaning the destruction by his pride and cruelty brought upon his own Kingdom and people, or of the Lands made his by conquest, the people whereof he cruelly destroyed. I prefer the former, for so it best agreeth with the Prophecie of *Babylons* ruine for ever before-going, which had it not been for the pride and other vices of the Kings thereof, might still have continued. And as *Musculus* hath it, we may conceive his cruelty even to his own people herein taxed, whom he fore oppressed, and most probably in his rage tyrannically wasted.

*Prepare slaughter for his sons in the iniquity of their fathers, &c.* According to this Prophecie it came to passe, for *Belsazzar* being slain, none of that race ever rose up again to royal dignity, set forth in the next words, *To possesse the earth, and fill the world with Cities.* *Jerom*, *The World of Cities*, or *the face of the world*; *Cities*, for it is *Hebr.* and neither *with*, nor *of*, and then *Cities* are added by apposition, to shew, what he means by the face of the world, because *Cities* chiefly represent the world by reason of the multitudes of people in them. But because the word *City* here rendred *Cities*, signifieth *Adversaries*, there is another reading of the sentence in *Jerom* thus, *They shall not rise up adversaries, and possesse the earth, and fill the face of the world*; And this I take to be the best. So the *Caldee*, *Septuagint*, and *Cyril* by this word understand adversaries, but only they differ in reading it, *They shall not fill the world with adversaries*; That is, Armies of souldiers as the *Babylonian* Kings formerly did. *Calvin* also mentions this, yet understanding by their filling of the

*Calvin.*Verf. 20.  
*Hieronym.**Musculus.*

Verf. 21.

*Hieron.**Calvin.*



the world with adversaries, their filling it with the wicked, who as thorns and briars are enemies to the earth, and keep it from fruitfulness. But he followeth the other, and which hath not yet been spoken of, he moveth a Question, How the punishing of children for their fathers sins agreeth with *Ezek.* 18? and answereth, That it is not meant of guiltless children, but such as be like their fathers in wickedness, as all are, except God sanctifieth them by his grace.

Vers. 22.

*For I will rise up against them, saith the Lord.* In this and five Verses more following, the Prophet proceedeth to confirm in the name of the Lord what he had hitherto threatned against *Babylon*, because it was so large, and strong, and stately, and sumptuous a City, that it might seem impossible it should be thus ruined. He calls us therefore here to look at it, as Gods act, to whom nothing is impossible. *Vers. 21.* He speaks to the *Medes* to do this, because he useth what instruments he pleaseth; and even Heathens are so subject to him, that they cannot but execute whatsoever his Prophets do in his name command. Whereas he threatneth to root out the name of *Babel*, it is meant of any honourable remembrance thereof, and the remnant is also named to shew the difference that should be betwixt *Babel* and *Judah*, a remnant whereof he promised to leave.

Vers. 23.

*And I will sweep it with a broom.* That is, As one that sweeps an house leaves no dust in any part thereof, so God would leave none of the costly buildings undemolished there; so that it should from a City be turned into a wilderness for wilde beasts to keep in, no sign of the old inhabitants being left. And to shew further the desolate state thereof, he saith, That it shall be the habitation of the *shell-fish*, or *night-owl*, for the word חַיָּה signifieth either, but because these words, *Ponds of water*, follow immediately, it is rather to be understood of a kinde of fish; yet *Junius* will have it meant of a kinde of Eagle, which frequents much watery places. How it might become ponds of water we may easily conceive, because the river *Euphrates*, which was wont to run thorow it, being drained otherwayes by *Cyrus*, sometimes overflowed into the old channel, thus making many ponds; so *Calvin*, who also saith, Whereas the Lord is brought in, saying, *I will rise up*, vers. 22. it is not implied, that he lay idle before, but condescending to our capacity, he meaneth, that he would shew his power to effect all this against *Babylon*.

Junius.

Calvin.

Vers. 24.

For further assurance he swears to do it, that if they would not believe him prophesying in his name, yet for the oath made by the Lord they might certainly believe it.

Vers. 25.

Hieronym.

*To break Assur in pieces in my Land, &c.* Here, saith *Jerom*, the Prophet gives them a sign of the destruction of *Babylon*, which should not come till long after, least they should sleight that judgement against them, that were not yet their enemies, and take no comfort in it through the fear in which they were for the present, of *Sennacherib* the Assyrian King. As if he had said, Thus will I do to enemies that shall come against you hereafter, when they have once punished you by destroying your City, and carrying you away captive, viz. to the *Babylonians*; but that ye may believe this, and be the more comforted by that which the Lord will shortly do for you, I further promise you in his name, that your present enemy, the *Assyrian*, by whom ye have and are afraid that ye shall suffer much, shall come and be destroyed in your Land, so far shall he be from doing you the hurt he intends. *Calvin* contrariwise by the *Assyrian* understands the *Caldeans* or *Babylonians*, of whom it hath been hitherto spoken. For, saith he, the *Assyrians* and *Caldees* were all under one King, and therefore he might sometime have his name from *Assur*, and sometime from *Babylon*; and because he speaks of his yoke and burthen removing from them, whereas the *Assyrian* King never had them in subjection; and lastly, because it is not improbable, that the *Assyrians* overthrow was before this Prophecie, though it be related after. But these reasons are too sleighty to prove it. For, 1. the King of *Babylon* is no where set forth

Calvin.

forth by the name of the *Assyrian*. 2. *Jerusalem* was burthened by the *Assyrian* King in *Abaz* his time; and *Hezekiah* his son is said to have paid a great tribute unto him, 2 *King*.18.14. but he not satisfied with it, threatned him notwithstanding. The *Assyrian* King *Sennacherib* came not against *Jerusalem* till Anno 14. of *Hezekiah*, and this Prophecy was before the death of *Abaz*, as appears, v.28. To say nothing of his threatning the *Assyrians* with perishing in his land and upon his mountains, whereas the *Babylonish* King and his forces were overthrown in *Babylon*. Therefore *Junius* leaving *Calvin*, assenteth to this of *Jerom*, saying that the overthrow of the *Assyrian* Monarchy, which should shortly be, was given for a sign of the overthrow of the *Babylonian*.

This is the counsel against the whole land, and against all Nations. That is, the whole *Babylonish* Dominion and the Nations pertaining thereunto, which were enemies to the Jews, and help the King of *Babylon* against them, viz. the *Syrians*, *Samaritans*, *Moabites*, *Edomites*, &c. against whom are the Prophecies following, Chap.15,16,17,&c.

In the year wherein King *Achaz* died, was this burthen. Rejoyce not thou (O *Palestine*.) From the 6<sup>th</sup> Chapter hitherto, the Prophecies in the daies of *Jotham* and *Abaz*, of *Jotham* chap.6. of *Abaz*, 7,8,9,&c. to this verse: From hence to the end of the book, the Prophecies under *Hezekiah*. And he beginneth with one against *Philistia*, to which *Abaz* was a great enemy; and therefore he being dead now, and a young King succeeding him, whom probably they less feared for his want of experience, they rejoyced. But *Isaiah* bids them not so to do; for though he that had smitten them were dead, yet from this (snake a cockatrice, he saith, shall come, and his fruit a fiery serpent flying: For no King of *Judah* did ever so waste and subdue the *Philistines* as *Hezekiah*, 2 *King*.18.8. And he calls him a Basilisk, because it kils by seeing; and a fiery flying serpent, from whom death suddenly comes by stinging, as to *Israel* in the wilderness. To this effect *Jerom*. But because *Abaz* smote not the *Philistines*, but they his Countrey, 2 *Chron*.28.18. *Vatablus* understands not him by the rod which smote *Palestine*, but *Uzziah*, and the body of the people of God, who had formerly smitten the *Philistines* often. And by the Cockatrice *Calvin* understandeth not so much *Hezekiah*, as the same body of the people, ascribing the beginning only to him. But *Junius* best, by the Basilisk understands *Hezekiah*, and by the Snake out of whom he comes, *Uzziah* his great grandfather, because he was the last before *Hezekiah* that smote them, 2 *Chron*.26. And although since they not being infested by the Kings of *Judah*, but invading *Judah* in the time of unworthy *Abaz*, took spoils, whereat they greatly rejoyced: Yet now this their joy should have an end; a King was now come to the throne, that would be their great overthrow. The rod then smiting them was *Uzziah*, who was broken, as it were in *Abaz* his grandchildes daies, when the *Philistines* taking the opportunity of the low estate, to which he was brought, made a prey of some part of his dominion, as the *Syrians* and *Israelites* had done of others.

And the first-born of the poor shall be fed, &c. That the *Philistines* before threatned might not comfort themselves by thinking, that if they suffered such grievous things, *Judah* should not escape long, but come to drink also of the same cup. These words are added, by the first-born of the poor the Jews being understood, who are so called for the extreame miseries by them endured in the daies of *Abaz*, for which they might well be called the first or chief of poor afflicted ones. But here is shewed, that when the *Philistines* should suffer, they should be in a prosperous estate: he that should be as a Basilisk or fiery flying serpent to them, being to these, as a good shepherd to his sheep, doing all things to them which conduce to a well-being, because in these two stands the well-being of a flock, to be fed sufficiently and to lie down in safety. And I will make thy root to perish with hunger. Although thou for thy great power art like a mighty tree most firmly rooted, yet thou shalt die at the root, thy principality being overthrown, as the root of a tree dieth, when it can suck

Isa.37.

Junius.  
Adam Sarbons.

Vers.26.

Vers. 28,29.

Hieronym.

Vatablus.

Calvin.

Junius.

Vers.30.

no more fatness out of the earth; so the Cities and strong places of the *Philistines*, wherein the life of their power lay, being taken by *Hezekiah*, their root was laid bare, and then he shall easily destroy the residue, both body and branches, that is, the Villages.

Verf. 31.  
Hieronym.

*Howl (O gate) cry (O City) all Palestine is melted or dissolved, because a smoke comes from the north, &c.* By gate, saith *Jerom*, understand such as sit in the gate, Princes and Judges; by the City the inhabitants; the destruction from the north, is from the *Assyrian*, who amongst other Countries destroyed *Palestine* in *Hezekiah* his time. Here the Prophet after the Metaphor of his root dying, useth another of being dissolved, as wax before the fire, for none other the strong places and Cities of the *Philistines* should be before the *Assyrians*, who he saith, should begin to come in a fume, that is, of the peoples rumour, and then should follow fire, as is usual. For first, saith he, the rumour should go abroad, that *Phœnicia* and *Palestine* should be destroyed, and then their destruction should come, which he confirmeth by the like in *Jeremiah*, under the similitude of a river saying, *The waters shall ascend from the north, and shall be as an over-flowing flood, &c.* *Calvin* so referres it to the *Assyrian*, as that he saith, it is spoken of *Jerusalem* also, which stood north from *Palestine*. *Junius* and some others understand it only of the King of *Judah*, as the former verse, and so it will appear to him that looks into the place, that one and another enemy to *Palestina* is not here spoken of and there, but in both one and the same. *Hezekiah* that shall destroy the *Philistines*, shall come as a smook, which passeth into and filleth all places, neither can it be kept out: And it is meant, saith *Sasbont*, that as smook annoyeth the eyes, so should *Hezekiah* and his forces *Palestina*. And none shall be alone amongst his constituted ones: So *Hebr. verbatim*. But *Junius*, None shall look backward of his companies. *Jerom*, None shall escape his troops. The meaning is, that the forces appointed by King *Hezekiah* to invade *Palestine*, shall come strongly on, none being left behinde alone, as not daring through faintheartedness to come forward to act his part in fighting against the *Philistines*.

*Calvin.*  
*Junius.*  
*Adam Sasbont.*

Verf. 32.

*And what shall they answer to the messengers of the Nations? That the Lord hath founded Zion, &c.* That is, after *Palestina* subdued by *Hezekiah*, other Nations about sending to enquire of this conquest, the faithful answer shall be, It is God, by whose power this is done for the more strengthening of his people, that hereafter a long time they might be the more free against their enemies round about. And the poor of the people shall trust in her. *Jerom*, in him, that is, the Lord, more respecting the sense, then the word 72. For this indeed is the meaning, they having such experience of Gods goodness towards *Zion*, shall be confident, that through his power dwelling there she shall stand impregnable; and that they who keep in the Church hereby prefigured shall be so established, that the gates of hell shall not prevail against them, as is promised, *Matth. 16. 16.* Of *Zion*, saith *Sasbont*, properly understood, it cannot be meant, for we know what came to it, and to the Jews inhabiting there long ago: To spiritual *Sion*, that is, the Church under the Gospel, it is and shall ever be verified. If it shall seem more properly to belong to the great deliverance of *Jerusalem* from *Sannecherib* in *Hezekiah*'s time, because he attempted the overthrow of *Zion*, but the *Philistines* never did, although they invaded some parts of *Judah*. I answer, If with *Jerom* we understand v. 31. as a new Prophecie of the calamities suffered by the *Philistines*, (after that *Hezekiah* had smitten them) by *Sannecherib*, the sense will flow the better indeed: But taking it otherwise, as before, it may stand very well so. This is the cause why *Zion* now stands firm, which by the former invasion of enemies was sore shaken, God hath founded *Zion*, and therefore no marvel, though *Palestine* be subdued by the Jews, that she was not formerly subdued by all her enemies, for an arm of flesh founded *Palestine*, but the Lord *Zion*, whose power none are able to overcome.

*Adam Sasbont.*



CHAP. XV.

**T**He burthen of Moab, because *Ar of Moab* is wasted in the night. This is the third Country threatned: And the title of the Prophecie being [*A burthen*] saith *Jerom*, alwaies intimateth sad things to follow, as the word [*Vision*] doth joyfull at last. *Moab* came of *Lot*, and was situated in *Arabia*, of which Country was *Balac*, who hired *Balaam* to come out of *Mesopotamia* to curse *Israel*; so was the chief City called since *Aroopolis*, that is, the City of *Mars*, whereof *Jeremiah* speaks much, as a mighty and rich City. And it is threatned with wasting in the night, either in alluding to the incestuous begetting of *Moab* in the night, or intimating the overthrow thereof by mines made under the wals: And I have heard a certain *Aroepolitan* say, that the same night that the sea passed over the shoar of the City, these wals fell down by an Earthquake, saith *Jerom*, in the time of my infancy. *Moab*, saith *P. Martyr*, stood in *Arabia Petraea*, and was a most flourishing Country, which made the inhabitants most proud, *Jer. 48*. They were near of kin to the *Israelites*, by their father *Lots* relation to *Abraham*, who was his fathers brother. But they carried not themselves like kinsmen towards them, but like enemies, for which they are here threatned with destruction: and yet not so much that they might make any good use of this Prophecy, saith *Calvin*, for it came not unto them, but to the people of God only for their instruction and comfort; 1. That they might know, that the great changes in states and Kingdoms were not casual, but by Gods providence. 2. That God in all his great judgements executing upon the wicked world, had a care of his Church. The places here threatned are *Ar* signifying a City, according to the signification of the word *W*, and *Kir*, a wall, whereby therefore taking them appellatively, all the Cities and strong places of *Moab* may be understood: But forsomuch as properly two chief Cities of *Moab* were thus called, we are to understand them only. For their destruction in the night, the time precisely is not so much meant hereby, as their security, and the sudden and unexpected coming thereof, so the destruction of the world is threatened to come in the night, that is, when men shall look for nothing less. And yet in *Babylon* it was fulfilled according to the letter, *Dan. 5*. and likewise we may expect for the day of judgement. However, it comes as a thief in the night, when to the world sleeping and secure in sin, as men are in the night, that we may never be secure in respect of that day, but think upon it night and day, and be alwaies prepared for the coming of the Lord, by alwaies doing so, as may be well pleasing unto him, for this is the watching to which he so earnestly exhorteth us all. The destruction of *Moab* here threatned, was by *Sennacherib*, that *Jer. 48. 4*. by *Nebuchadnezzar* long after. For the word used touching either of these Cities, brought to silence, it is a Periphrasis of death, *Pf. 30*.

He shall go up into the house, *Dibon* to the high places, to weep over *Nebo*. That is, the *Moabite* seeing himself perishing by the hand of the enemy, shall, as despairing of any humane help, flee to the house or temple of their god *Chamos*, to cry to him for help, and there weep and howl, but in vain: of *Chamos* see 2 *King. 23. 13*. *Jerom*, for He shall go up, hath, The house and *Dibon* shall go up to the high places to weep. That is, the Kings house and the City *Dibon* or inhabitants thereof shall go up to the high places, because there stood the idol *Chamos*, otherwise called *Belphegor*; and *Medeba* and *Nebo* are named, because two principall Cities of *Moab*, and in *Nebo* was that idol placed. *Iunius* hath the Hebr. word *Bajith* for house, and renders it, He shall ascend to *Bajith*, a town notorious for idolatry, otherwise called *Beth Baal-Mebon*, *Numb. 32. 38. Josh. 23. 17. 1 Chron. 5. 8*. it was upon the borders of the *Reubenites*, *Dibon* was in that tribe, *Josh. 13. 17*. and likewise *Bamoth* of *Nebo*, see *Numb. 32. 38*. of *Medeba*, *c. 21. 30*. But although these were Cities in *Reuben*, there might be others in *Moab* of the same name, which are here threatened. Yet I think with

Verf. 1.

Hieron.

P. Martyr.

Calvin.

Verf. 2.

Vuabl.

Hieron.

Iunius.

*Junius*, that *Bajith* is a proper name, because otherwise it would have been Beth, which is commonly put for an house, and so it is meant, that the inhabitant of Kir and Ar spoken of v.1. shall in their distress flee to these places, as wherein they principally worshipped their idol, thinking thus to attain help, their God being moved by their tears to relieve them, if not in *Bajith*, yet in *Dibon* or *Bamoth*, *Nebo* or *Medeba*; or some should flee for rescue to one of these places, and some to another. Upon every head baldness, and beard shaven. See the same, *Ier.8.37*. For in time of mourning they used to pluck off the hair of their heads, and to shave their beards in all the Eastern parts, and this they did, as counting them their Ornaments, but now in time of sorrow they put them away: Contrariwise in the West, the suffering of the hair to grow is a sign of sorrow, so *Calvin*. And it seemeth to have been the custom of the Heathen in the East indeed, because the children of *Israel* are forbidden to pluck their hair in mourning, or to cut the corners of their beards: Yet *Mephibosheth* in time of mourning for *Dauids* absence, suffered his hair to grow, so that it seems in the Eastern parts all did not alike.

Calvin.

Vers.3.

In the streets thereof they shall be girt with sackcloth, &c. A description of public calamity and lamentation, they that would not go out before but in gorgeous apparel, now go out in sackcloth, upon the roofs: Some going up thither, where they might be most out of the enemies way, for their roofs were flat; should come down weeping, their fleeing up thither nothing availing them. Some expound this of descending, as if it were from the high places before spoken of, their hopes of help from their gods being frustrate.

Musc.

Vers.4.

Hieron.

*Heshbon* and *Eleale* shall howl, their voice shall be heard to *Jahaz*, &c. These, saith *Jerom*, were Cities of *Moab*, the last whereof was near the dead, upon the uttermost border of *Moab*; whereby he sheweth, that howling for misery should be from one end of the Land to the other. *Heshbon*, saith *Musculus*, was the City of *Sihon*, *Josh.13.10*. *Jahaz* was the dwelling of the *Merarites*, *Josh.22.36*. there *Sihon* fell, *Numb.21.23*. The girt with arms shall howl. So *Vatablus* renders it, that is, the very souldiers, who were ready armed to defend their Country, seeing a power irresistible against them, shall, instead of fighting, lament as the rest, as having now none other weapons left. Their soul shall cry within him. Some, to it self; that is, mourning inwardly as well as outwardly. And v.5. sheweth what each one should cry: My heart shall howl for *Moab*, her fugitives to *Zoar*, &c. Or cries aloud to *Moab* her fugitives, but in vain, so *Junius*; because I call them back, and would stay them from fleeing, but to no purpose. *Jerom* and all others take it as spoken in the Prophets own person; as who would hereby shew the misery of *Moab* to be so great, that it could not but move pity in very enemies; and this is to be preferred, for so also, *Ier.48.36*. laments the sufferings of *Moab*. Touching *Zoar*, to which the *Moabites* fled; it was, saith *Jerom*, one of the five Cities of *Sodom*, which the Lord spared at *Lots* request, when he destroyed *Sodom*, and it was the uttermost border of *Moab* next the *Philistines* Country: Hereby then he means, that they should flee far off; and in further setting forth *Zoar* he calls it an heifer of three years old; that is, in the full strength, and not yet subdued by the enemy. By the ascent of *Luith*. This he takes to be a cliff in the way to *Assyria*, and therefore implying their being carried away Captive thither, and not far from that in a valley, the place called *Horonaim*. *Junius* pursuing his Exposition begun, understands all, as if the cry of the *Moabites* were set forth by the lowing of an Heifer, which loweth most strongly, and the voice of their cry coming to *Luith* and *Horonaim*, he will have to mean nothing else, but the piercing thereof through hills and dales.

Vers.5.

Junius.

Hieron.

Calvin.

Junius.

Vers.6.

Hieron.

Junius.

There shall be desolations to the Waters of *Nimrim*. These, saith *Jerom*, were salt waters near the dead sea, and therefore the grounds about them were unfruitfull, and to this he either alludeth, or *Moab* being destroyed, these waters were changed by a judgement into such. *Junius* saith, that *Nimram* is that *Beitnimram*, *Numb.32.3,36*. in the Tribe of *Gad*, running with the waters thereof into the

the Country of *Moab*, making it fruitfull; but now he saith, that even the valleys where these waters ran, should be barren and without any grafs. *Calvin* doth not think that a change is meant so, that according to the letter the waters should indeed fail, but that the Country should be desolate, and so as if there were no water or grafs growing there, because no inhabitants to make use thereof: and this is to be preferred.

Therefore what is left and their riches they shall carry to the possession of the *Arabians*. *Jerom*, ad *torrentem salicum*; saying, this was into the Country of *Babylon*, of which *David* speaking, saith, that many willows were there planted, or in the way thither, viz. the valley of *Arabia*, as the words טל הערבי also signifie. *Junius* is for this last; the *Chaldees* spoiling *Moab* should lay up the goods there taken in *Arabia* being near, they being their confederates also, and for such good offices spared, as *Herod.* saith lib. 3. And it is called by the name of a valley, because in the descent of *Horonaim*, which was mountainous. *Vatubius* saith, that the enemies carried the *Moabites* riches thither, to part them amongst them. But *Calvin* will have the *Moabites* carrying of their own goods into secret places amongst the willows to hide them meant. *Musculus*, their carrying of them away, thinking to save them, but it should be for *Arabian* thieves to make a prey of them. *Vulgar Latine*, According to the greatness of their work is their visitation, and they shall lead them to the brook of willows. That is, as *Sabon* hath it, According to the greatness of their sin shall their punishment be, and their enemies shall carry them captive into *Babylon*, or the *Arabians* fighting under the *Assyrians* shall carry them into their Country. But neither doth the word כן signifie [According] but, therefore, neither doth חסד signifie greatness, but the remainder; or excellency or riches coming in by their work, for which חסד followeth. The most genuine reading then is, Therefore their riches or most precious things coming of their work, they shall put in the brook of willows, nothing else being meant, but that finding the enemy to prevail in every place, as desperate, to save their gold or silver, they should put it into the water, conceiving that haply these troubles being over, if they survived, they might there one day finde this treasure again.

A cry hath compassed the borders of *Moab*. Here the Prophet returns again to aggravate their misery, by speaking of their loud and uncessant crying, mentioning their utmost borders in generall, to which it should be heard, and then particularly *Eglaim* and *Beer-Elim*. For *Eglaim*, *Junius* hath *confluentes*, and expounds it of the flowing waters of *Arnon* one of the borders *Numb.* 21.15. and *Beer Elim*, the well of the mighty, or digd by them, for *Elim* signifies the mighty, *Exod.* 15.15. of a like well in the land of *Israel* so digd, see *Numb.* 21.16. *Jerom* for *Eglaim* hath *Gallim*, and saith that *Ieremiab* hath almost all the same: But *Hebr.* it is *Eglaim*, coming of a word that signifieth drops of water, or stillings. *Pagninus* takes it for a proper name, but where any place was in *Moab* thus called, we know not.

Because the waters of *Dimon* shall be filled with blood, for I will put additions upon *Dimon* to them that shall escape lions. This was a river in *Moab*: yet *Calvin* saith, that some think it to be a City, but against the current of Interpreters and reason, for what are waters but some river or pond, not a City. He doth here then threaten great slaughters to the making of rivers to run with blood. The additions put upon the river *Dimon*, are, according to *Vatubius*, the streams of blood shed running into it: according to *Calvin*, Lions and other wilde beasts; as if he had said, This shall not be the only suffering of the *Moabites* to have their blood shed in abundance, to the filling of rivers by the hands of their enemies, but if any escape them, they shall be destroyed by Lions, yea even all that shall remain in the land, when the warre is done, shall thus perish: See a like place, *chap.* 24.18. *Ier.* 48.44. *Amos* 5.19. where such as escape judgement by one evil are threatened with another. Thus also *Jerom*, who renders it *Dibon*, affirming that ד and ב are sometimes put one for another, but then he will have *Dibon* the City before spoken of, signifying flowings, so called for the waters running there: whereas

*Calvin.*

*Verf. 7.*  
*Hieronym.*

*Junius.*

*Calv.*

*Sabon:*

*Verf. 8.*

*Junius.*

*Hieronym.*

*Pagnin.*  
*Musculus.*

*Verf. 9.*  
*Calvin.*

*Vatub.*

*Hieronym.*



Junius.

whereas *Dimon* significth silence. *Junius* expounding *Dimon* bloody, saith, that most probably the waters appearing like blood, 2 King. 3. are here alluded to. *Iehoshaphat* the King of *Israel*, and King of *Edom* had water sent them miraculously in their necessity, by the way of *Edom*, but the *Moabites* their enemies say that water as blood, whereby they were moved to hasten to the shedding of their own blood. As water was then bloody in appearance, so now he saith, it should be so indeed by the blood of the sin; in other things he subscribes to *Calvin*. But *Ierom* understands either *Lions* properly, or the *Chaldees* terrible like *Lions*, because a *Lion* amongst the *Egyptians* was an Hieroglyphick of one most terrible: And of *Dauids* Worthies, some are said to have had faces like *Lions*. But because the *Caldees* or *Affrians* should shed their blood before spoken of, and this is another judgement added, the former exposition is to be preferred.

## CHAP. XVI.

Vers. 1.

Junius.

*Send ye a lamb of the ruler of the land.* So *Junius*, expounding it of *Lambs* due by way of tribute ever since *Moab* subdued by *David*, 2 Sam. 8.2. and continuing tributary to part of his Kingdom, viz. the Kingdom of *Israel*, untill the time of *Ahaziah* and *Jehoram*, in whose daies they refused to pay any more this tribute, being a hundred thousand *Lambs*, 2 King. 3.3. but called here a *Lamb* by a Syllepsis. Now he bids the *Moabites* to cease from this their sin of withholding this tribute due to the King of *Israel*, Lord of their land, threatening them otherwise, v. 2. that they shall be as a wandering bird fleeing to the waters of *Arnon*, from the rock even to the desert; that is, from *Jockool*, the metropolitian City of *Moab*, 2 King. 14.7. to the desert of *Jordan*, which was the furthest extent of that Kingdom, he means therefore, that all the *Moabites* from all parts should agree together to pay it to the King reigning in *Jerusalem* then, which he expresseth by these words, *To the mount of the daughter of Zion*. *Calvin* contrariwise reading it, *Send ye a lamb to the Lord of the earth* ] saith, that the *Lord*, who is ruler over all the world, is hereby meant, and that the speech is ironical, as if he had said, When ye shall see your selves beset with judgements, and your case desperate, and that no help is elsewhere to be had, then haply ye will think by sending lambs for sacrifice at *Jerusalem* to be delivered, but your hopes shall be frustrated, and so shall the hopes of all the wicked, although they seek to God, when judgements irrevocable coaze upon them. As for the former, he saith, it cannot stand, because there is no mention made of a tribute of *Lambs* to be paid to *David*, and if there were, what had the King of *Israel* to do with all? or if to him this tribute were now, why should it be sent to *Jerusalem*, and not rather to *Samarina*, the seat of the Kings of *Israel*? *Ierom* differing from both these, renders it, *buy a lamb, the ruler of the earth, out of the rack of the desert*, &c. that is, By the spirit of Prophecy I do here foretell you, that by the *Lamb* of God, *Jesus Christ*, who is Lord over all, coming of *David*, who came of *Ruth*, married to *Boaz*; leaving her Countrey *Moab* to follow *Naomi* to *Jerusalem*, ye shall have deliverance from all your sins and miseries. Why *Ierom* should for *send*, as it is in the Hebrew, read it *buy*, I know not; but I incline most to his Exposition, because it is not *Send a lamb to the Ruler*, but the *Lamb*, Ruler of the earth. Ruler by apposition being put to *Lamb* as one and the same, and then it must needs be meant of *Christ*, in whose Name it is here prophesied, that even the *Moabites* should one day pray, being converted to his faith; for he that prayeth in *Christ's* Name, sends up, as it were, this *Lamb*, making propitiation for his sins; and the Ruler of the earth he is, for so it is promised, *I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*. And whereas *Junius* to approve his, renders the 2<sup>d</sup> verse, *Otherwise as a wandering bird*, &c. Hebr. it is, *And is as a wandering bird*: Where he returns again by another similitude further to set forth *Moab's* misery, of which he was before

Calvin.

Note.

Hieronym.

Psal. 2.

before speaking. Wherefore v.1. comes in as a Prophecy touching Christ, a comfort against all miseries, to whom even the Heathens are exhorted to come, and to this he was carried by a Prophetically rapture, immediately leaving it again, as he did the like before, chap.5.14. Or according to some, these words may go thus, *Send a Lamb O Ruler of the earth or world* ] The verb *send* being plurall for the three persons in the Godhead, yet all one: And to this subscribe *Hugo, Lyra, Adam Sashons* and *Vatablus*, who all take it as spoken of Christ; yet as was before said, *Ruler* being by opposition put to the word *Lamb*. But forso-much as the Hebrews have no cales, we shall not erre whether we render it by the Accusative or Vocative. *Iunius* was then misled herein by the Hebrews, who to elude this Prophecy touching Christ, refer it to *Hezekiah*, as an exhortation to the *Moabites* to submit and pay tribute to him as they ought, that he might defend them, for they were never his subjects. And the rendring of the words, *To the Ruler of the land*, gave occasion to *Calvin*, leaving the old received Exposition, to excogitate another, and this seems to be favoured by our new Translation, rendring it *likewise*, yet herein it differs, that for the rock of the desert, it hath *Sela* of the desert; as if *סֶלָה* signifying a rock, were a proper name. But for the rocks wherewith it is compassed, the City meant hereby is called *Petra* the rock, from whence the Countrey about hath the denomination, *Arabia Petraea*, according to *Strabo*. For the Translation of the Septuagint, followed by *Cyrl*, *I will send as it were creeping things upon the land*, I think it such a corruption of the Text, that it is scarce worth the mentioning.

And it shall be as a wandering bird, going from the nest, &c. Here, saith *Ierom*, the Prophecie touching Christ being interposed v.1. *Isaiah* returns again to prosecute what he had said, of Lions being sent against *Moab*, chap.15.9. for by reason of them it should be as a bird fleeing from her nest, that is, the people fleeing from their habitations for fear, and her daughters, that is, they who dwell in all the Cities thereof, at the rivers of *Arnon*, passing thereby into Captivity. For by *Arnon*, the uttermost bounds of *Moab*, they went, when into *Assyria* Captives. *Iunius* prosecuting his Exposition hath it, *otherwise*, that is, unless *Moab* obey the house of *David*, they shall flee, &c. But how different this reading is from the Original, I have already shewed. *Calvin*, *But it shall be like a bird*. That is, Let the *Moabites* send sacrifices to *Ierusalem*, and do what they can to prevent ruine and Captivity, they shall not escape. And as *Marloras* hath it, they shall as easily by Gods power be driven out of their Country, as a bird from her nest, and so shall the most potent Nation that is wicked, when God will. But thus they make it to cohere with v.1. as it doth not, but is joyned by a conjunction copulative with v.9. of chap.15. And it shall be.

*Gather counsel*, or *enter into counsel*, make verdit what is to be done, and this must be your way, *make thy shadow as the night in the midst of noon-day*, *hide*, &c. As if he had said, this is the best course that ye can take to obtain mercy of God to be preferred in danger to be an hiding place to his people, when they for fear of the enemy should flee from their own Country, then to keep them as it were, in the dark of the night from their pursuers; thus imitating *Lot* your father towards the men that came to *Sodom*, sheltering and rescuing them; and as their father *Abraham*, by his kindness sometime to *Lot* hath deserved that ye should do, when he recovered him with all that he had, out of his Captivity, *Gen.14*. For *Moab* had rather hitherto holpen the enemy against *Israel*, as in many Histories appears. Therefore *Calvin* understands all this as ironically, as if the Prophet did nothing but upbraid them by their inhumanity to *Israel* in distress, shewing, that they should finde no more favour now in theirs, then they had formerly shewed to them. *Iunius* rather assents to *Ierom* here, and so do some others, holding that the Prophet gives the *Moabites* counsel, when *Sennacherib* by his coming against *Judah*, should cause many of the Jews to flee amongst them, to use them courteously, and to protect them; that when *Nebuchadnezzar* should afterwards indanger their Country, as here is prophesied, God might protect them. Only whereas *Ierom* understands the Metaphor of the noon-

*Hugo.*  
*Lyra.*  
*Vatablus.*

*Strabo lib.16.*

*Verf.2.*  
*Hieron.*

*Iunius.*

*Calvin.*

*Note.*

*Verf.3.*

*Hieron.*

*Calvin.*

*Iunius.*  
*Adam Sashons.*

noon-

Vers. 4.

noon-day and night, of light and darkness; *Sabon* understands it of hot pursuit by the enemy to their great pain, as the sun in hot Countries is tedious to the traveller at noon-day; and their being as dark night to them, of humanity, whereby they might be comforted there-against. But herein the difference betwixt *Ierom* and *Adam Sabon* is but smal; I hold with *Ierom*, that the Prophet is serious in advising *Moab*, as who doth also shew a reason, v.4. *He shall cease that oppresseth, the waster shall fail.* That is, the proud King of *Assyria*, of whom ye may haply be afraid, if ye should do for the Jews as I have said: For in one night his huge army was destroyed, and he put to flight: Although they that take the former words to be spoken ironically, hold this to be spoken not for the comfort of *Moabites* succouring Gods people, but of *Israelites* against their fear of that tyrant.

Vers. 5.  
Hieronym.Calvin.  
Vatabl.

*And the throne shall be prepared in mercy, and one shall sit upon it in truth seeking judgement &c.* This, saith *Ierom*, is by the Hebrews understood of *Hezekiah*, a most righteous King; but by others of Christ. And it is not to be doubted, but that Christ is prophesied of in this Chapter, and the event is answerable: For even in the Primitive times many trophies built in *Moab* to the honour of Christ, shewed his Empire there. Of Christ also *Calvin* understands it, and *Vatabl*, because there is no durable comfort but in him: The word rendred truth therefore is [מֶלֶךְ] in truth or firmness, intimating the everlasting continuance; and the *tabernacle of David* is added to denote that this Kingdom should not be outwardly glorious, as other Kingdoms of this world, but mean in appearance, as a tent of an ordinary man is in comparison of a Kings Palace: And in saying, *the tent of David*, respect is had to his private condition divers years after his anointing to be King. *To hasten justice* This is spoken to satisfy those that think long to have justice done them against their enemies; if any such shall think that too much delay is made, let them rest in this that he hasteneth justice, and it shall soon be done.

Vers. 6.

Junius.  
Ierom.

*We have heard of the pride of Moab, &c.* Here the Prophet returns again to Prophecie against *Moab*, shewing the cause of their misery, their pride by reason of their high and strong wals, trusting to which they contemned their more mighty enemies: for that their pride was founded upon their strong wals, see v.7. *His lies shall not so succeed: Thus Junius.* His indignation is more then his strength: So *Ierom*, and indeed one signification of the word עָרִיר here used is fury, and one of עָרִיר fortitudes, to render it then word for word, read it thus, *And his fury, not so his strengths or fortitudes.* That is, he is proud of his strength beyond that it is. But *Junius* following another signification of the word עָרִיר his lies, gives almost the same sense in other words. *Vatabl* hath divers translations, *There shall be no truth of his lies; or His indignation is nothing but lies, &c.* And this of rendring it by lies, *Calvin* follows. In the sense all agree, *Moabs* pride and fury was greater then agreed with his strength.

Vers. 7.

Junius.

2 King. 3.

*Therefore Moab shall howl to Moab.* That is, either one City to another, according to some; or the living lamenting the slain, according to others; or within himself each one, according to others. *For the foundations of Kirhareth, ye smitten only shall roar.* Vulgar Latine, *To them that rejoyce over the wals of burnt brick, speak ye their plagues.* But why the word is rendred by rejoycing I know not, because it signifies only foundations. *Junius* respecting more the sense then the words. *Of the foundations of Kirhareth ye shall speak, but they are broken.* The sense is, that their greatest grief should be for this City, being interpreted, *A wall of burnt brick*, because it was so strong, that being once assaulted by three Kings, yet it could not be taken, but now the foundations of it should be razed, and the people smitten, therefore he useth the word רָגַעְתִּי *rugietis*, not loquemini, as *Junius* hath it.

Vers. 8.  
Hieronym.

*Because the vines of Hesbbon are cut up, &c.* Of *Hesbbon* see chap. 15. 4. *Ier.* 48. 31. almost as it is here spoken of. This and *Sibmah*, being as *Ierom* saith, but five hundred paces distant, it seems were fruitfull places as far as *lazer* on the borders of *Moab*, for Vines grow in the fruitfulest soils. But now they should be



be all cut down, and so the Land deprived of the chief commodity thereof, as *Musculus* saith the Turks use to do when they come into a Countrey of vines, they cut them all down; and forso much as they are an occasion of so much sinning, and there is none other way to beat it down, it were good, saith he, that other Potentates would do likewise in all places, *sed inconsultis*, unlesse there were no strong drink neither, because that also causeth drunkenness. The Lords of the Nations have trodden down the noblest branches, that is, The Assyrian Lords, the most excellent Vines, wherewith the Countrey aboundeth even to Iazer, the border of the Land. And by the destruction of the Vines he intimateth the Countreys lying waste. *Jerom* by their coming to Iazer, and wandering in the desert, and passing over the sea, understands the people of Moab fleeing every way. Some others, by these words, *They came to Iazer*, the Vines planted and growing so far; but then under the similitude of Vine-branches of the best sort, the greatest of Moab fleeing and wandering in the Wildernesse, &c. Let the Reader take it which way he pleaseth. *Iunius* notes, that Iazer was a Town of the *Merarites* in Gad, *Iosh. 21.29.* and applies going over the sea to choice plants carried over.

Therefore weep thou vine of Sibmah with the weeping of Iazer, &c. *Vulgar Latine*, I will weep with the weeping of Iazer, the vine Sibmah. And thus Hebrew and *Iunius*; it is like that *Chap. 15.5.* it moves compassion even in the Prophet to think of the greatness of their misery. Of Sibmah in Reuben see *Numb. 32.38.* Iazer, Sibmah, Elealeh and Heshbon, saith *Jerom*, were strong Towns, the overthrow whereof he thus prophesieth of.

Upon thy vintage and harvest shall rush a song. New Translation, The shouting for thy harvest is fallen, *Iunius* being followed herein. *Vulgar Latine*, *Vox calcantium irruit*, it being meant, as *Jerom* hath it and *Calvin*, That the enemies coming upon them in the time of harvest, should fill all things with an hideous noise in stead of the joyfull singing that was wont to be at that time, and the songs and joy of the wine-makers should cease, as followeth *vers. 10.* So that unlesse the same thing be twice repeated, *Iunius* his exposition cannot stand, and the word *וירי* is rather to be rendred a clamour, then a song in this place; although *v. 11.* by the same word a song or joyfull noise be set forth, for it signifieth both.

Therefore my bowels shall sound as an harp for Moab, &c. See the like *Jer. 48.36.* This and *vers. 10.* are nothing else but a further amplification of that which he said *vers. 9.*

Then he shall come to his sanctuary to pray, but not profit. That is, saith *Jerom*, in his distress he shall seek to the Idols, whom he hath served, but shall finde no help, for they shall go to destruction together with him. But here is not only one seeking spoken of, but another in the beginning of the verse, *When it shall appear that Moab is wearied upon the high places, he shall come, &c.* That is, having sought in his misery to his gods in ordinary places, such as every Town and City had, he shall at length flee to some place reputed more holy, and the common Sanctuary of all distressed ones, thinking surely to have relief there; and this was *Chamoz*, as *Ier. 48.13.* is shewed. For so, saith *Calvin*, the superstitious Papists believe, that by seeking to some place more eminent for sanctity, they shall rather prevail, as to our Lady of *Loretto*. But the first original of this confidence was doubtlesse their observing, that amongst the people of God there was one place famous above all others for this, being called singularly the Sanctuary, even *Solomons Temple*. And it is to be noted, saith *Calvin*, because it is said, *When it shall appear that Moab is wearied, &c.* that the wicked are not lead by any reason to see into the vanity of their seeking to Idols, but only by sense and experience, when hereby it appears, even as brut beasts are lead, but then it is too late; wherefore let us hearken to right reason, and not stay to be thus lead, till destruction comes, and there will be no remedy.

This is the word which the Lord brought forth upon Moab from that time. That is,

*Musculus.*

*Vers. 9.*

*Vers. 10.*

*Hieron. Calvin.*

*Vers. 11.*

*Vers. 12.*

*Calvin.*

*Note.*

*Vers. 13.*

Hieronym.

is, saith Jerom, That *Moab* began to be a people: for he decreed of old, that a *Moabite* or *Ammonite* should not enter into the Congregation to the tenth generation. But because *Moab* was a people before that, it is better with *Calvin* to understand it from the time that *Moab* was so unkinde to *Israel*, because although he was not threatened till now, yet it was thus decreed then. Or from the time that *Amos* 2. it was threatened in *Uzziah* his time.

Vers. 14.

Hieronym.

But now the Lord hath said, Within three years, as the years of an hireling, &c. That is, Whereas the threatening against *Moab* was before at large, how the certain coming is set for the coming of this judgement upon *Moab*, as the three years are compared to those of an hireling, because he will serve no longer, but to the day agreed upon, and then will have his pay, to shew the certainty of the time when *Moab* should be paid with judgement. And this was in *Hezekiah*'s time spoken, and in his time performed, or the three years being not counted from the Prophecie, but after that *Moab* should begin to fall, it should be totally ruined in three years by *Nebuchadnezzar*, who five years after *Jerusalem* destroyed *Moab*, *Joh. antiq.* 10, 11.

## CHAP. XVII.

Vers. 1.

*Lyran.* Est puni-  
tio Syrorum ad  
peccatum Isra-  
lem trahentium.  
2. Israelitarum  
illis confidentium.  
3. Assyriorum  
utrosque vastan-  
tium.  
*Hieronym.*  
*Bern.* de oneri-  
bus *Isaia*.

**T**he burden of Damascus. This was the chief City of Syria, and therefore in threatening it the Kingdom of Syria is threatned for their helping *Israel* against *Judah*, *Isa* 7.1. and at sundry other times. 2. *Israel* is threatned for this confederacy with Syria, *vers.* 4. 3. The Assyrians, who should destroy and ruine them both, *vers.* 12. Thus *Lyra*; who also addeth, That Syria occasioned sin in *Judah*, when *Abaz* being there, sent a pattern of the Altar to *Uriah* the High-Priest, that he might make one at *Jerusalem* like unto it, *2 Kin.* 16.10. *Damascus*, Hebr. is *DM* signifying, as *Jerom* saith, either the kisse of blood, or one drinking blood, and going hereupon he makes it a figure of the Gentiles before their conversion. But letting passe such Allegories, *Bernard* expounds *Damascus*, shedding blood, and saith, he truly is of *Damascus*, shedding his own blood, and slaying himself, that willingly sinneth: but he that striving against sin is sometime carried away, is only under the burthen of *Damascus* through grief: that sin causeth in him, but dieth not. This Prophecie against *Damascus* was fulfilled in part, *2 King.* 16.9. when *Tiglath Pileser* King of *Assur* subdued it, and in part when *Nebuchadnezzar*, *Jer.* 49.33. but afterwards it was restored again by the *Macedonians* and *Ptolomies*, as *Jerom* saith, and is now a noble City of the East. But after the destruction thereof by *Nebuchadnezzar*, it ceased for a time to be a City, as is here prophesied, and lay as a ruinous heap. The ordinary glosse saith, That here *Cain* shed the blood of *Abel*, which gave occasion to the name, and that it was first built by *Eliezer* *Abraham*'s steward, of whom see *Gen.* 15.2. And it hath also another signification of the name, viz. *Sanguis ciliis*, because who so sheds innocent blood had need to put on sackcloth in mourning therefore.

Gloss. Ordin.

Vers. 2.

*Lyra.*

The Cities of *Aroer* are forsaken, &c. This, saith *Lyra*, was a Countrey in Syria, which was full of inhabitants; but now he foretelleth, that it should be desolate, and under the power of the enemy, and used to feed their flocks in, no Syrians being left, that should dare to come and drive them away. But he saith, That the City *Aroer* was in *Judah*; of this he speaks not here, but of the Countrey *Aroer*, saith *Junius*, lying by the River *Arnon*.

Junius.

Vers. 3.

The munition also shall cease from *Ephraim*, and the Kingdom from *Damascus*. Here the Kingdom of the ten Tribes is brought in also, and threatned together with Syria, because they joyned together against *Judah*, and it is called by the name of *Ephraim*, as the chief of those Tribes, and because *Ierobaam* their first King was of that Tribe. For the Syrians might haply bear themselves upon their union with *Israel*, and so set light by this threatening, that being a potent Kingdom, being therefore called here, The munition of *Ephraim*. But in say-

ing,

ing, that it should cease, he takes away all such hope, and this was fulfilled 2 King. 17. by *Salmanasar* the King of *Assyria*, as that against *Damascus* by *Tiglath Pilezar*. And the remnant of *Aram* shall be as the glory of *Israel*, that is, their great multitudes being by that destruction brought to a very few, as *Israel* were: for he calls their multitudes of men their glory, because they much gloried therein, and were proud thereof, and The glory of a King is in the multitude of his subjects.

Prov.

And in that day the glory of *Jacob* shall be impoverished. Which was, when so many of his children perished: And the fatness of his flesh made lean; that is, his riches, which are as fat (for which it is commonly said of a rich man, that he is fat) shall be all taken away. *Iunius* by their glory understands nobility, prosperity and strength also.

Verf.4.

*Iunius*.

And it shall be as when the harvest-man gathereth the corn. That is, saith *Iunius*, cut down by the enemy, though they were never so many, as the multitude of the ears of corn hinder not the reaper from cutting them down, and to shew that this is his meaning, he mentions the ears of corn in the valley of *Rephaim*, which was a most fruitfull place, The vulgar Latine, And it shall be as one gathering that which remains in harvest, and as one seeking ears in the valley, &c. As if the meaning were, when the great multitudes of *Syrians* and *Israelites* shall be destroyed, as hath been said, *Syria* shall be as a corn-field reaped, a very few remaining, as a little gleanings only; and then the Vulgar proceeds, And there shall be left therein a cluster of grapes, as it were, and as the shaking of an Olive-tree, two or three Olives, &c. ver.6. and it is understood by *Lyra* and the ordinary Glosses; and *Ierom* and *Haimo*, and others likewise. For they say, the same thing is set forth by three comparisons here, 1. Of ears of corn left a field reaped. 2. Of clusters of Grapes left after Grape-gathering, and two or three Olives after Olive-gathering. And this is allegorically applied by the ordinary Glosses, as setting forth, how few shall be saved in comparison of them that shall perish. Yea *Simeon*, saith *Nilus*, an holy man, who lived about an. 1000, being asked, How many should be saved? and that by the Princes of *Constantine* answered, not above one of ten thousand; so likewise *Basil*, *Chrysostom* and *Ephrem*. But *Calvin*, as *Iunius*, by the former words verf.5. understands the cutting of them down by the *Assyrians*, as reapers do corn, and by the last the taking away of the very gleanings also. And the comparison ver.6. he saith, serve to set forth another thing for the comfort of the faithful, who hearing this, might fear that none should be left at all. Against this he saith, That there should a few be left as a cluster or two of Grapes, or two or three Olives, &c. And this is most agreeable to the original, wherein the word rendred in vulgar Latine, *Residuum*, signifieth The Harvest; and *Iunius* to shew that one thing is spoken of verf.5. and another, ver.6. renders it, Yet there shall be a gathering of grapes left.

Verf.5.

Vulg. Lat.

*Hieronym.*  
*Haimo.*

*Calvin.*

At that day shall a man look to his Maker, &c.

Verf.7.

And he shall not look to the Altars, &c. Here is the fruit and effect of Gods judgements in the converted; and this, saith *Lyra*, was fulfilled in the dayes of *Hezekiah* King of *Iudab*, 2 Chron. 30. 11, 14. Chap. 31. 1. For at the motion of that good King many of *Asshur*, *Naphthali* and *Zebulon* came to keep a Passover to the Lord at *Ierusalem*, who remained after the *Assyrian* Captivity; and then they help to destroy Altars, and to cut down Groves and Images in *Ephraim* and *Manasseh*, till none were left. *Ierom* referring this to the time of the Gospel, saith, That the Jews being so void of grace, that a little remnant of them only shall believe, the Gentiles shall turn to the Lord, and break down Altars, built formerly for Idolatry, and Idols also. The first is best and therefore generally followed; and *Calvin* hereupon noteth, That there is cause, why the people of God should patiently bear his corrections, sith they work this blessed work of turning from the wickednesses, to which we before apostatized unto him, and from danger of destruction to the way of life. Look to his Maker] Hereby is implied, That before he looked not to him,

Verf.8.  
*Lyra.*

*Ierom.*

*Calvin.*

Note.

but



but forgot him, which caused this wickedness in him, and his Maker, he is called not as all other peoples, but in a special manner in regard of holiness, according to the title of God here mentioned, *The holy One of Israel.*

Verf.9.

*In that day thy Cities shall be left, as the Ploughs and standing corn from before the face of Israel.* Septuagint, *As the Amorites and Hivites left, &c.* Here the Prophet returns again to shew the miseries of *Israel* and *Syria* by the *Assyrians*, even as the old inhabitants fled from them, when they came to possess the Land of *Canaan*, although they dwelt in Cities fenced with strong and high walls through the fear which surprised them: so now should *Israel* do from the *Assyrians*, their walls being counted no better defence, then if they were amongst shrubs in the open fields, or being abroad in ploughing or reaping, they should for haste in fleeing away leave their ploughs and standing corn to the enemy; the first of these is *Calvins*, by *שור* and *קוצ* understanding *dumeta & virgulta*, the second *Ierams*, understanding ploughs and standing corn. The New Translation, *As a forsaken bough and an uppermost branch which they left.* Geneva Translation, *Shall be forsaken as boughs and branches, which they did forsake;* That is, saith the Note, which the *Canaanites* forsook in fleeing before *Israel* *Lyra*, *Their strong Cities forsaken, as the Ploughs and corn,* that is, they being no more able to defend and keep them, then their corn in the open fields. In the sense all agree; The scope of the place is to shew, That as the *Canaanites* fled in times past before them, so they should before their enemies, their strong Cities being no more to defend them, then boughs or bushes set about.

Calvin.  
Hieronym.

Verf.10.

*Therefore thou shalt set pleasant plants and grass strange vine-branches.* Having shewed the cause of the judgement before-spoken of in the former part of this verse, *Because thou hast forgotten the God of thy salvation, &c.* Here he further explains the meaning thereof. For he threatned fleeing and leaving their corn-fields to the enemy; and here he addes further, that they might plant and graffe, or sow indeed, but when it was grown up, and they should think to reap the fruit, it should be gone, the enemy possessing all, as follows,

Verf.11.

Lyra.

*In the morning thou shalt make thy plant to grow, &c. but the harvest shall be gone in the day of possession.* *Lyra* saith, That our Expositours take this as spoken ironically, it being meant, that they were plants degenerating from the true faith and manners. And *verf.11.* he renders it, *In die plantationis tue labrusca;* and *in the morning thy seed shall flourish;* That is, Thou *Israel* through confidence in the *Syrians* help, but shalt be gone by the *Assyrians* power in the day of inheritance, or infirmity; for one word signifies both; the last of infirmity being followed by the *Hebrews*, that is, *Israel's* strength being infirmated; the other by *Lyra*, it being meant, in the time of harvest, which is a time of getting corn in to be possessed by the owner, as part of his inheritance. But *R. Solomon* saith, he takes the future tense here for the preter; as if he had said, *Thou wert planted at the first a faithfull plant in thy fathers, Abraham, Isaac and Jacob,* but hast been changed into strange branches, when immediately after the Law given *Israel* committed Idolatry with the golden Calf. But both this, and *Lyra* his own are further fetcht; but the first exposition here given is most genuine, for so it is threatned, *Levit. 26.16.* And of this exposition the *Geneva* note gives an hint in part, where the strange vine-branches grafted are expounded excellent, and brought out of other Countreys for their extraordinary goodness.

R. Salom.

Genua Notes.

Verf.12.

*Was to the multitudes of many peoples, they shall sound as the sounding of the sea, &c.*

Verf.13.

*He will reprove him, and he shall see farre, &c.*

Verf.14.

*In the evening behold trouble, but before it be morning he shall be no where, &c.* Because another Prophecie beginneth here, and nothing pertaining to the former against the *Syrians*; *Innu* cutting off these three verses from this Chapter joins them to *Chap. 18.* where the Prophecie begun here against many Nations,

ons, the Assyrians in particular with the peoples under that Monarchy, being first pointed at, he proceedeth against the *Ethiopians*. This is so plainly against the *Assyrian King Sennacherib*, that Expositors generally understand it of him and his Army, which came against *Judah* as a flood of waters; for so he was also compared before *Ch. 8. 7.* and great trouble by reason thereof, was in the evening, but the same night they being destroyed, in the morning no such terrible flood appeared any more, all that multitude although being as a sea, the overflowing whereof is irresistible by men, yet before God they were but as chaff upon the top of a mountain before the winde, and a light globule apt of it self to roll down before a whirlwinde. *Vers. 13.* For even so easily did he drive them away, making them with all haste to flee. A sweet comfort to the people of God against the strongest attempts of their mightiest enemies; See *Pf. 46. 2. 10. Psal. 83. 14.* Some, saith *Jerom*, understand all this mystically of them that raged against the Gospel according to *Psal. 2.* making him that fled the devil, their Prince, leaving his Temples, where he was wont to give answers. *Calvin* understands the *Assyrians*, so as withall he takes other enemies to the remnant of *Israel* to be meant also, because the Prophet was here in this Chapter speaking of the sufferings of *Israel*, who had therefore need now to be comforted, that they might not despair. But I prefer the first, and as for *Israel* and *Syria* he had done speaking of them, and here enters upon a new Prophecy.

*Hieron.*  
*Lyra.*  
*Glos. ordin.*  
*Sasbon.*  
*Junius.*  
Yet *Cornelius a Lapide* is for *Syrians* and *Israelites* before spoken of, joining against *Judah*, being thus as many waters.  
*Note.*  
*Hieron.*

CHAP. XVIII.

**V**Oe to the Land shadowing with wings, which is beyond the rivers of *Ethiopia*. *Vulgar Latine, Va terra, Cymbalo alarum.* Which *Jerom* rendereth so, because though *W* signifieth a shadow, yet being doubled it rather signifieth a Cymbal, as it is here *W W.* *Junius*, To the Land shadowing the heavens, affirming that all the stars in *Ethiopia* had high mountains overshadowing them, and compassing them about, which he gathers from *Strabo lib. ult.* saying, That all the Havens upon the red sea were such. Which is by the rivers of *Ethiopia*, *Secundum flumina*, *Heb. Magnaber Lenachri*, Beyond by the rivers, or at them. For *Ethiopia* was washed with two rivers, according to *Strabo; lib. 17.* and *Pliny*, which ran into *Nilus* of *Egypt*. It was that part of *Ethiopia* and *Egypt*, which lay between the main Countrey of *Ethiopia* and *Egypt*, which is here meant, called *Meroe*. And this the Prophet cometh now to threaten, because *Tyrhacha* King of *Ethiopia* coming out against *Sennacherib* King of *Assyria*, when he was invading *Judah* in *Hezekiah* his time, brought him upon himself, which thing, and his denouncing warre against him by his Legats sent *Vers. 2.* by sea, is here prophesied of: to this effect *Junius*. But *Jerom* takes this to be a description of *Egypt*, and that Land to be here threatned, because, as *Syria* before threatned had by helping *Israel* made them to trust in them, and not in God; so *Egypt* being made a stay by *Judah*, incurred Gods wrath likewise. And this is followed generally by other Expositors, *Haimo*, *Thomas Aquinas*, *Lyra*, *Cyrl*, *Procopius*, *Sasbon* &c. because it is not said, The Land of *Ethiopia*, but beyond the rivers of *Ethiopia*, implying it to be another Countrey, and *Egypt* abounded so with shipping covered with sails as with wings, that it may most aptly be applied thereunto; or it might be so called for covering the Jews under the shadow of her wings, because they trusted to *Pharaoh* King of *Egypt*, and rebelled against the *Assyrians*, and would flee thither for shelter after that their Land was subdued by *Nebuchadnezzar*. These indeed are great probabilities, but because the burthen of *Egypt* followeth not till *Chap. 19.* this cannot stand; and because *Egypt* is not beyond *Ethiopia*, but nearer to *Ierusalem*, but this beyond: And lastly in coming to speak against *Egypt*, he saith the same against it that he doth here; so that if this be against *Egypt* also, there must needs be a vain repetition; so *Cornelius a Lapide* hath it, but untruly, as will appear to him that shall

*Vers. 1.*

*Junius.*

*Hieron.*

shall compare the Chapters together; therefore lastly rather Ethiopia is here meant, and Egypt not touched till Chap. 19. because Chap. 20. 4. concluding both these Prophecies, he makes expresse mention of Ethiopia, as well as of Egypt; and how they should be alike judged by the Assyrians domineering over them. So that if Ethiopia be not here threatned as well as Egypt, Chap. 19. more should be in the conclusion then in the premises. I resolve therefore with *Iunius*, whom the Jesuite also followeth, that Ethiopia is here meant; and to make this yet plainer, we may thus render the wordss, *Woe to the Land shadowing with wings, which is beyond the rivers, even Ethiopia*; for the Hebrews having no cases, it may as well be rendred by the Dative as Genitive, and so agree with *Terra, To the Land*, by apposition. And this description is made, because by seven streams flowing out of Ethiopia, Egypt was watered, and those streams or heads were on this side Ethiopia, and so it was a Land beyond the rivers. For, the word rendred shadowing, but by *Jerom*, *With a Cymbal*, though  $\overline{\text{ר}}\overline{\text{ז}}$  of which it cometh, signifieth a tinkling as a shadow, so that the derivative may sometime signifie a Cymbal, yet this being a compound of  $\overline{\text{ר}}$  and  $\overline{\text{ז}}$  put together, as *Vatablus* noteth rather, signifieth a thick shadow, and hereby Ethiopia is described, either for the abundance of Flies and Bees there darkning the air, and so it is shadowed with winged things being black like the inhabitants of that Country, or for their abundance of shipping with sails, which are to ships, as wings to flee swiftly withall, or haply their offering to be a shelter to the Jews in *Hezekiah*s time is pointed at, when *Tirhaka* their King came out against *Sennacherib* to divert him from Jerusalem, which he was hastening to besiege; for it is not improbable but that he sent word hereof by some Embassadors spoken of *vers. 2.* to *Hezekiah*, though he placed not his confidence in this, but in God. Now that it may yet appear to be more probable, that Ethiopia is here threatned, we may take notice from *1 Chron. 12. 3.* where the Ethiopians are said to have come against the Jews with *Necho* King of Egypt; and *2 Chron. 14. 9.* *Zarah* King of Ethiopia came out against *Asa* with ten hundred thousand, that they were great enemies to Gods people; and therefore the *Propositum* of the Prophet being to threaten judgements against all the several Nations, which were their enemies from Chap. 13. to Chap. 23. no reason that the Ethiopians should be left out. *Calvin* also conceives it to be some part of Ethiopia near the sea. *Vatablus* paraphraseth the words thus, *O maritin country, which aboundeth with ships, being covered with sails of many ships, as with a thick shadow.* The Caldee Paraphrast, *Woe to the Land to which they come with ships from a far country, and extend their sails as an Eagle fleeing with her wings.* *Musculus* mentioneth some other interpretations, as of *Eusebius Caesar.* expounding it of the Jews, who wrote letters into all parts to stir up persecution against Christians, because *vers. 2.* it is said, sending in paper vessels upon the waters; but this is farre fetcht, sith by paper vessels not letters, but ships made of a wood called *Papyrus*, are set forth: and of others expounding it by the Romans, who in the time of *Titus* and *Vespasian* destroyed Jerusalem. But because the Jews were then to be destroyed for their bloody sin in crucifying Christ, and other great abominations, and they pulled that destruction upon themselves and City; this is altogether improbable, although *Iust. cons. Tryphon.* follows the former, & some others this. *Corn. a Lap.* tels of some that refer this Prophecy to the Indies so far remote, as being of their conversion by the Spaniards, *ita quisq; suo sensu abundat.* Sending Embassadors by sea upon rusben vessels, Go ye swift messengers to a distracted Nation, &c. *Iunius* saith, That those sent by *Tirhacha* to the Assyrians to denounce warre against them, are here meant, and that the rusby vessels may also be read *Papyrus* vessels, that is, Boats made of rushes, or of the light wood of a tree called *Papyrus*, of which paper to write upon was also anciently made. For such did both Ethiopians and Egyptians use, and not vessels of more solid matter, which would have been in more danger of breaking by reason of many hard and ragged bosoms of rocky matter, as they failed down

*Calvin.*  
*Vatablus.*

*Calde. Paraphra.*

*Verf. 2.*  
*Iunius.*

*Plin. l. 6. c. 22.*



down the river *Nilus*; and he calls the Assyrians a distracted and peeled Nation, because the forces come out against Judea had not their King amongst them at the first, and so were as an Army distracted, which being set suddenly upon could not make any such great resistance, as needed to be feared by them, *To a people terrible in that place and further*; For so were the Assyrians both to Judea and other Nations for their great prevailings, *Which delineates and conculcates all things*; That is, arrogates power over all, and treads them under foot, *Whose Land the floods spoil*; according to *Ammanus lib. 23.* the Assyrians Countrey was much annoyed with waters overflowing and doing great hurt. *Cornelius à Lapide* distinguisheth sending Legats in rusby vessels from the next words, *Go ye Angels or Messengers to a distracted Nation*; as if the first only belonged to the Ethiopian, the next to the Assyrian; as if the Prophet had said, The Ethiopian goes out but as a paper or rusby vessel, weakly against the Assyrians, but *Sennacherib* their King vaunting over them, should count his Princes as Angels for strength in comparison, and they should indeed make the Ethiopick Nation poor and distracted, as lined out to destruction, the Assyrians coming upon them, as a flood irresistibly. *Jerom* by the Nation distracted understands that of Judah, because the Assyrians should spoil it, yet it was formerly terrible for help miraculously received many times from God, making their enemies to tremble; and the Jews also in *Dauids* time trod upon divers Nations, but now that Kingdom was to be destroyed by a flood of enemies. *Calvin* is somewhat doubtful how to understand it, because no History gives any light into it; but whereas *Jerom* expounds the Jews a terrible Nation, because they were in times past formidable to their enemies, he contrariwise, because they should be overwhelmed with such miseries, that the beholders should be astonisht at it, and it should be terrible to them to see it, as was threatned *Dem. 28. 28.* and though they expected help from God, yet as unworthy for their sins, they were under foot trodden by other Nations. Thus we see much diversity of expositions, amongst which to put in my poor judgement, I do not think with *a Lapide*, that here are two spoken of, one sending and the other vaunting, neither with *Iunius*, that the Ethiopian spake these words in detaching from the Assyrians then so mighty, but holding as before, that the Ethiopian was he that sent Embassadors to Judea with all speed to certifie them of his coming for their help; I conceive that the next, *Go ye swift messengers*, are the Prophets ironically taunting the Ethiopians for their vain confidence, that they should prevail, and so help Judea in her straits, and declaring what the condition of the Jews should shortly be, in stead of being succoured by them, even a distracted and peeled Nation, great spoils being taken from them by their enemies, although formerly God standing for them, they had been terrible to them; *From that time and beyond*, that is, *Dauids* time, and the Judges and *Joshua* before that, when the Amorites trembled at their approach, yet a Nation full of expectation, for which the word is doubled *Expecting, expecting help from God*; but notwithstanding trodden under foot, and finally swept away with a flood, which was fulfilled in *Nebuchadnezzar* with his prevailing Army.

*O all ye inhabitants of the world, &c.* Here the Prophet to shew the greatness of the judgment before threatned, saith, That it shall be seen as by an Ensign lifted up upon a Mountain, and heard as by a Trumpet extending in the sound thereof to all the world.

*Moreover the Lord said thus unto me, I will rest me in my tabernacle, &c.* That is, saith *Jerom*, Whilst these things are in doing I will sit in Heaven, and behold it, my willing of it to be so being sufficient without my labour to cause it to be so. *As the noon-day light is clear, and the dewy cloud in harvest*; That is, as nothing is more clear then that light, and nothing more refreshing to the scorched harvest-man then a dewy Cloud; so my word being fulfilled shall be gratefull to all that trust in me. *Iunius*, *I will look upon my place as the serene heat upon herb or grasse, and a thick dew in the heat of harvest*; That is, I will

*Cornel. a Lap.*

*Hieron.*

*Calvin.*

*Verf. 3.*

*Verf. 4.*

*Hieron.*

*Iunius.*

look upon it becoming such by means of the *Assyrian*, that is, in an ill case, as grassie smitten with burning heat, and rain coming in harvest. The *Geneva* translation, *As heat drying the rain, and a dewie cloud in the heat of harvest.* *Vatablus*, *As fair weather through the sun, &c.* N.T. *Like a clear heat upon herbs, and like a cloud or dew in the heat of harvest.* Hebrew word for word, *As heat or the sun lifted up above the morning, as a dewie cloud in the heat of harvest.* And the meaning most probably is, that the Lords looking from his place should be most comfortable to the faithfull, as the sun sweetly shining to warm the air and inlighten the world, and refresh all vegetable things, and a dewie cloud, not rainy to do hurt, but a little to cool in extremity of the harvests heat, and to make corn the more floury. *Calvin*, that some understand this as spoken by the Prophet in his own person, but leaving this, as contrary to the words of the text, he saith the meaning is, the Lord will be for a time as one that sits and beholds and doth nothing, but at length it shall appear that he orders all things for the best good of his, and so that when he seems to do least for them, he is yet working out by his providence good unto them. For resting upon a seat and beholding implies a cessation from action; but having gone thus far in the former part of the verse so, as I cannot but applaud, he proceeds as indifferent betwixt that before going, and the Exposition of *Junius*, as if the wicked Jews were here threatened in speaking words of comfort, it being meant that they should be by favours fatted up as an Ox against the day of slaughter, prepared as the corn by the heat of the sun sometimes, and sometimes by dews falling upon it, is ripened to be cut down, so they to sudden excision: Which cannot agree to this comparison, sith the harvest ripe doth alwaies set forth the godly not the wicked, and the Vintage causing juice or blood to runne, the destruction of the wicked.

Calvin.

Vers. 5.

*Because whilſt the harvest ſhall be preſent the bud ſhall be perfect, and out of flower fruit waxing ripe, then he ſhall cut off, &c.* N.T. *For afore the harvest, when the bud is perfect, and the ſowr grape ripening in the flower.* Hebrew word for word, *In the face of harvest, as the bud is perfecting, and ſowr fruit waxing ripe ſhall be flouriſhing.* Here the Prophet, having in the words immediatly before going interpolated ſomewhat for the comfort of the faithfull more obſcurely, ſheweth more plainly the deſtruction of the *Ethiopians* their enemies, as he had done before, and doth *chap. 19.* and *20.* of other heathens round about, and then their returning home again out of Captivity, as an offering ſent by *Cyrus*, *v. 7.* as ſhall more appear, when we come to it. He ſhews the ſpeedy coming of deſtruction upon the *Ethiopians* by a comparison from cutting off the branches of a Vine, before the grapes be ripe, yea but now beginning to appear; for as he that doth thus makes great haſte to the marring of the Vine, ſo the Lord threatens to do to the *Ethiopians*. And thus almoſt *Jerom* expounds it, but that he perſiſts in applying it to the *Egyptians*, which hath been before confuted: And that under the Metaphor taken from a Vine, whoſe branches he ſaith, ſhall be thus ere long cut, he meaneth people, he changeth it *v. 6.* ſaying, *They ſhall be left alike to the fowls of the mountains, and to the beaſts of the earth.* That is, being in great multitudes ſlain to be devoured by them, when they ſhall lye without buriall. And his ſhewing that the wicked enemies of his Church ſhould firſt come almoſt to perfection, and then be cut off, ſaith *Calvin*, tends yet more to illuſtrate the power of God, in that ſuffering them firſt to grow to this, and not taking them off when they began to bud, which had been more eaſie, he now all at once deſtroies them. But he applies it as a continuation of that ſaid, *v. 4.* as ſerving further to illuſtrate and confirm that. *Junius* differing from all others, underſtands it as a cutting off the ſuperfluous branches of a Vine, that it might flouriſh the better and fructifie more; but how then are theſe branches thus cut off left to the fowls and beaſts? He ſaith the *Assyrians* deſtroyed, *2 King. 19.* are meant by thoſe that are ſo left, but they are plainly the cut off branches. *Lyra* follows *Jerom*.

Hieronym.

Vers. 6.

Calvin.

Junius.

Vers. 7.

*At that time ſhall be brought to the Lord a gift, a people diſtressed and peeled, &c.*

Innōw,

*Innuis*, and after him the N.Tr. *Of a people*. Where the word *of* is redundant, as not being in the Hebrew; for the people of *Israel*, who had been carried Captive into *Babylon*, are the gift here meant by the first *Persian King Cyrus* sent home through Gods singular providence, as he had by his Prophet foretold: And whereas in the words following, *Of a people terrible*, denoting the same, forso-much as this is a repetition of that which was said, v.2. It is so spoken, because many of them being wasted and dead, and some willingly staying behinde in *Babylon* still, they that returned were but some of this people. So also *Calvin* understands it, noting for the comfort of the faithfull, that howsoever the Church of God be distracted, he is both able and will gather them together again in his good time. And that we are Gods sacrifices, when we mortifie our vile and sinfull lusts, *Rom.12.1. Col.3.5.* *Ierom* rendring it *of a people*, expounds it of the Jews, when they should trust no more in *Egypt*, but in the Lord only, and therefore bring their presents to him, to his Temple in *Zion*. But because nothing touching *Egypt* is here handled, I passe this over. *Innuis* expounds it of the spoils of the *Assyrians*, whereof a gift was offered to God at *Ezra* his return out of *Babylon*: But the description of a distracted people and troden under foot agreeth not to them, as was before shewed upon v.2. *Lyra* more fully then any other, *at that time*; that is, the time after judgements thus executed against *Ethiopian*s and other enemies of the Jews, the Kingdom coming into the *Persians* hands, *Cyrus* shall send the Jews home, and together with them great gifts, yea and the Jews remaining in *Babylon* shall send their gifts also, as is recorded *Ezra 1.* that they did. The Prophecie in every part being thus fulfilled, in the peoples being sent home, as a gift to the Lord, and the gold and silver to his Temple in mount *Zion*. But he saith further, that all this Chapter seems to be a Prophecie of *Israel* carried Captive by *Salmansar* into *Media*, and after that by *Alexander*, as *Iosephus* hath it, inclosed by the *Caspian* mountains in a more remote place, from whence they could never get out; but towards the end of the world, a way being miraculously opened, they shall come forth again and return to their own land; because *Zephaniah*, 3.10, they are described by their being beyond the rivers of *Ethiopia*, as here v.7. And he saith, that they are called a land with the Cymbal of wings, according to the *Vulgar Latine*, because we hear only a sound of their being there, and because they cannot send out by land to their own Country, they send by subterranean places in vessels made of rushes. Then all Nations are called upon to behold the wonder of their bringing home again, when the Ensign Christ is lifted up, and the Preachers of the Gospel sound unto them as with a trumpet. Then Christ rests, after the work of our redemption wrought in heaven, being yet by his Spirit sent down as heat and dew to the faithfull. Yet their return must not be so understood, as if it were univerfal, for when they shall flourish thus most, some branches not beleeving shall be cut off and remain as food for fowls and beasts. But the other shall be by Gods providence brought home as a gift. All which, I confesse, were worth the considering, but that I know not how they being so inclosed, should send messengers by water under the earth; neither doth any History make mention of any that ever appeared, since their pretended inclosure here. Therefore we must leave it as uncertain, till God shall in time reveal the truth herein.

*Calvin.*  
*Note.*

*Hieron.*

*Junius.*

*Lyra.*

*Jos. li. 11.*

CHAP. XIX.

**T**he burthen of Egypt, behold the Lord rides upon a swift cloud and will come into Egypt. *Ierom*, who will have *Egypt* meant in the former Chapter, saith, that the Prophet having there obscurely threatned *Egypt*, now he doth it plainly, as is sometimes the manner of the Prophets. But to disprove this, enough hath been said before, he cometh not till now to *Egypt*. And he saith, some understand this of our Lord Christ coming into *Egypt* with his mother and *Ioseph*, when they fled thither with him for fear of *Herod*, the being compared to

*Verf. 1.*  
*Hieron.*



Giosordin.

Lyra.

Calvin.

Junius.

Jer. 43. 12.

Aug. de civit.  
1.8. c. 14.Chrys Hom. 8.  
in Matth.Vers. 2.  
Hieronym.

Junius.

to a light or swift cloud that bare him. The ordinary *Glosse* understands this of the Lords coming against *Egypt* in the *Assyrian* Army first, that being to him as a light or swift cloud so suddenly and violently coming against the *Egyptians*, that their idols could not help them. Then of Christ taking flesh of the Virgin *Mary*, being without all heaviness of sin, and therefore called light and a cloud, because as clouds ingender above, so this flesh was ingendred by the coming of the holy Ghost from above upon the Virgin, according to *Lyra*; and as was said before, was carried into *Egypt*; at what time, as the Scholast. History hath it, the Idols of *Egypt* fell. And the heart of *Egypt* shall fail.] That is, at the coming of the *Assyrians*, as the *Glosse*; but as *Lyra*, at the coming of the *Romans*, in whom the Lord came most terribly, when *Augustus* the Emperour warred against *Antony* rejecting his sister *Augusta* (for the love of *Cleopatra*) which was his wife, and overcame him, and he, that he might not fall into his hands, slew himself. It is childish, saith *Calvin*, by the Lord coming into *Egypt* in a light cloud, to understand Christ, and by the Idols being moved, their miraculous falling, when he being an Infant was brought into *Egypt*; because he began not to work any miracles, till he came into *Cana of Galilee*, as is expressly said, *Job. 2. This beginning of miracles did Jesus in Cana*. But this reason is insufficient, for then indeed did he begin to work miracles, hereby shewing himself to be the Messiah; but it cannot hence be proved, that God the Father did by no miraculous sign manifest him before. For the Angels coming to *Zechary*, and to the Virgin *Mary*, was a miracle; and *John* the Baptists springing in his mothers belly, at *Maries* saluting *Elizabeth*, and the heavens bearing of a new Star to shew the place where he was born, and the heavens opening at his Baptisme, were all miracles: Yet I do not think that to be the proper meaning of this place, but the Allegoricall, and so *Cyrill*, *Procopius*, *Theodor. August. Enseb. Bernard, &c.* take it. The literal meaning being, that God by the *Assyrians* should execute his judgments against *Egypt* for their grosse Idolatries, and that their doing of it, was his coming against them; and because they should come irresistibly against them, all their fortifications profiting them nothing to withstand them, he useth this Metaphor of coming in a cloud on high, against which no forts would profit them, according to *Calvin*: or he saith thus, because clouds were seldom seen in *Egypt*, and were counted ominous when they were, according to *Junius*; who also denotes the time when this was fulfilled, viz. when *Sethon*, a priest of *Vulcan*, who reigned in *Egypt*, was dead, ex *Herodoti* *Enterpe*. So that they are wide, who expound it of the *Romans*. The *Egyptians* Idols, which were some of silver and gold, and some of wood and stone, were diversly moved by the *Assyrians*, and afterwards by the *Babylonians*, when those of wood were burnt, of stone broken, and those of more pretious mettall carried away. And he speaks of their Idols, because they of all Nations were most given to Idolatry, as when they imbraced the Gospel, they were most devoted to duties of Piety, as both *Jerom* commends them, and *August. ex Tresmegisto*, more rightly applying that saying of his, *Egypt is the Image of heaven, yea the Temple of the whole world*. And *Chrysost.* Heaven doth not so shine with divers companies of starres, as *Egypt* is illustrated with innumerable habitacles of Monks and Virgins; and that *Egypt* was by Christ turned into Paradise.

And I will make the *Egyptians* to fight against the *Egyptians*, &c. This, saith *Jerom*, was fulfilled when some of them at the coming of the *Assyrians* would have yeelded, but others would not, and so fell to civil warres amongst themselves. Kingdom against Kingdom.] The *Septuagint* *ἡ ἐν ἑαυτοῖς*, that is, one prefectureship against another, whereof *Ortelius* numbred sixty six. And this saith *Jerom*, was mystically fulfilled at Christs coming, because he came not to send peace, but a sword, and to set variance betwixt those of the same house. This of the civil warres of the *Egyptians*, saith *Junius*, was fulfilled, when *Sethon* being dead, twelve Tyrants divided the Kingdom amongst them, expelling *Psammetichus* from amongst them, who again obtained all and expelled them,

them, and then reigned most tyrannically, so *Herodorus* and *Diodorus Siculus*. And this is threatned as a great judgement, because nothing more weakens a Kingdom then civil warres: And in saying, *I will make the Egyptians fight against the Egyptians*, he intimates, that this alwaies in all Kingdoms comes of the Lord for sin. And the more fully to set forth these dissensions, he proceeds by four degrees; 1. Brother against brother. 2. Friend against friend. 3. City against City. 4. Kingdom against Kingdom. What is meant by Kingdom here, and how many such were in *Egypt*, see before: of Cities or Towns are numbred by some twenty thousand.

*And the spirit of Egypt shall fail in the midst of it, &c.* That is, saith *Jerom*, of those that refuse to submit to the *Assyrians* or *Caldeans*, for though they ask counsel of their idols or wizzards, it shall be vain. For they shall come into the hands of cruel masters, as *v.4.* that is, of the *Assyrians*, who are every where set forth as most cruel. *Calvin* and *Musculus* observe that the *Egyptians* were in those daies counted the learnedest and wisest people in the world, and that they came from Countries most remote thither to hear their wisdom, and to learn the Arts, wherein they were most expert: It might therefore seem ridiculous, that they should want wisdom to order the affairs of their own Kingdom, being so potent; so as that it should evidently appear, that they had done foolishly to help one another into a servile estate. And in speaking of those with whom they should consult, he mentioneth, 1. Idols. 2. Magicians. 3. Wizzards and Diviners; denoting, as *Calvin* hath it, certain degrees: By the Idols being meant their Oracles, which were most highly esteemed, by the *Magi* such as were of an inferiour rank, and by the other, such as were consulted with in lighter matters. Being uncertain and unsatisfied by one means, he sheweth that they should seek to another, but all in vain. And in saying thus he condemneth all other waies and means of seeking help and counsel in streights, besides of the Lord in his holy Word.

*Then the waters shall fail from the sea, and the river shall be dried up.* *Jerom* understands this 1. Literally, of the failing of all benefits for the use of mans life, which come from the waters, as Fishes and things imported thereby. 2. Metaphorically, of the King and Princes of *Egypt*, in whom should be no help; and the reeds and canes following, *v.6.* of all the abundance of *Egypt*. For in *Ezekiel*, *Pharaoh* is compared to a Dragon in the river, which he calleth his; and his Nobles to Fishes adhering to his fins, all being threatned to be pluckt out. 3. Tropologically, as before, *chap. 11.15.* *The Lord shall destroy the holom of the Egyptian sea, &c.* That is, under the Gospel the evil arts of *Egypt* shall all cease. 4. Historically, by the sea dried, the lake of *Meroe*, because the Hebrews call every collection of waters, a sea; and the waters of this lake failing, *Nilus* which was fed hereby, must needs fail also. *Calvin* understands the defences of *Egypt* failing, because that Country was unaccessible but by water, and at every landing place such strong Bulworks were built, that they could easily repell the enemy. But now their well defended places should nothing avail to save them. *Sabon* follows the Metaphoricall Exposition, understanding the decay of the strength of *Egypt*, both in King and Nobles and common people, set forth by reeds and bulrushes, for out of these the *Egyptians* had many things usefull both for ship and the sustentation of their lives. I conceive, because the not overflowing of *Nilus* so much as was desired, to make the Country of *Egypt* fruitfull, caused barrenness there; that in all this the Prophet sets forth a great famine, wherewith they should be punished, the earth not yeelding her increase as formerly, by means of the failing of these waters; so that men of all trades, both in land and waters should be confounded for the failing that should be of all necessities, whereby they were wont to set themselves awork to get a living. And so here is another judgement threatened of famine and drought, besides that of the sword of the enemy bringing them under, spoken of in the former verses: and this is continued, *v.7, 8, 9, 10. also.*

Note.

Verf.3.

*Calvin.*  
*Musculus.*

*Calvin.*

Verf.5.  
*Hieron.*

*Calvin.*

*Adam Sæbon.*

Certain

Vers. 11.

Note.

Lyra.

Hieron.

Vers. 12.

Muscul.

Vers. 13.

Lyra.

Muscul.

Certainly the Princes of Zoan are fools, the counsel of the Wise Counsellours of Pharaoh is insatuated, &c. Here because Pharaohs counsel was thought to be most wise to order all things in that Kingdom so, as to prevent the ruine thereof; the Prophet, who foresaw that it should come to ruine, against the high opinion conceived of them, insults over them as fools; because when the time should come for them to do good in saving their Country by their wisdom, it should be like *Ahisophels* turned into foolishness; neither they nor their King, whom they flattered, calling him the son of the wise and of ancient Kings, being able to do any good for the preservation of Egypt, when the judgements before threatned should come. Which shews that there is no counsel or wisdom against the Lord. And the vanity of Kings and other great persons, who glory in the antiquity of their houses, and the wisdom of their progenitors, being destitute thereof themselves; such it is commonly seen, that inheritours of their fathers estates, do not inherit their virtues, but a wise father hath a foolish son, as *Solomon*, *Rehoboam*. The *Vulgar Latine*, for *Principes Zoar*, reade *Principes Thaneos*, following the *Septuagint*. It was the chief City of Egypt, wherein *Moses* did all his wonders, *Psalm* 78.12. *Exod.* 7.8,9. And this City is spoken of, because there Pharaoh was with his Privy Counsel, selected out of the wisest of all his Princes. *Lyra* saith, the Kings name that now reigned when this was done, was *Antonius*, but called *Pharaoh*, according to the common appellation of the Kings of Egypt; and yet he refers this Prophecie to the time of *Augustus Caesar* going against *Anthony* and *Cleopatra* there, when the name of the King was no more *Pharaoh*, but *Ptolemee*; and this Prophecie pointed at the destruction of Egypt by *Nebuchadnezzar*. Yet *Ierom* referres it to the *Romans* times, when Idolatry began to fall at Christs coming into Egypt; for then the wisdom of the Egyptians, who were counted the wisest, appeared to be foolishness in matters of greatest concernment, viz. of Religion, which now appeared in them to be vain, wicked and devilish, for their excessive superstition. And thus he also spake before, upon v.5. but by a tropol. Exposition. How say ye to Pharaoh, I am the son of ancient Kings? That is, speak so in way of flattery to him, that he speaks thus of himself? For the Egyptians derived the pedigree of their Kings from gods, *Oros*, *Isis*, *Osirides* and *Typhon*, and boasted of their antiquity so, as if they were before all other peoples, yea before the Moon; for they reckoned their time to be many thousands of years before the Creation, and hereby doth *Lucian* deride the *Arcadians*, calling them *μεγανθυιστοι*, *Lucian de Astrologia*.

Where be thy Wise men to tell thee, &c. Here he goeth on with his irony, deriding the Wizzards of Egypt, as not being able to foretell the destruction of their Land, coming from the true God, that they might forsake their false gods, in whom there was no help in time of need. And *Musculus* saith, that hereby he condemneth the art Magick, that none may seek to such as have skill therein, or to Astrologians, who haply by the starres may foretell some things of the weather, and of plenty or scarcity, &c. yet not certainly, but only conjecturally, yet so audacious are they, that they also take upon them to foretell of the lives and actions of men, as if all things were known unto them, but most vainly, being here condemned together with Wizzards, so *Musculus*.

They have deceived Egypt, the corner of his people. *Lyra* referring this to the time of the Romans, as also that of the Counsellours before spoken of, giving counsel to fight against the Romans taking part with *Augustus* against *Anthony*, from whence came their ruine, saith, that by the corner, wherein two walls meet, being the chief strength of an house, *Anthony* and *Cleopatra* were meant, who being deceived by the Wizzards, all Egypt was deceived. But how wide he is in this his reference, I have shewed before. Others therefore better understand the City *Noph* here spoken of, since called *Alexandria*, a principall City in Egypt, and *Zoan* making a corner of a wall, as it were, because in them the chief strength of Egypt stood; but being deceived by the Counsellours and



and Wizzards, therein making them secure by predictions of good, all the land was deceived, and lay open to this judgement, as *Musculus*. But *Calvin* will have the Counsellours and Wizzards hereby meant, as upon whom the people relied, as a building upon the corner; and therefore he reads it as a Nominative, as if it had been said, the corner of his tribes or peoples hath deceived *Egypt*: Others as an Accusative, as if by the corner they were set forth, that had been deceived, in whom *Egyptis* strength chiefly lay. I preferre that of *Calvin*, as best agreeing to the deceivers hitherto cried out upon, viz. not Cities, but Counsellours and Wizzards, which abounded especially in these two; the later otherwise called by *Jerom* *Memphis*, a City most infamous for superstitions and idolatries. Some, because the chief firmament of a Kingdom is in the King, will have *Pharaoh* hereby understood, whom his flattering Counsellours thus extolling, put him on against the *Assyrians* to defend his neighbor Nations, but to his own ruine.

*Calvin.*

The Lord hath mingled in the midst thereof the spirit of perversnesse, &c. That is, saith *Jerom*, that they do all things erroneously, nothing rightly, for so also he saith it may be rendred the spirit of error. Even as they that having something mingled in their wine to make them giddy-headed, so should it be by a just judgement from God upon the *Egyptians*, that their wisest men should be idle in their brains, and farre from being able to give good counsel.

Verf. 14.

Neither shall there be any work for *Egypt*, which head or tail branch or rush may do. *Hierom* hath it, *Caput & caudam, incurvantem & refranantem*: And he expounds it, In *Egypt* there should be no work, that should have either head or tail, but agreeing to the dorage of crooked age, or the wantonness of unruly youth, which needs for his wildeness to be bridled. But *Calvin*, that both the Honourable set forth by the head and branch, and the Plebeians by the tail and rush, should all be at their wits end, and none able to do any thing to profit *Egypt*, and this is further confirmed by the same words used in this sense, Chap. 9. 13, 14.

Verf. 15.

*Hierom.*

*Calvin.*

In that day *Egypt* shall be like unto women, &c. Some think that their effeminateness is here touched upon, for which they were noted, the women going abroad to do business, and the men keeping at home to do domestickall works. But because this was usual, and it must be a new thing here threatned, *Calvin* doth well reject this, averring that the *Egyptians* yet were not so effeminate to have hearts like women commonly, for they did many military exploits, and sometime subdued, and sometime help the Jews, but now this courage should fail in them, and be turned into the greatest timorousness; as God is wont to strike them whom he means to destroy, whereof the *Canaanites* may be an example. For the shaking of the hand of the Lord. Whereby it is given to understand, that when the *Assyrians* came against them, they were brought by God, and therefore this timorousness surprized them, and having an Almighty power against them, which they could by no means resist.

Verf. 16.

*Calvin.*

*Joth. 2.*

And the land of *Judah* shall be for a terrour to the *Egyptians*, &c. That is, saith *Jerom*, when they shall recount their former helping of the Jews against the *Assyrians*, at whose hands they shall therefore now suffer such grievous things. And *Calvin* more fully, because they by helping *Judah* had drawn the Jews away from trusting in God, and to rely upon them; against which they had often warnings, and when they did so, were much complained of by the Prophets. So that not only the people of God, who are drawn away from trusting and serving him only, but they who are the instruments shall be sure one day to have it turned into a terrour unto them; thus *Calvin*. But I marvel how Expositours generally were moved thus to render and expound it, because the word is *terrore* signifying not terrour, but a festival, or exultation, and therefore *Jerom* hath it, *For a terrour or festivity*, and saith that *Haggai* hath it so, and so it must be read, if we will take it in the better part, although he for his part subscribes rather to the other reading. I rather think that the Prophet begins here, passing from threatnings against *Egypt* to Prophecie of comfort

Verf. 17.

*Jerom.*

Note.

fort which should be unto them, and that in the best kinde; for that being delivered from superstition and idolatry, they should come to the knowledge of the true God, and the feasts of his people should be their feasts: for so it is expressly prophesied of, *Zech. 14. 16, 18.* and he saith, *Every one that should make mention thereof to it shall fear,* that is, be moved with reverence towards the God of *Israel*, who hath wrought this marvellous work; therefore it is added, *For the counsel that he hath counselled over it; not against it;* for it is *179.* And for this makes *v. 18.* And in that day there shall be five Cities in Egypt speaking the language of Canaan, for this is evidently of their conversion to the true faith. Those Expositions then, which will have *Judah's* terrour to *Egypt*; because they should be astonish'd at the judgements coming upon them, mentioned by *Calvin* with dislike; or *Egypt* astonish'd on the contrary side at the preservation of *Judah* by the miraculous confounding of *Sennacherib*, when he came against it, which *Adam Salsbont* hath, are not worth the naming.

Vers. 18.

And in that day five Cities in Egypt shall speak the language of Canaan, and one shall be called the City of the sun. So *Jerom*, expounding it of *Heliopolis*, or at the least saying that *Onias* thinking it to be meant, built a Temple there unto the Lord; and he saith that *Symmachus* well rendred it *Civitas solis*. Our Translators render it commonly, *The City of destruction*, for so *דור* *Heres* the word here used signifieth: But others reading *דור* for *דור*, render it the sun, for so *דור* signifieth: Thus also the *Septuagint*, *Caldee*, *Varabian*, &c. Because there were five chief Cities in *Egypt*, mentioned *Ezek. 30. 17.* wherof *Aven* or *Heliopolis* was one, it seemeth that the Prophet alludeth hereunto, by five meaning all *Egypt*; and by one particularly named, shewing that this above the rest should be remarkable for piety, viz. *Heliopolis*, as it had been most notorious for idolatry, inasmuch as that it was a City of Idolatrous Priests, to *Herodotus*; but being converted, it might for Christian piety therein flourishing be called the City of the Son of righteousness arising with healing in his wings, according to *Malac. 4. 2.* *Calvin* is the first that I have seen, who renders it, *The City of destruction*; and his Exposition hereupon is, that by the five Cities, speaking with the lip of *Canaan*, for so the Hebrew word signifieth, are set forth five parts which shall be converted; but one over and above these, that is, the sixth part not being converted shall go into destruction; thus all who harden their hearts and will not turn at the preaching of the Gospel being threatened with destruction. But because this Prophecie is altogether of good and comfort, for many verses together, to the end of the Chapter, I cannot subscribe to him or his Exposition, but must needs rather prefer the former, against which nothing makes, but a letter varying, ye, this variance is so little that it can hardly be discerned, the one followed by the Ancients, being thus written *דור*; the other by our new Writers, thus *דור*; and in this case I think we ought to be swayed rather by the sense agreeing best to the place, then by a letter not acknowledged neither by the Learned of more ancient times. *Lyra* saith, that some understand *Alexandria* by the City of the sun, where *S<sup>t</sup> Mark* preached the Gospel, and *Simon* the Apostle; after which the converted built Altars there to the honour of Christ; but he is rather for *Heliopolis*, as was said before. And he saith that *Onias* an high Priest of the Jews said that he would go to *Egypt* and fulfill this Prophecie, and being entertained honourably by the King, and a City given him for this purpose, he built an Altar and offered sacrifices to God there; and thus the Hebrews and some of ours conceive it to be meant, and that it was fulfilled. But *R. Solomon* saith, that *Sennacherib* coming from *Babell* against the *Ethiopian*, brought some *Egyptian* Nobles, whom he had taken, bound before *Jerusalem*, thinking to shew them to the Jews for their greater terrour to make them yield; but being prevented by the slaughter made amongst his men, he fled and left them, and they being by *Hezekiah* released, returned to *Egypt* and there built Altars and offered thereon to the true God. And that they might the more acceptably do so, they procured Priests to go with them, who offered and celebrated the praises of God in the language of *Canaan*, that is, their own tongue. But for the former of these,

Calvin.

Lyra.

Joseph. Antiq.  
13. 6.

if

if *Onias* fondly grounding upon this Prophecie did so, that was no fulfilling of it, because that which he did, was not pleasing to God, as being done against his injunction, that Sacrifices should not be offered to him any where, but in the place by him chosen. For the next, it doth so strongly favour of the Rabbinical forge, that we may well reject it, as a thing feigned. The fulfilling of this Prophecie then was, when the *Egyptians* received the Gospel, for then they spake and studied the Hebrew tongue, as wherein the true Religion was set forth; and it is probable, as *Lyra* hath it, that many of them by the extraordinary gift of tongues then given to the converted after baptizing by the imposition of hands, spake this tongue singularly, as most necessary for Christian people. And further to shew, That the conversion of the *Egyptians* is here prophesied of, he addeth, *They should swear by the Lord of hosts*; that is, serve and worship him, one part of his worship, swearing by his name, being put for all.

*In that day shall there be an altar to the Lord in the midst of the Land of Egypt, &c.* In this and the three verses following, the Prophet goes on further to declare the conversion of the *Egyptians*. The Altar, saith *Jerom*, is one Church, one Faith; one Baptism acknowledged in *Egypt*. And a pillar in the border thereof to the Lord; That is, The Gospels and writings of the Apostles. *Vers. 20.* And it shall be for a sign, &c. That is, of Christs passion, and when upon the receiving of the Gospel persecution shall arise, they shall cry to the Lord for help, and he shall send them a Saviour, that is *Jesus*. *Vers. 21.* And the Lord shall be known to *Egypt*; That is, both to the persecuted to their comfort, and to the persecutors to their terrour, And they shall do sacrifice, &c. Here the Prophet plainly foretels an end put to the Levitical Priesthood under the Gospel, according to that of the Apostle, *The Priesthood being removed, the Law must needs be done away also*; That is, the Law of sacrificing by Priests of the Tribe of *Levi*, and in no place but at *Jerusalem*: For here it is fore-told that Sacrifice should be done in *Egypt*; and that by men of that Land. Let the Jews answer this if they can.

The Pillar rendred in *Vulgar Latine Titulus*, may, saith *Lyra*, be referred to Christ, for his Title was written, *Jesus Nazareus Rex Judeorum*. It may also be taken for the faith of Christ preached in all the borders of *Egypt*; but whereas he saith, Crosses are therefore set up upon Altars amongst Christians, as if this in part might be the title here meant, we reject as superstitious, for the holiness put therein, and the worship done to it, as sometime by the Jews to the brazen serpent, which was therefore broken down. For although crosses might have continued, if they had not been thus abused, yet now they are to be broken down, as monuments of the Antichristian sect, degenerating from true Christian Piety, and not of the Christian. Wherefore I doubt not, but as to the praise of *Hozekiah* it was recorded, That he brake down the brazen Serpent in this case, and called it *Nehushtan*; so it shall be in future ages to the praise of our present religious Parliament. Moreover *Lyra* by their crying to the Lord because of the oppressour, understands their crying against the devil; and by their Sacrifice the Eucharist, and thanksgivings made in the Church to the praise of God, saying, that it is called Sacrifices, because that alone is now in stead of the many Sacrifices formerly offered. Wherein he saith well in part, viz. in saying, that by Sacrifices are meant those of thanksgiving; but in making the Eucharist, that is, the Lords Supper a Sacrifice, he goeth without ground of Scripture, because it is no where called a Sacrifice, but a remembrance of the Sacrifice of Christs death, neither is the place where it standeth called an Altar, but the Table of the Lord: and against reason, which tels us, that there is no Sacrifice but which is offered to God, whereas this is offered to men and women receiving. And lastly, whereas he hath it [*Sacrifices*] it is Sacrifice in the original in the singular number, intimating Christ the only Sacrifice making all our praises and prayers acceptable to Almighty God.

*Calvin* and *Musculus*, by the Altar, understand Christ believed in in *Egypt*,

*Deut. 10. 10.*  
*Jer. 4. 1.*

*Vers. 19.*

*Hieronym.*

*Lyra.*

Of the Cross.

The Eucharist  
no Sacrifice.

*Calvin.*  
*Musculus.*



of which the Apostle saith, *We have an altar*, Heb. 13. 10. and by the Pillar or Title, that whereby it is known to what Kingdom such or such parts belong; so that whereby it is known that the Egyptians now belonged unto Christ, viz. the publick profession of the Gospel, is hereby meant.

And this shall be for a sign and witness to the Lord, &c. For they shall cry unto him, &c. That is, hereby it shall appear, That the Lord approves them for true converts, that they call no more in the time of their oppressions upon any other but the Lord only, and upon him they call so earnestly, that they are said to cry unto him, as the Spirit makes the faithful to do, Rom. 8. 15. Gal. 4. Touching which oppressions, Calvin saith, That Egypt was subject to divers, for four hundred years, till the Gospel was there embraced, and then they were delivered, according to that which is here prophesied, *He will send them a Saviour*, &c. That is, the same Jesus, to whom they shall turn shall save and deliver them out of all their troubles at length. One saith, It shall be a sign to the Egyptians that the Lord is propitious to them, when crying unto him they shall be delivered: but then the former words must be read, *It shall be a witness of the Lord to them*. Which the word *אֵימָנָם* will not well bear. The Note of Calvin hereupon is very good: Then only doth it appear, and is testified to God, so that he approves it that we are turned unto him, when in our distresses we cry unto him, and are delivered; if nor, we turn not yet so that he approves of it. And also, that deliverance from oppressours is not given, but to the converted, that Christians, who are now so full of trouble may be moved to turn, and not persist in their sins still.

And the Egyptians shall know the Lord, and the Lord shall be known unto them and they shall not sacrifice, &c. It is here to be noted, saith Calvin, that they must be endued with the knowledge of God, who will worship God acceptably, because he saith, first, They shall know God, and then they shall offer, &c. And we may adde, who so doth not, wants this knowledge, although otherwise he may seem to have it. And to know God, and to be known of God, he saith, are all one, but twice spoken, because it should be a thing so remarkable, that the superstitious Egyptians should turn from all their false Gods, and therefore seriously to be considered. But I think there is more implied in it, viz. which the Apostle speaks of Rom. 10. 20. *I was found of them that sought me not, and made manifest to them that asked not after me*. God prevented the Egyptians by making the light of his knowledge to shine amongst them, and then they came to know the Lord: Of their doing Sacrifice he saith, That hereby is meant nothing else, but their embracing of the faith, and confessing it together with other acts of the divine Worship; and hereby he sets forth the service of the New Testament, because in the time when he spake thus, God was served by Sacrifices of beasts, and Oblations of flower and oil, and wine, &c. And he meaneth not, that should be any carnal sacrificing now, but as our spiritual worshipping of God is hereby allegorically set forth. Whereas it is added, *They shall vow to the Lord and perform it*; he saith, it is not to be understood at large, that men should vow what they pleased, and perform it, but what should be agreeable to the Word of God. For any thing unlawfull, as David vowed to destroy all that Nabal had (but being better advised he did it not, and blessed God therefore) is not to be vowed and performed, neither any thing out of a mans power, but with a condition, wherefore monastical vows are not here meant, sith the gift of continency is not given but to some, neither can any vow to use it saving such as to whom it is given. And to vow to go in Pilgrimage to such a place also, or to give this or that to a superstitious use, is likewise unlawfull. It seems rather by his saying *They shall vow a vow*; he means only that vow which all Christians are bound to make and keep, viz. to serve God onely, and to cleave to his Laws, as his people did anciently often vow in the times of godly Kings.

Therefore the Lord shall smite Egypt, swining and healing, &c. Here is the conclusion

Oecolamp.

Note.

Verf. 21.  
Calvin.  
Note.

Of Vowes.

Verf. 22.

clusion of all that was said *vers. 20, 21.* because they shall cry in their distress and be saved, and then come to know the Lord and do Sacrifice, &c. it shall plainly appear, that Gods smiting of them was profitable for them, as tending to their conversion, and healing them by a greater healing, then that of the outward state, *viz.* of the inward man, being before deadly sick of sin, but by the effectual coming of the light amongst them now perfectly cured. Wherefore it is good to be afflicted, sith it is not to ruine, but after a while ceasing again, and a farre greater good redounding to their souls that are thus exercised.

*In that day there shall be an high way out of Egypt to Assyria, &c.* Some, saith *Jerom*, understand this of Antichrist, that he shall come out of *Egypt* into *Assyria*, and reign all over *Ethiopia*, but absurdly, for it is meant, that whereas now there was one King of *Egypt*, and another of *Assyria*, both Nations should be under one, even the *Roman*, and be in hostility one against another no longer, but there should be trafficking amongst them, as being all subjects now of one Empire, and freely come and go from one country to another, as if they were all one Nation. And the *Egyptians* shall serve *Assur*, or it may be rendered more according to sense, *Shall serve with Assur*; forsomuch as now *Assur* is not dominatour any more over *Egypt*, but the *Roman* over them both. *Calvin* understands this as fulfilled in the receiving of the Gospel, which shall spread not to one Country of *Egypt*, but all over the world, set forth by *Assyria*, because that Monarchy reached far and wide, from *Euphrates* to *Tyrrus*. Before they came to know God, there were alwayes infest wars betwixt these Kingdoms, and *Israel* imploring the help sometime of the one, and sometime of the other was an occasion of setting them together by the ears; therefore he addeth *vers. 24.* *Israel shall be a third*, of those amongst whom this mutual concord shall be. And indeed they that receive the Christian Religion cordially, cannot but live in love and unity together, of how divers Countreys soever they be, because they have all one Spirit. And he saith, *A way shall be*, because formerly when they were in hostility, men durst not travel that way, but now they might safely. But *Calvin* and *Vatablus* have the last clause, *The Egyptians shall serve Assur*; Giving this sense, as friends in love do service one to another. Now although *W* denotes oft times the accusative case, and hath none other signification, yet because it also signifieth [*with*] it is most commonly so taken, and so agreeth best here. But for the way from *Egypt* to *Assyria*, &c. *Lyra* refers this also to the Gospel causing concord amongst divers Nations, and to it I do subscribe.

*In that day Israel shall be a third, &c.* That is, Be no more under *Amichus*, or *Demetrius*, Syrian Kings, as in times past, or *Ptolomies* of *Egypt*, being thus distracted and torn, but now in quiet also together with other Kingdoms embracing the truth, so that each Nation in this respect shall be counted blessed, and *Israel* especially, as the Lords inheritance, and from whence this blessedness came to others, for the *Lam* went out of *Zion*. But *Calvin* notes that the word [*third*] is a feminine, and therefore must have reference to blessing following in the same gender; and so *vers. 25.* doth declare, where each Nation is said to be blessed, *Egypt, Assyria, Israel*; and not only *Egypt* and *Assyria*, but all other Nations embracing the faith, these being singularly named, as alwayes before most infense to the *Israelites*, and therefore if the Lord would be so reconciled to them, much more we may gather to any other. And they are said to be in the midst of the earth, because their situation is by Geographers counted to be in the midst. And he giveth each one a several title, *Egypt my people*; *Assyria the work of my hands*, so called, because the regenerate are by him made such, and so fitted to be vessels of honour, for which cause it is said *Ephes. 2. 10.* *We are Gods Workmanship*. So are the Heavens and Earth also called, but the new creature more singularly, as having yet more excellency for the Spirit of God in them. And that which is here said, is no common thing, but rare and admirable, that other Nations should come now to be

*vers. 23.*  
*Hieronym.*

*Calvin.*

*Note.*

*Hebr. דלד*  
*& calcule.*

*vers. 24.*  
*Hieron.*

*Calvin.*

Rom. 11. 25.

blessed, as well as *Israel* formerly chosen to be Gods peculiar people, all other Nations being excluded: but in Christ the partition-wall is broken down, and both Jews and Gentiles are made one. And *Israel* mine inheritance ] so called, because Gods peculiar people so long before others. And this implieth a coming in of the Jews, although they be yet broken off, and have been so many hundred of years ago. For if branches of the wilde Olive be grafted in, much more in Gods good time the natural branches, and then shall be such a flourishing state of the Church, as at the Resurrection from the dead.

## CHAP. XX.

Vers. 1.

Joseph. Antiq.  
1. 10. c. 1.

Futim.

**I**N the year that *Tartan* came to *Ashdod*, when *Sargon* the King of *Assyria* sent him, &c. The Prophet having threatned *Ethiopia* and *Egypt*, Chap. 18. and 19. and concluded with comfort to *Egypt*, now resumes his former argument against them both, shewing by a sign what miseries should befall them. And first he describes the time. *Tartan* was a Captain of *Sennacherib*, of whom see 2 *Kin.* 18. whereby Expositours gather, that *Sargon* here spoken of, as sending him, was that *Sennacherib*, for he had, as *Jerom* saith, several names, yet some think him to have been *Salmannasar*. *Ashdod* was one of the five great Cities of *Palestine*, and as *Josephus* saith, was taken by the Assyrian in the twelfth year of the reign of *Hezekiah*, and that he infested the Egyptians and Ethiopians at the same time. The occasion of his sending against *Ashdod*, saith *Jerom*, was because he had taken the Cities of *Judah*, and of them *Ashdod* was one, both of right pertaining to *Judah*, *Isa.* 15. 47. and now under *Hezekiah*, as being by him taken 2 *Kin.* 18. 8. And now the Lord by his Prophet sheweth the Egyptians miseries to come, that *Hezekiah* and the Jews might not trust to *Egypt* against the invasion of the Assyrians, but to the Lord onely.

Vers. 2.

Rom. 6. 21.  
Sackcloth  
wearing.

As that time the Lord spake to *Isaiah*, saying, lose the sackcloth off thy loins, &c. It is said, *But he spake by the hand of Isaiah* by an Hebrew phrase, because the Lord used him, as a master his steward, by his ministry doing this or that. Whereas some gather from hence, that *Isaiah* went commonly in sackcloth upon his bare body, it is to be thought rather, that he did so only in times of calamity by his outward habit to expresse his inward sorrow. Yet *Zechar.* 13. 4. a garment of hair is spoken of, as common to Prophets. And whereas the Lord biddeth him go naked, some think, that this was not all the three years spoken of *vers.* 3. for how should he then have endured the cold of winter? but the same God that commanded this, could preserve him, as well naked as clothed. Yet haply he did it but at times when he shewed himself abroad to the people for a sign of that which was to come to the Egyptians and Ethiopians, *Vers.* 4. If it shall be thought undecent for him thus to do, it is to be considered, that it was Gods command, and hereby the most shamefull things are made decent, there being nothing truly shamefull, but disobedience to his commands, otherwise to uncover the privities to be circumcised had been a shamefull thing, but by reason of Gods Ordinance, honourable. If it be demanded, Whether it be a point of piety now to go in sackcloth, and sometime bare-footed for greater humiliation, as many votaries and penitentiaries amongst the Papists do? I answer, it was a rite peculiar to the rigid times of the Law, when Gods people were required to do outward and bodily acts of extraordinary humiliation as well as inward, by going in sackcloth and ashes: but in the time of the Gospel, all the humiliations required being spiritual by inward sighing, and groaning, and sorrowing for sin and miseries, either of ourselves, or neighbours, or country, fasting and praying only being overlaid, and kneeling at prayer, and being uncovered both in prayer and prophesying, whatsoever is done more is but superstition, raised by the name of

volun-



voluntary humility, and plainly declared to be such as profiteth not, and so is going to *Jerusalem*, or to any other supposed holy place for devotions sake, and the austerity of men whipping themselves, or shutting up themselves in cels, as Anchorites all their daies.

By *Isaiah* his going naked the Lord gives a sign, to shew, how the Assyrians should make the Egyptians and Echiopians both young and old to go shamefully naked into Captivity, as they had shamefully sinned. They should exercise such cruelty against them, as is not often heard of in these daies, but then much used by tyrannical conquerours, viz. To strip their Captives of all their apparell from top to toe, and so to lead them away, not leaving them so much as a rag to cover their shamefull parts. Some by their young men and old, understand children, and all the weaker sort, not able to bear arms, and by the rest past over in silence, that they were all slain. But I think, that all ages are meant by these two, as is usual, and so that men of might as well as the weak multitude were thus carried away to be slaves, so many as escaped the sword. Young men and old are named, because the one counselled, and the other fought for their Countrey; according to *Pindar*, *Consilia senum, hasta juvenum sunt*. Of Gods threatening to make bare their shamefull parts, see also *Ier. 47. Nab. 3.*

And they shall fear by reason of Ethiopia their hope, &c.

And the inhabiters of this Island shall say in that day, &c. Here the Prophet concludes with the Jews, as all agree. When they should see Gods judgments thus executed upon Egypt and Ethiopia, which were formerly an help unto them against *Ashur*, they should thus fear and say, a reason being herein implied, why the Egyptians and Ethiopians were thus punished, viz. Because by their aiding of the Jews they gave them occasion, withdrawing their confidence from God to place it in them. But why is *Judea* set forth by the name of an Island. 1. Some think because it was hemmed in with two seas, the dead sea and the mediterranean. 2. Some because it was little like an Island in comparison of *Babylon*, set forth by the name of a sea, *Chap. 21.1.* 3. Because it was beaten upon by the waves of the Assyrian and Egyptian wars, for so the Assyrian is said to overflow the Land of *Judea* up to the neck of *Jerusalem*, *Chap. 3.8.* which lifted up the head, and appeared still, when all other parts being drowned by this overflowing, seemed like a sea. 4. *Calvin*, because *Judea* was the Lords peculiar inheritance separated from the rest of the world, as an Island from the main Land containing all other Countreies and Nations. Of the three last I know not whether to preferre, and therefore conclude upon them all, in so much as there may be divers reasons of the same phrase.

CHAP. XXI

¶ He burthen of the desert sea: as the whirlwinds come from the South, so comes from the desert, &c. *Hebr.* In the South, in passing from the desert, comes. Of what Nation this burthen is *vers. 4.9.* do plainly shew, viz. of *Babylon*, which should be subdued by the *Medes* and *Persians*. See more *Ier. 51. 36, 37, &c.* where *Babylon* is also set forth by the name of a sea. For the great multitudes of people therein, according to *Jerom*, and as others, because *Euphrates* like a sea compassed it, and as the sea it was never quiet, but waves arose after waves and tempests of warre there. Lastly, for the inexpleable desire to devour the wealth of other Nations. And it is called a desert, because God would make it like a desert, and utterly void of inhabitants, as *Chap. 13.24.* was also threatened. He compares this destruction to that which comes from the desert in the South, because the desert of *Africa*, betwixt *Babylon* and *Adria*, was full of sands and strong winds blowing, the places to which were filled with mountains of sands, whole Armies being sometime covered and destroyed here-

Col. 2. 18.  
1 Tim. 4. 8.

Verf. 3, 4.

Verf. 5.  
Verf. 6.

Hieron.

Calvin.

Verf. 1.

Calvin.

Lyra.

Junius saith  
that there was  
a marsh made  
by Queen Nef-  
tariis towards  
the North 320  
furlongs broad,  
which was  
drained by Cy-  
rus. Ex Herodo-  
to in Clio.

Adam Sashons.

Junius.

hereby. Wherefore to make this more plain, it is said, That *Babylon* shall become heaps, *Ier. 51. 37.* The destruction of *Babylon* then coming from the desert is from the *Persians* and *Medes* marching thorow a great desert to come unto it, and because deserts are horrible, it is further set forth by this name of an horrible Land. Calvin saith, that *Babylon* is set forth by the name of a desert, because there was a great desert betwixt it and *Judea*, for it was fruitfull and populous, and that the Prophets threaten *Babylon* so often, more then any other people, because they were the *Jews* greatest and most perpicuous enemies. And he expoundeth the desert horrible Land from which their destruction should come, of *Judea*, according to the name, which he saith, was given it before *Chap. 18.* as if it were meant, that *Babylon* thus came to utter ruine in way of revenge from the God of *Israel* for their cruelties formerly exercised against his people, and their Land bringing it to that state, that it was as a desert full of horroir to all spectatours. Lyra will have *Babylon* cal'd a desert-sea, because when it was taken, *Euphrates* that ran thorow it before as a sea, being by the *Medes* and *Persians* drained another way, was dried, and so like a desert without water; and for calling it a sea, it was common amongst the *Hebrews* thus to call any great gathering together of waters, as at the first the Lord called the gathering together of waters, Sea, which in *Hebrew* is no more but  $\text{יָם}$  waters. And for the winde coming from the South, rendred by the Vulgar Latine *Affrican*, whereas other Expositours say, That the place is hereby denoted, from whence they should come, by whom *Babylon* should suffer such things, and *Africa* was between the South and the West, he saith, That the situation of the *Medes* Countrey was opposite to it, and therefore the place is not spoken of, but because strong tempests used to come from those parts, he compares the tempest coming by the *Medes* to these winds, only to shew their impetuoussness, against which nothing could stand; but for the desert he saith the same which was said before, viz. because a great desert lay betwixt *Media* and *Babylon*, and *Media* is called an horrible Land, because it was so to the *Babylonians*, as from whence that their horrible destruction came. Whereas *Chap. 13. 14.* contain Prophecies against *Babylon*, so that it may seem strange, that he should here again prophesie against it, he saith, that the Prophets had not all things revealed to them at once, but at sundry times, as it pleased God; and therefore God giving another Vision here to *Isaiah*, he sets it down also otherwaies, as a thing which for the stupendiousness of it could never be enough spoken of. Adam Sashons thinks, That *Babylon* was set forth by the name of a Sea, chiefly because it was so to *Judea*, being but as an Island to it-ward for the greatness and the troublesomeness thereof, because it was alwaies raging as the Sea against it and other Nations, and a desert-sea, because now destitute of Gods help, through which it formerly prevailed, but now should be prevailed against and overthrown. For the winde, though *Jerom* renders it by *Africa*, yet *Hebr.* is set forth by a word signifying the South, and the meaning is nothing else, but as tempests by the South-wind are raised, which are most fierce; so the *Medes* and *Persians* shall come against *Babylon*. Object. Writers commonly agree, that rain comes from the South being called *Auster ab hauriendis aquis*; and by the Greeks *Nortus*, for the same reason, but from the North come tempests. Sol. *Pliny* saith, that the greatest tempests at sea come from the South, and therefore *Babylon* being here set forth by the name of a sea, the Prophet compares the tempest coming against it, to a whirlwinde in the South. Junius understands the horrible Land of *Media*, but the wilderness from whence the tempest comes, of that part of *Babylon* in which *Nirarn* made so great a lake. But this not standing with sense may be rejected, and *Media* concluded to be the Land meant by both. For although the violence done to Gods people were the cause of *Babylons* ruine, yet the Prophet here plainly speaks of the instruments, by whom, not the cause, as *vers. 2.* doth declare, in saying, *Ascend, O Elam, besiege: (O Medes)* of the former part of the verse enough hath been said already, amongst all which I prefer

prefer *Sabbon's* reason, why it is called a *sea*; but why *desert*, *Lyra's*.

The treacherous deals treacherously, and the waster wasteth. Thus *Junius*, whom our N. Fr. follows: But *Nabulus*; Transgressor transgressori, Vastator vastatori, reckoning up many Expositions more. *Jerom*, qui infidelis est infideliter agit, & populum vastat. But Hebr. it is *וְנָבִיל וְנָבִיל*, &c. the same words only doubled. The treacherous, or transgressor, the transgressor, the spoiler, the spoiler: Before which if we put the words beforegoing, A burthensome vision was shewed unto me, the sense will be plainly this; The Babylonian full of treachery and spoiling without end, having their sin now remembered, that they may be punished accordingly with unspeakable misery; this was the heavy vision that was shewed me, and if ye ask how, the next words do declare, *Ascend O Elam*, &c. And thus I finde one acknowledging that the words may be rendred, but to make up the sense he addeth *est* or *for*, giving this for the sense; the treacherous Median will be treacherous to the Babylonian, or this, let him be treacherous. *Lyra* applyeth the first words here to *Belsazzar*, who dealt like a wicked infidel by bringing forth the holy vessels of the Lords house to carouse in, and the next to *Cyrus* coming presently upon him and spoiling his Babylon. *Calvin*. A transgressor or treacherous shall finde a treacherous one, a spoiler, a spoiler: Giving this for the sense, The Babylonian that against all right hath spoiled other Nations, shall have another come against him to spoil him, applying to this chap. 33.1. where the same is more plainly shewed, and thus he saith, God proceeded to stirre up one Nation against another, the *Grecians* against the *Persians*, the *Romans* against the *Grecians*, and the *Goths* against the *Romans*, and the *Vandals* and *Mahumetans* also, and the day of judgement against the *Mahumetans*. And the Prophet died a hundred years before this Prophecie was fulfilled. *Junius* saith it was a hundred seventy years before the accomplishment, whereby it appears that *Isaiah* spake by the Spirit of God, to whom things to come long after are as present. And it was Gods will that Prophecies should be written of things, the fulfilling whereof the generations then living saw not, that their posterity yet looking hereupon, might be comforted against the miseries under which they were pressed, viz. they that should live in the time of the *Babylonish* Captivity, being hereby assured that *Babylon* should fall, and then they should be delivered. But to conclude upon the sense, since there needs no word to be supplied to make sense here, for it is sensible enough to take the words as they are, A burthensome vision was shewed me, a wicked dealer, a wicked, a spoiler, a spoiler. Especially if we understand by the wicked dealer, the Babylonian, with *Lyra*; and by the spoiler, the Persian or Median: for then the sense is, these two were shewed me in vision; the Babylonian wronging and dealing vilely with others, and then the Persian accordingly spoiling him. Wherefore in the next words it is, *ascend (O Elam)* that is, Persian, a part of Persia called *Elam*, being put for the whole. I have made all his sighing to cease. That is, saith *Calvin*, according to some, all the sighing of the oppressed by him, because he should be utterly destroyed and so oppress no more: According to others, all his sighing to cease in the time of his calamity, because the enemy should not hereby be moved to shew any pity, because the Lord would shew him none, as he had formerly shewed none to others. *Jerom* hath the first of these and this, so that he shall not dare to fight for fear of the Persian; so *Lyra* also. Of all these, I preferre the first, which also *Nabulus* hath; for the sighing of the oppressed caused by him, may well be called his, because he made it; the ceasing of his sighing then is the ceasing of his oppressions; unless we shall understand the *Babylonians* sorrows and sighings, when they saw themselves in such an evil case; the meaning being, that they should do so indeed and grieve intollerably, but an end should soon be put to their sighing, by the *Persians* sword, bereaving them of breath and life and all.

Therefore my loins are filled with grief, &c. *Jerom* thinks that the Prophet speaks this in his own person; because being a man he could not but be affected with

Verf. 2.

Adam Sabbon:

Lyra.

Calvin.

Hieron.  
Lyra.

Verf. 3.  
Hieronym.



with great grief in declaring the *Babylonians* miseries coming so universally upon them, men, women and children, being many hundred thousands, and that upon the sudden, they living before in all abundance and pleasure, although they were the Churches cruel enemies. *Junius* contrariwise saith, that he speaks in the person of the Church which had been so ill dealt withall by the *Babylonian*. *Calvin* in person of *Babylon* it self grieving for their own miseries. *Lyra* follows *Jerom*, *Luther*, *Musculus* and *Sabon*, and others agree with *Calvin*. The Prophet speaks this *per mimetum*, bringing in the *Babylonian*, and in particular *Belshazzar* thus perplexed when the hand-writing appeared upon the wall, *Dan. 5.* for then he was surprized with great horrour and trembling, as is there shewed; and if this be compared with that place, it will appear to agree most aptly to him. If it shall be thought that the Prophet himself might be moved, as well in speaking of this as of the miseries of *Moab*, *chap. 16. 11.* if he shall but look into *chap. 14. 23.* &c. where the Church of God is brought in, triumphing over *Babylon* ruined, or *Psal. 137.* he will be of another minde; sith it cannot be thought to be the Prophets grief, which is the Churches Jubilee. And as for that of *Junius*, it is most improbable, when the cruelest enemy of the Church should be quite destroyed, that she should be filled with grief. No, it was the *Babylonian* and their King, in whose loins now there was no strength, who had been so potent before.

*Verf. 4.* The night of my pleasure hath he turned into fear unto me. *Vulg. Lat. Babylon dilecta mea posita est mihi in miraculum.* The *Septuagint* as if it had been *Ὁ Νεφέβη*, *My soul was in terrour.* But the word is *עֶבֶל*, signifying darknes, or the twilight; and it is as if he had said, in the person of *Belshazzar*, the night wherein I feasted and was so merry, became a night of terrour. That which moved *Jerom* to render it *Babylon*, was because he thought by darknes, that *Babylon* was set forth, as being called *mons caliginosus*, *chap. 13. 1.* but this was a weak ground, and if it be so taken, how shall we think that the Prophet called *Babylon* his beloved, sith he took all this as spoken by the Prophet in his own person? *Cornel. a Lapide*, to salve this, saith that *my* is redundant, and that it may be rendred without it, *Babylon the beloved*: That is, of the world, for the glory and magnificence thereof. But there is no need of this shift, if we render the words as they properly signifie.

*Verf. 5.* Spread the table; watch in the watch-tower, eat, drink, &c. *Vulg. Lat. Contemplate in specula, comedentes & bibentes.* Or it may be rendred, *The table being prepared, there being watching in the watch-tower, eating and drinking, arise ye Princes, anoint the shield.* The meaning is, *Belshazzar* making a feast, and eating and drinking with his Nobles, the watchman being in the mean season set to watch, whether the enemy attempted any thing, he suddenly espying the *Persians* to enter the City, crieth out, arise, prepare to resist, the enemy is entred, to this effect *Calvin*, with other Expositions: This making all so plain here, I will not trouble the Reader, for the words will well bear this reading. And whereas *Corn. a Lapide* makes this an argument that *Belshazzar* was not meant in the former words, because the fear spoken of *Dan. 5.* came not upon him, till the table prepared, which is mentioned after that; this is of little force, because he proceeds, 1. By speaking in general of his perplexity and the *Babylonians* to come, and then shew more particularly the manner, as he here doth. They are bidden to anoint the shield, saith *Musculus*, because it was their manner so to do, when they went to battel to make the enemies weapons to slide off. *Vulg. Lat. arripite clypeum*, respecting rather the sense then the signification of the word, which is, *anoint*. And *Paguine* hath either anoint the shield for the end before spoken of, or anoint the King, as a shield, but this farre fetcht, though some by the King, that he bids them anoint, understand *Cyrus*, to whom he wils them to submit, *Balthasar* being now to be slain. But the plain meaning is, by laying oyle upon the shield and rubbing make it bright, which by neglect is now rusty, as is commonly used to be done, when men prepare to go to battel; according to that of *Virgil*,

*Parasleves clypeos & lucida specula virgunt*  
*Arvisu pingui.* And he is not likely, saith one, to shew himself a stout souldier in battel, that goeth out with arms dusty and rusty.

Set a watchman, let him declare what he seeth.

And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels, &c. Jerom and others after him give this for the sense, As the Lord hath commanded me, I Isaiah bid thee Belsazzar to set a faithfull watchman up, that may not speak for flattery, but tell the truth, because he had said before a watchman in the watch-tower, and this watchman indeed will I be unto thee; for so a Prophet is called, Ezek. 3. So that when he saith, he saw, in the third person, he means himself, as v. 8. is made plain: And if thou askest me what I see, I answer, a pair, the Persian and the Mede in a chariot drawn by an Ass and a Camel, for the Ass being little and obscure, sets forth the Persian, who before this was but of little power, but the Median alwaies strong and mighty. The Prophet saw in the spirit this pair of horsemen, so long before coming with warre-chariots and men of Persia and Media, whom they guided as the waggoner his chariot, and brought up to fight against Babylon. Ver. 8. And the lion cried being set upon the watch-tower of the Lord. That is, the Prophet as a lion for his terrible voice here following; Ver. 9. Babylon is fallen, is fallen. Ver. 9. And here comes a mans chariot, a pair of horsemen. That is, Cyrus bringing an Army of the two peoples before said, for he and not Darius did all, although he came with him in his forces. Then the watchman, the Prophet foreseeing this, cried, [Babylon is fallen, and all his graven images] Of which he makes mention in speciall, that the Jews might hereby be moved to repent of their idolatry, seeing there is so little help in idols.

My threshing and the son of my floor, &c. That is, either Judea, where the Temple stood upon the threshing floor of Araunah, so that he turns by an apostrophe to his people, perswading them to helveve this, as being nothing but what the Lord had shewed, as in the next words. Or Babylon, the meaning being, as thou hast threshed and cruelly beaten others, so shalt thou be threshed, yet not by any power of mine, but of the Lord, who hath verily spoken thus by me. But this he rejecteth, *Sassone* is indifferent betwixt both, and yields this, as a reason, why *Jerusalem* should be called his threshing, because the Lord was alwaies purging his Church as a man his floor; and he used Babylon, as a man his threshing to beat the Nations. *Musculus* is only for this last, giving a probable reason, because as the oxen did tread out the corn upon the floor; so Babylon trod under foot other Nations, tearing them in pieces, as it is particularly said of Judea, chap. 8. 9. and *Ier.* 51. 10. of others also, but specially v. 33. where Babylon is expressly called a threshing-floor. And the word here used signifieth threshing, or threshing, the son of my floor, an Hebraism not unfrequent to set forth any thing upon the floor. And that this Prophecie might not by the Babylonians be contemned, because it came from a mean private person and an enemy, in way of epilogue he assures them, that what he had shewed came from the Lord of hosts, who was of power to do it, that they might be affected with it. And nothing else ought any of the Prophets to speak. Whereas, v. 8. he hath it, *A lion cried,* the righter reading is, he cried, a lion, my Lord, meaning that he saw a lion, the Persian or Median fierce as a lion against Babylon. And he saith, *I stand all the day and whole nights* to give the more credit to that which he telleth, because he was alwaies most vigilant to mark truly what was coming: And hereby industry and study is so be commended to every Preacher, that he never be idle or negligent. Neither ought any Christian to sleep, but to be watchfull alwaies, as the Lord commandeth all, and the spouse, *Cant.* 5. 2. sleeping yet watcheth in her heart. *Petrus Chrysologus* saith, Watchfulness is profitable for all, a watchfull King prevents the treachery of the enemy; the souldier frustrates the attempts of the night; the Mariner passeth through doubtfull waies, and the Shepherd preserves his flock from wolves. For the doubling of the word, *Babylon is fallen, is fallen*; it serves to denote the utter ruine thereof, even as *Rome* called Babylon,

Ver. 6.

Ver. 7.

Hieron.  
Adam Sarbont.

Ver. 8.

Ver. 9.

Ver. 10.

Muscul.

Note.

P. Chrysologus.

Cornel. a Lap.

Babylon, Apoc. 18. shall fall, as the Jesuites themselves confesse, only they seek to turn mens eyes from *Rome*, as now it stands, to that which it shall be in the end of the world, when it shall become idolatrous, as though it were not so now, when as the Pope is made a God, and the Virgin *Mary* a goddesse, the Queen of heaven, and the Saints departed by invocation, and ascribing to them omniscience, and even dumb idols by obsequiousnesse unto them. See the like also, *Ier.* 51.8.

Verf. 11.

Hieronym.

*The burthen of Dumah, one cries to me out of Seir, Watchman, what of the night? &c.* *Dumah* was one of the sons of *Ismael*, *Gen.* 25.14. and of *Seir* it is spoken, *Gen.* 17.6. as of the *Horites* country; but *Deut.* 2.22. given to the *Edomites*, who came of *Esau*. The *Septuagint* read it *Idumaea*: but *Ierom*, it is not so much *Idumaea*, as a Country thereof, lying south, which by some it placed at a City of the *Philistines* now called *Eleutheropolis*, within twenty miles. *Seir* had the name from *Esau*, who was hairy, as this word signifieth. *Dumah* the Metropolis of the Country, remembring that *Esau* came of *Abraham*, who was in such great grace with God, and they the inhabitants thereof were his posterity, being besieged by the *Assyrian*, is here said by way of Prophecie to have cried to the Lord, calling him keeper or watchman, because it is said, he that keepeth *Israel* shall neither slumber nor sleep, as if they had said, *O thou keeper of Israel, who defendest thy people by a sempiternal custody; and watchest, when they sleep in the night, that the enemies break not in upon them, why dost not thou protect us, who are of the same seed?* But the Lord this Keeper answereth, *the morning cometh and the night.* That is, the light of comfort to *Israel*, but to you, *O Idumeans* the darkness of misery, or the night of misery being past, the morning of comfort comes, if ye seek for my help and be indeed *Abraham's* posterity, that is, not seeking to me in your misery only, but turning to me constantly to serve me with all your hearts, as true penitents; thus *Ierom*: but *Sasbon* setting forth all the Prophecie more fully saith. The Prophet makes himself a keeper here, as before a watchman, and brings in those of *Seir*, who were to be destroyed also, requiring of him, *What of the night?* that is, what time of the night is it? when will the morning come? hoping that then they should have some ease of their miseries, the meaning being, How long shall we be thus oppressed and suffer by our enemies? The keeper answers, that it would not be long till morning, but then they should still continue in their misery, for with the morning the night should come, or continue still to them. But he presently speaks more comfort saying, *If ye seek, seek, be turned and come,* that is, yet if ye will seek as true penitents to the Lord, do it from your hearts unfeignedly and not in your misery only, come to him, leaving your sins, and then ye shall be delivered; Now if the cause of the *Edomites* sufferings be demanded, other Prophets shew this, as *Ier.* 49. *Ezek.* 23. *Obadiab* 1. *Amos* 1. viz. their unkindnesse and harsh dealing with their brethren the children of *Israel*. *Lyra* saith, that this is against *Duma* or *Edom*, for they are one and the same, but only *Dumah* a part, is put for the whole; and hereby is shewed, that they being carried into Captivity, as the Jews were, had no liberty granted them to return, as the Jews had by *Cyrus*. And of this the Prophet sheweth, that they should complain to God, calling him keeper; because *except the Lord keeps the house, the watchman watcheth in vain.* As if they had said, Why are not we delivered also, forasmuch as we are the posterity of *Abraham*, with whom thou madest a Covenant. How much of the night of our Captivity is yet to come, before the morning of our deliverance ariseth? He answers, the morning of comfort, and night of misery come of the Lord to all men according to their doing; the Jews have turned to me and sought me with all their hearts, if ye will seek me and turn also, do it, and then ye shall come out of your bondage, as they have done. *R. Salom* understands by one crying, the Angel guardian of mount *Seir* standing for his people, according to the like, *Dan.* 10. *Variable* and some others take it as the crying of the *Edomites* to their watchman, when they feared the coming of their enemies: As if it had been said, What spiest thou to night, seest thou any enemies coming? Answ.

Adam Sasbon.

Deut. 4. 29.

Lyra.

Psal. 12. 7.

Variable.

The



*The morning cometh and the night:* That is, I see that which will little comfort you, *viz.* That though the morning be near, yet night will soon follow again, even the increase of your misery, till ye be destroyed. Some others, Why ask ye, *What of the night? What of the night?* like children, as if your enquiring after this would profit you, look up your arms rather, come and go out against your enemies like men, if ye mean to do any good towards the defence of your Country. *Arias Montanus.* The morning is so near, that if ye will go out to seek and bring in any provision, do it with speed and return, before the enemy who is not far off, be upon you, for then it will be night to you again, where in ye cannot go out. *Calvin and Musculus* and the rest of our Expositors are for the *Edomites* crying, here prophesied of, that should be in the time of their danger by the enemies coming against them, the meaning being nothing else, but that they should be anxious and solicitous, as people in great straits, first one and then another calling to the watchman, what he observed in the night, and he should be able to speak no comfort but terror to them. For though it were day, it should still be night to them, their miseries continuing and increasing; so that they might seek, and having fled out of *Dumab* for fear, to be more out of danger elsewhere, return and come thither again, yet their case should be no whit better. And this is the condition of the wicked, when God comes against them with his judgements, they shall be full of terror every where, and in the evening wish it were morning, *Deu. 28.* Again the Lord made known these judgements before they came, against divers Countries, that his people might know that they came not casually, but from divine Justice, taking vengeance upon sin, and that they might not be moved in their calamities to flee to any other Country of the Heathen, thinking to be more out of danger, but keep constantly in the Church, because though she be punished, yet light shall soon rise to her again, out of darkness and the shadow of death. Thus I have related the divers Expositions of divers, amongst which that seemeth to me to be most genuine, whereby the Lord represented by the Prophet, who was as his mouth, is made the keeper, to whom the cry comes out of *Seir*: It cannot be a watchman of the *Edomites* who dwelt there, because it is not said only *one cried*, but to whom *one cried to me*. And who else can this be, but the Lord, that spake by his Prophet? The *Edomites* crying then to the Lord in the midst of their oppressions is here set forth. And what do they cry, but as desirous of some ease, *What from the night?* for so the words properly signifie; Shall there not come a day of comfort to us again? The Lord answers little comfort; but by and by more sorrow, as when another long night comes, willing them therefore, if they be truly disposed to seek to him, to do it by turning, as the *Ninevites* being in danger did, and coming by true repentance of all their sins unto him.

*The burthen upon Arabia.* in the forest of Arabia shall ye lodge; O ye travelling companies of *Dedanim*. Hebr. *The burthen in Arabia.* In Arabia dwelt the *Amomites*, *Moabites*, *Idumeans* and *Ismaelites*, being a very large tract of ground from India to *Mauritania* and the *Atlantick* ocean. But the *Ismaelites* only are here prophesied against; for as *Sabon* noeth, he saith not as before, *the burthen of Dumab*, but *the burthen in Arabia*; that is, in that part of it, where in the *Ismaelites* inhabited, who came of *Ismael* the son of *Abraham* by *Hagar*, being therefore otherwise called *Hagarens*, although they now call themselves by the name of *Saracens*, as if they came of *Sarah*, for their greater credit. And that these only are meant appears, because *21.16.* the Prophet coming to declare who they were in Arabia, that he prophesied against; he saith, *All the glory of Kedar shall fail.* Now by *Kedar* the *Ismaelites* are to be understood, as is plain, *Gen. 25.13.* where *Kedar* is named as the second son of *Ismael*, and their glory was in their tents, which were most sumptuous; and in their abundance of cattle, as is shewed, *Jer. 49.28, &c.* Wherefore the tents of *Kedar* are mentioned, *Cantic. 1.5.* For the thing prophesied of, it is fleeing before the enemy, their tents being left for fear, and they being glad to lurk in

*Arias Montanus.*

*Calvin.*  
*Musculus.*

Note.

*Isa. 9.1.*

*Verf. 13.*

*Hieronym.*

*Adam Sæbø.*

- the Forest, where they might not be seen. For, *Ye travelling companies of Dedanim*, Hebr. is דְּדָנִים, *The ways of Dedanim*, wherefore others read it, *In the ways of Dedanim*. Whatsoever moved our new Translatours to render it, as before. The *Vulgar Latine* also herein consents with the Hebrew, although in the words before it varies, saying, *Ye shall lodge in the Forest in the evening*, because the same word which signifieth *Arabia*, if the pricks be altered, signifieth the evening, viz. עֶרָב with two segols.
- Verf. 14. *In meeting the thirsty bring waters, ye inhabitants of the land of Tema.* New Translation, *They brought waters.* *Vulgar Latine* for *Tema* hath *the South* according to the signification of the word: But because *Tema* was one of the twelve Princes which came of *Ishmael*, Gen. 25. 15. it is more probable, that a place having the name from him is meant. The meaning is, That such of the *Ishmaelites* as fled would be ready to perish for thirst and hunger, if some of their brethren did not succour them. *Jerom* applies this to the *Israelites*, as if they fleeing at the *Babylonish* Captivity were meant, and that in fleeing they should come into the deserts of *Arabia* to hide themselves there, and the *Ishmaelites* were here bidden to make haste to succour them; and this, saith *Sabont*, is followed by many. But he is for the former, and so are all ours, as there is good reason, sixth it is not the burthen of *Judea* fleeing from *Nebuchadnezzar*, but of the *Arabians* fleeing from *Sennacherib*, according to *Iunius*, who also saith, that *Arabia Petraea* is here meant, and that they are threatened for their hostility against the Jews, as they are sometimes complained of by the name of *Hagarens*.
- Verf. 16. *Yet a year according to the years of an hireling, and all the glory of Kedar shall fail.* Having shewed the judgement to come upon the *Arabians*, that they might be the more terrified; he here sheweth, that it should not be delayed, but certainly come at the end of one year, that is, saith *Lyra*, one year after *Jerusalem* destroyed, and the cause is intimated in saying, *The glory of Kedar, and the remainder of the strong archers*; they gloried in their tents and abundance of cattel, and valour, and dexterity in shooting, wherefore the Lord would thus abase them.
- Chap. 16. 14. *Lyra*

## CHAP. XXII.

- Verf. 1. *The burthen of the valley of Vision, &c.* The *Septuagins* renders it, *Of the valley of vision, of Zion*, expressing the place here threatened, which is here Hebr. only by a *Periphrasis* set forth. For *Zion* and *Jerusalem* are certainly meant here, as all agree, because it was the seat of the Prophets, to whom by visions God revealed things to come, and they were called *videntes*, Seers, therefore respect also was had to the name *Moria vision*. And although it were a mountainous place, yet it is set forth by the name of a valley, because brought so low by Gods just judgements for their sins, and this was by *Nebuchadnezzar*, as *Ier. 39. 2 Kin. 25.* so *Jerom*. Some as *Sabont* hath it, refer it to the time of *Sennacherib*, as indeed *Iunius* doth because *Elam* spoken of *vers. 6.* was a City in *Assyria*, and *Shebna*, who was in *Hezekiah's* dayes *vers. 15.* when *Sennacherib's* Army came against *Jerusalem*: Some to the destruction by the *Romans*, but he stands for this, and *Lyra* also. And *Musculus* saith, it is the destruction to come by the *Caldees*, that is here threatened, and I cannot see how it can be applied to the *Assyrians*, because when they came against *Jerusalem*, in stead of destroying it, they were destroyed. But *Calvin* will have the whole Land of *Judea* meant by the valley of vision, being called valley, because however it were mountainous, yet in part it consisted of valleys, and it was generally a plain compassed about with mountains; and if it be so understood, haply that coming of *Sennacherib* against the Cities of *Judah*, and taking them may be meant, yet *vers. 2.* calling the place here prophesied against a City of stirs, a joyous City, makes it plain, that not all *Judea* but *Jerusalem* is meant,
- Hieronym. *Adam Sabont.*
- Lyra. Musculus.*
- Calvin.*

meant, and the destruction by *Nebuchadnezzar*. Whereas it is objected, *Lyn* saith, that the *Elamites* were brought by *Nebuchadnezzar* as his hired men. Others granting, that the *Elamites* came with *Sennacherib*, say that the destruction by the *Caldees* being prophesied of to *ver. 5.* he there propounds the danger before this past, in which they had been by the *Aſſyrians* in *Hezekiah* time, and were saved, but not any whit the more turned in their hearts from sin, and to fear God and trust in him, but in worldly means of defence, of which see *vers. 9, 10, &c.* which seems to be the best. The Note of *Calvin* hereupon is good, in that it is not plainly called *Judea* or *Ierusalem*, but the valley of vision, that a check was hereby secretly given to the Jews for being so wicked in the midst of Gods Prophets, a Countrey alone of visions, and so of more light, and yet turned by their sins into obscurity, as low ground compassed with high hills hath lesse of the Suns light, then higher grounds; thus they made mountains valleys, dark and obscure by their sins elsewhere called darkness, as *Ioh. 3. 19.* *They love darknesse more then the light. What aileth thee, that thou also art gone up to the house tops?* See the like touching *Moab* before, *Chap. 15. 3.* for which he saith, *That thou also,* being in distresse by the Army of the *Caldees*, he sheweth, that they should go up, and seeing the mighty Army of their enemies, instead of going out courageously to fight, stand there weeping like women: and that we may not doubt how they could stand upon their house-tops, it is to be known that their buildings were battlements to walk upon.

Calv.  
Note.

*A City of tumult and noise, and of joy;* That is, of joy before the *Caldees* coming; but now clamour, fear and trouble. *Thy slain men are not slain with the sword,* viz. Because by famine through the long continuance of the siege, for it lasted about six moneths; even till bread failed them in the City, and this was a greater judgement, then to die fighting valiantly against their enemies, wherein men glory. But these had no hearts so to do, but being pined away and dying through famine, without having any batrel, they perished so, that the *Caldees* at length brake in, there being few to make resistance, and those that were, fleeing out another way. One hath a conceit, that they are said to be slain, but not by the sword of the enemy, but by Gods hand, as *Titus* himself acknowledged when he saw the strength of their wals, after the City taken, when he said, What power of man could have drawn the Jews out of these munitions? it was therefore Gods power that did it, *Ios. 7. c. 16.*

Verf. 2.

2 King. 25. 3.

*All thy rulers fled together, they are bound by the archers, &c.* Or rather, as the word מִשְׁכֹּחַ *Michaloth* signifies, *From the Bow*, that is, as *Innius* hath it, from using the Bow; The *Vulgar Latine* hath it, *Duratus vinthi sunt*, because the word מִשְׁכֹּחַ from which this may seem to be derived, signifieth *durus*, and so indeed the sense will be good. For so the History 2 *King. 25.* doth excellently accord *vir. 3, 7.* and 2 *Chron. 36.* for their rulers, it is expressly said, *They were bound with fetters of brasse*, not only *Zedekiah*, but also *Iehoiakin* and *Iehoiakin* before him. *All that were found in thee were bound;* That is, all the men of warre left, of whom it is said, that *Nebuzaradan* carried them away to *Babylon*, their binding, which was common to Captives, being understood. Thus *Musculus* also understands it, or of *Iehoiakin* and his Princes, 2 *Kin. 24.* saying, that these things agree not to the time of *Sennacherib*, when no such thing was done, but I rest in the former. Touching the words there is also another reading, *Fled together from the Bow, they were bound, all that were found in thee were bound together*, so *Hebr. verbatim*, by distinguishing it into two sentences, as it may well be, and then without question this is the best reading. *They fled from afar off.* Some referre this to *Zedekiah* the King, who fled from the *Caldees*, but was taken and brought to the King of *Babylon*, but it is not said *afarre*, but *from afarre*, therefore it is better understood of such as came from other parts of *Judah* in time of this danger, thinking to be sheltered in *Ierusalem*, but all this should not profit them.

Verf. 3.

Musculus.

*Therefore, said I, Look away from me, I will weep bitterly, &c.* If for *Babylon*

Verf. 4.  
Chap. 21. 3.



Note.  
Rom. 12. 15.

Verf. 6.

Junius.

Hieron.  
Calvin.

he wept, and was grieved in humanity, much more in brotherly charity for *Ierusalem*, the treading under-foot whereof he foresaw now, and the making of it a valley of misery in stead of a mountain of holinesse. And thus ought we all to sympathize with the Church in her distresse, or else we are not living but dead members of the same mysticall body, and fail of the duty commanded, *Weep with them that weep.* And *Isaiah* by weeping thus before it came, sought to move the Jews to repentance and sorrow, as *Christ* afterwards foreseeing the destruction of *Ierusalem*, wept over it.

And *Elam* bare the quiver with the charres of men and horsemen, &c. *heb.* With the chariot of man, horsemen, to distinguish the chariots in which they came, from others bearing burthens, he saith, a *mans charret*, and the men drawn in these charrets are called horsemen, because whether they rode on horseback or in charrets, they were horsemen. By *Elam* the Persian is meant, and by *Kir* the Median. For *Elam* see chap. 21. 2. For *Kir* 2 King. 16. 6. where *Junius* sheweth, that it was a part of *Media* called after the captivity *Syromedia*, and *Kir*, signifying a wall. because it was compassed with an high mountain, being as a wall unto it: *Ierom* saith, that the Prophet goeth on here to describe the taking of *Ierusalem* by the Caldees, but *Calvin* understands it as belonging to the coming of *Sennacherib* against *Ierusalem*, by which danger after it was past, they were not moved, and therefore it was not likely that they would by his threatening of a destruction to come long after, as I have partly touched before and approved. If that which was then done were not meant, how could that touching *Sennacherib* verf. 15. be brought in, seeing he was over the Kings house in *Hezekiah's* time, and not in *Zedekiah's*, but put down to be but Scribe, as is here prophesied, *Eliachim* being preferred to that more honourable office, as appears Chap. 36. and 37. And *Kir* uncovered the shield, *Vulg. Lat.* and the shield made naked the wall: for *Kir* signifieth a Wall, but because it is a proper name also, and setteth forth the Medes, as hath been shewed, our translation is more sensible, the meaning being, that having their shields covered at other times, now preparing to battel they uncovered them.

Ver. 7. Thy choice valleys were filled with charrets, &c. that is, where their vineyards and olive-yards and gardens were, and the horsemen shall set themselves in aray at the gate, that is, shall come so near that there shall be no copy of stick away for the besieged.

Verf. 7.

Calvin.

Lyr.

Junius.

And he discovered the covering of Judah, and then didst look to the armour of the house of the forest: Here the Prophet sheweth, what the wicked Jews did in the time of their danger, viz. make preparations by force of arms to defend themselves, God in whom their help did chiefly consist being neglected: as appears plainly, if we reade ver. 8. 9. 10. 11. 12. together. By the covering of *Judah* then must needs be meant the armory, wherein weapons for war in abundance were kept, and shut up so that they were as covered, and lay hid, but now the doors were opened, and they were discovered to the view of all men, many thousands going forth armed with them. The house of the Forrest wherein they lay, was of the Forrest of *Lebanon* built by *Solomon*, 1 King. 7. 2. He discovered the covering of *Judah*, then, is no more, but as if he said, the covering of *Judah* was discovered, thus also the *Vulg. Lat.* reades it: *Calvin* saith, that some by the uncoverer of the covering here understand God, and some refer this uncovering to the enemy, but he is for the former. *Lyr.*, who is for the destruction by *Nebuchadnezzar*, saith, that by this covering the Temple is meant, which was covered as most holy, that none might behold it where the glorious Cherubims stood, and wherein *Judah* trusted as a covering to protect them, as appears by their saying, *The Temple of the Lord*. Jer. 7. 4. *Junius* by the covering uncovered, understands their bulwarks in the borders of *Judah* taken by the enemy, and by the house of the forest; not that built by *Solomon*, because that was not now in the Jews hands, but any houses in forests at large, where warlike instruments were made. Some will have hidden treasures meant by the covering, which were now brought forth to maintain souldiers, and some by the house of the forest an house

house built and filled with arms by David, which lay hid from the sight of the common people till now. But to leave divers mens conceits, here is one and the same thing set forth in two phrascs, viz. the house of the Forrest of Libanus opened to bring forth arms for their defence, where they were before covered and kept, when they had no need to use them. For the drift of the Prophet is to shew all the carnal means which the Jews used to defend themselves, and to reprove them therefore because they did not see to fasting and prayer to God, which was the chief. And he begins with their seeking first for store of arms in this verse, and therefore it doth nothing agree to expound it either of the vale covering the most holy place opened to enter in and prophane it, as *Ierom* doth, or as *Lyrus*, or of the bulwarks entred by the enemy, but only, as was first said, and why *Iunius* should decline that exposition of the Forrest of Libanus. I see not, because there was none other house famous for an armoury but that, and he makes it not to appear to have been at this time in the enemies hands, and out of the Jews. For that which the Jews are said next to have done, ver. 9, 10, 11. reside 2 (*bron.* 31.455. and we shall see the things done by the counsell and help of *Hezekiah* his Princes, which he here spoken of, viewing the breaches and repairing them, and stopping the waters, that the Assyrians coming to fight against them might not therewith be supplied, only the numbring of houses here spoken of, and the breaking down of some in the suburbs that might be advantageous to the enemy, are there omitted, and the ditch making betwixt the two wals, yet two wals repaired and strengthened are there spoken of. For numbring the houses, that might be either to know how many men were in them to make an army that they might finde watchmen, or how many persons that the provision for their sustenance during the time of the siege might be ordered accordingly, for the ditch it was to hold water for the besieged, a new one being made, lest the old should not suffice.

Verf. 9, 10.

But ye have not looked to the maker thereof, &c. Ye have thus used all outward means to preserve your city *Ierusalem* from coming into the hands of the enemy, but unto the Lord who hath made it an holy city and habitation for himself, and that not newly but long ago, ye have not looked to seek his aid by fasting and prayer, and turning from your sins. He doth not then simply tax warlike preparations for our defence, but a trusting in them and not in the Lord alone, in whom is all our help. *Iunius* here again differing from all others expounds the matter thereof thus, the Authour of this judgement for your sins long agoe determined by him to be brought upon you, examples whereof he hath also made you to see in your brethren of the ten Tribes, that by them being warned ye might repent. But because he made immediatly before mention of the city and parts thereof, it is more genuine to understand it, as was before said. And from hence *Calvin* gathereth, because *Ierusalem* was a type of the Church, that God built her up by his almighty power, and not man, and by the same power is able alwaies to preserve her, which they not considering, placed not their confidence in him, but in their own preparations. And in descanting upon these words [of old] he referres them to predestination before the beginning of the world. But because predestination is one thing, and fashioning it by Ordipances, and sanctifying it another, leaving this I rest upon the former. Now this accusation was not against all in *Ierusalem* that fortified against the Assyrians, for *Hezekiah* put them in minde of God as their greatest strength still, and *Eliakim* who was over his house, is so highly commended in this Chapter, that no doubt is to be made of him, and some others in whom there was piety, but it was against the community of the Jews, who were most of them carnall, and trusted in carnal means.

Verf. 11.  
*Calvin.*  
*Musculm.*

*Iunius.*

And in that day the Lord called for weeping, &c. This saith *Ierom*, who expounds all of *Nebuchadnezzar*, was by *Ieremy* and *Amos*, who prophesied at that time. But ours say, that the very judgement present was a calling, neither did they want then this our Prophet or others to move them to extraordinary humiliation. For the particulars of making bald the head, rending garments,

Verf. 12.  
*Hieronym.*

and putting on sackcloth, he mentions these according to the custom of those times, meaning not precisely, that in times of extraordinary humiliation we should alwaies do thus, for *Ios. 2.* it is said, *Read your hearts and not your garments*; but that we should first and chiefly be broken-hearted, and then by outward signs of weeping and apparell, shewing sorrow, and all our outward behaviour, let it publicly appear in times of publike humiliation, how deeply we are stricken with sorrow for our sins.

Verf. 13.

Ecclef. 3.  
2 Cor. 7. 10.  
Phil. 3. 21.

Luk. 6. 25.  
Ezek. 9.  
1 Cor. 5.

Calvin.

*And behold joy and gladness, slaying oxen, &c.* that is, laughing and making merry, all Gods judgements being contemned: Joy is not here simply taxed yet, for there is a time to laugh and a time to weep, but in time of calamity, in coming for sin, or joy in sin opposed to godly sorrow for it, because some are so far from mourning for their sins, that they joy in committing them, and glory in recounting them, and joy to think upon them afterwards, which is an iniquity not to be expiated for ever, as here followeth, *ver. 14.* Or to be profuse in laughter, making it their daily practice to feast, laugh and be merry: or lastly, being unaffected at the sins of the land, or at our brethrens miseries, *Rom. 12. 15. Am. 6. 6.* *Killing of oxen.* Here the Prophet proceeds to aggravate their sins, *ver. 13.* it is to kill oxen, &c. the meaning is, that when hearing of Gods judgements threatened, they should have sought unto him by fasting and prayer, they contrariwise feasted, and run into all excess of riot, and made a mock of all the terrible threatnings denounced against them, saying, *Let us eat and drink for to morrow we shall die*: that is, in way of derision of the Prophets threatening of horrible destruction at hand. able to make any heart to tremble, they were so far from being affected with it, that they said in effect, let death come so speedily, we will make merry whilest we may, for we hold this threatening ridiculous, as which shall never take effect. See the like saying of Epicures, *1 Cor. 15. 32.* the Papists saith Calvin, because taking of flesh is here taxed, gather that it is a sinne to eat flesh upon a fasting day: but why do they not infer the like touching wine-drinking, which is as well here complained of? Therefore their eating flesh and drinking wine implied feasting, which at times of fasting is an abomination, and to eat or drink any thing, but in case of necessity for infirmities sake, in some only that cannot fast from all food without detriment to their health, is unlawful, and not the fasting from flesh only, because fasting is from eating bread or drinking water, *Exod. 10. 6. Est. 4. 16. Ioh. 3. 7.*

Verf. 14.

*And it was revealed in the ears of the Lord of Hosts, if this iniquity shall be expiated, &c.* He speaketh thus, not that God needs any revealing of things done upon earth by wicked men, for he seeth and knoweth all things, but his hearing by an Hebraism is thus set forth, the more to terrifie the wicked, who think haply it shall not come to his ear, who cannot if he hears of their evil sayings and doings, but be a severe Judge unto them; as a man threatening a malefactor, and his knowing of it, and reproof therefore being despised, he tells him further that his evil doing in contempt of the Law is come to the ears of the Judge, this will more startle him. The form of threatening used here is an oath, something being understood, as, I am not just, or live not, if this iniquity be forgiven, that Gods full purpose to punish these contemners of his judgements with death might the more appear, and all others might fear to do the like. Some think, that even this sin upon repentance is remissible, but so somech as it is a despight done to the spirit of God, and to a degree of sin against the holy Ghost, I cannot subscribe unto them, because so also it should be but as all other sins, where as it is here singled out from them, being called *this iniquity*; and *Jeram* hereupon saith, *Post peccatum erecta cervix, & ex desperatione contemptum magis offensus Deum, quam aliquod aliud peccatum.* And whereas some infer, because it is said, till they die, that there is forgiveness after death, it is absurd, and without all ground in holy Scripture.

*Lyn* for, *if this iniquity shall, &c.* hath, *this iniquity shall not*, but this is more emphatic then a simple negation, as if the Lord had said, rather then forgive this I will suffer any thing to be done unto me.

Gr.



Get thee to this Treasure. *Shobna*, who is over the house. Vulg. Lat. go in to him that dwells in the Tabernacle, and in over the Temple, even *Shobna*: for so much as there is no ground in the Hebrew for this translation, it is worthily rejected even by one of their own Doctors, who saith, that there is no word in the Hebrew Text, which signifyeth either Tabernacle or Temple, but *Jerom*, herein following some of the Hebrews, who hold him to be high-Priest, and the high-Priest dwelt in the Tabernacle, though neither be true, presumed to use this liberty respecting rather this sense by him affected, then the meaning of the words, which are none other, but as in our translation beforementioned: yea, and he noteth, that *Jerom* himself renders the same words *praefectum domus*, 2 Kin. 19. and *Isa. 36.* and *Rabbi Abraham* saith, that he was treasurer, and over the Kings house. The word is *שֹׁבְנָא* signifying a Treasurer, and not a Tabernacle, although *Cornelius a Lapide* contends for it, alledging *Exod. 1. 11.* where a word coming from the same *radix* is used to set forth cities of Tabernacles, but it is not so rightly rendered, first *שֹׁבְנָא* will not bear it, but rather cities of store, or treasure: And if it be taken otherwise for cities of Tabernacles, that *Pharaoh* should cause the Hebrews to build for him, what sense would there be in it? But he addeth further that the Septuagint render it *pastophorum*, i. *exodans vel cubiculum*, but certainly by a great mistaking of *שֹׁבְנָא* for *שֹׁבְנָא*, from which a word derived 2 Chron. 31. 11. indeed signifyeth chambers, yet not to keep in, but to lay up the tithes brought in: yea, and the Jesuite himself by and by argueth strongly to prove, that this *Shobnah* was not the high-Priest, but the Treasurer: for 1. the Septuagint and *Cyril* call him *questorem*, others treasurer. 2. Yeelding, that he was over the Temple understood by the house here, he could not be the High Priest, because he is no where so called, but the High-Priest. 3. *Josephus* in setting down the catalogue of High-Priests, makes no mention of any called by this name. 4. *Azariah* was now High-Priest, 2 Chron. 31. 10. 5. The High-Priesthood was not translated to another family from *Aarons* and *Sadocks*, till the time of the Maccabees, but the office here spoken of is translated ver. 20, 21. But whether this *Shobnah*, and that 2 King. 19. were one and the same, is by some doubted, as by *Josephus* and *Testarus*, because this *Shobnah* and *Eliakim* were Priests, those 2 King. 19. *Laicks*. *Arias Montanus* saith, that they were the same, so likewise *Calvin* and all ours generally. The cause of the doubt is partly because according to some the man here spoken of, was one that lived in *Zedekiah* his time, when *Nebuchadnezzar* took *Jerusalem*, whereby they expound all that which went before, of the Jews straits by the Caldees, and partly because that *Shobna* 2 King. 19. is said to be Scribe or Chancellour to the King, and *Eliakim* over the house, but here Treasurer, in whose room *Eliakim* was to be set up. For the first enough hath been already said, to shew that the things before spoken from ver. 6. pertained to their sufferings by *Sennacherib* and even *Sabon*, who is for the Caldees, yet coming to *Shobnah* he saith, that here a new Prophecy begins concerning a great man in *Hezekiah* his time, of whom before, 2 King. 19. For the second, *Calvin* observes that *שֹׁבְנָא* hath another signification besides Treasurer, viz. a fautor or cherisher, which is proved 1 King. 1. 2. where the same word is used in this sense in speaking of *Achishag*, though there in a good sense, yet here to discover evil cherished in the heart of this wicked man, even evil counsel, so to stand for *Hezekiah* as to keep intelligence and correspondency with the enemy, that which way soever the world went, he might provide well for himself. The Hebrews say, that he treacherously agreed with the enemy to deliver the city into his hands, and that *Hezekiah* upon this prophecy of *Isaiah* put him down from being Treasurer and Scribe, both which high offices he had suffered him to hold, the office of Scribe still, but took his Treasurership away from him, and conferred it upon *Eliakim* a most faithfull man. But because there is no ground for this in the holy Scripture, I passe it over, as *Calvin* doth, and rest upon the Etymologie of the word before-going, his office is not here so much pointed at, as his quality of cherishing in his heart

Ver. 15.

Sabon.

Calvin.

evill counsell against the State, and therefore he calleth him this fautor or cherisher, in way of contempt, as Christ sometimes called *Herod* that crafty Fox, whereas by some he is thought to have this name given him from a city in *Egypt*, *Sochen*, from whence he came, being therefore called a *Sochnite*, it is but conjectural. But why doth *Isaiah* so terribly threaten him? passing over that which is uncertain, here is enough discovered in the verses following to shew that he had great cause. For he was proud like *Abalom*, and out of his pride he built him a stately sepulchre for a memorial, which could not be without great cost, and therefore not without pilling and polling the people. And forsomuch as he provided thus for the entombing of his corps, when he should die, he hereby intimated that he was one and the head of them, that contemning the Prophets threatnings are and drank securely, when the whole city and kingdom were like to come into great streights. And he doubtlesse was one of those princes spoken of *2 King. 19.* which gave the king counsel to fortifie so strongly, that it was now supposed by the strength of their fortifications without seeking to the Lord by fasting and prayer they should be sufficiently defended against the assaults of their enemies, although the King himself did not so, but by his speeches to the people shewed plainly, that still all his trust was in the Lord, moving them to do the like, *2 Chron. 32.8.* *With them is an arm of flesh, but with us is the Lord, and the people rested in these words.*

Vers. 16.

*What dost thou here, that thou hast hewed for thy self a sepulchre, &c.* A most unworthy man, because he was in high place, and great in this world, thought by his wealth to make himself great and famous in his memory throughout many ages to come, contrary to that, *Prov. 10.7.* *The memoriall of the just shall be blessed, but the name of the wicked shall rot.* But the Prophet takes him up as one that was but a very *larva* personating a great Officer of the kingdom, but having nothing of worth in him, whereby we may see both how base and unworthy great men make themselves by their pride and oppressions, to learn to flee vices, because God is also full of wrath against them: and that a good King may have evill Officers about him, he not knowing it, as *Hezekiah* had this wicked *Shebna*.

Vers. 17.

*Behold the Lord will carry thee away with a mighty captivity, &c.* Vulg. Lat. *sicut Gallus gallinaceus asportari se faciet*, taking the word, *וְלִי* here used for a cock, which properly signifyeth a man, because as a man is amongst his wives strong and impetuous, so a dunghill cock amongst his hens. But then it must be read thus, *he will cause thee to be carried captive by the captivity of a cock*: because there is nothing signifying *me*, and the meaning is of a cock taken and bound, and gelt, and made a capon, his comb being cut, and then he being carried to the market, not daring to look up, but holding down his head, who so proudly lifted up his crest, and crowed upon his dunghill formerly. This indeed is a good glosse of *Jeroms*. But forsomuch as *וְלִי* signifyeth not a cock, but a man, or strong, it is better rendred as before, though some read it with the captivity of a man, that is, into a far countrey, because men are carried furthest when they are taken, as being more able then women to endure travel, but this is somewhat far fetcht, wherefore I adhere to the first as most sensible, *the Lord shall carry thee away with a captivity*, that is, far to live and die in extreme misery and ignominy, as thou out of thy pride preparedst for thy long lasting fame and glory, which is further expressed, *ver. 18.* Of the fulfilling of this we read not, but it is not to be doubted of. The Hebrews, if we will beleve them, say, that *Shebna* with some other of the Jews conspiring with him, fearing lest the city should be taken, went to *Sennacherib*, to take part with him, but so great a destruction coming upon his army the night following, he being full of wrath, took them and carried them to *Nineveh*, doing execution upon them there in most terrible manner, and tying this man to an horses tayl, as *Musculus* relates it, he caused him to be drawn amongst thorns till he died. *Junius* differing from all other translators rendeth it thus, *Behold the Lord that covered thee with the covering of a man, and cleareth thee godly*: but he mistakes

Hieronym.

Junius.

Hiv

stake

stakes <sup>לְמַסְכָּה</sup> *laltal*, captivating for <sup>לְמַסְכָּה</sup> *to cover*, confounding two several radizes <sup>לְמַסְכָּה</sup> and <sup>לְמַסְכָּה</sup> and our New Translation being deceived by him, have put the same in the Margin, as if it might be indifferently rendred either way, but the first is the only right reading. For the next words, *Shall surely cover thee*, *Jerom* hath, *Shalt lift thee up as cloathing*, *amictum*; That is, *Shall so easily take thee up, and carry thee away, as one doth a garment*, but *Hebr.* it is, *Cover a covering on thee*; that is, as *Vatablus* hath it, shall cloath thee with confusion, and he alludes to the covering of the faces of those that were condemned of old, as we may see in the case of *Haman* carried thus out of the presence of *Ahasuerus* to the Gallows.

Vatabl.

*He shall surely turn and tesse thee violently like a ball into a large countrey, &c.* Hieron. *Coronans coronabit te tribulatione, & quasi pilam mittet in terram latam*, *Hebr.* It is either crowning, or rolling as a Ball or Bowl is rolled being cast out of a strong mans hand a great way: But because rolling doth best agree, and *Jerom* once renders it by *mitter*, it is better translated all the times, which are three in this place alike, *Rolling he will roll thee with a rolling like a ball or bowl into a large countrey, with his hands*. Some have it large and spacious, some large of bounds, as if <sup>לְמַסְכָּה</sup> had reference to the Countrey, and not to him that should cast him thither; but for the word signifying hands, it is more proper to referre it to the Lord, who he threatneth shall do all this with his most mighty hands. The Bold, the Spirit of God makes the Prophet to deal even with men of greatest honor and power if they be proud and profane. *And the chariots of thy glory shall be the shame of thy Lords house*; That is, Whereas through the favour of thy Lord and King thou wert so highly exalted, that thou rodest gloriously in thy charret thorow the streets of *Jerusalem*, being croucht and bowed unto by the people, thou shalt be brought to such a shameful condition in the enemies Land, being made a scorn and laughing stock to them, that through the contemptible condition, wherein thou shalt be, thy Lord *Hezekiah*, though a godly King, shall suffer reproach, when they shall say, *This was Hezekiahs favourite, who I warrant you is a good one, that favoured and honoured so much such a varlet as this*: and to this effect almost *Calvin*, hence warning Princes to beware whom they prefer, lest it redound at length to their dishonour.

Vers. 18.

*And in that day I will call my servant Eliakim the son of Hilkiah, &c.* At what time this was done is uncertain, but certain it is that *Shebnah* his wickednesse being discovered to the King, he was put down from that highest office, and *Eliakim* set up, yet he was not put down all at once, but being now Treasurer and Master of the Kings house, he was put from the first before *Sennacheribs* coming against *Jerusalem*, and was then only in the second office of Scribe, *Eliakim* being set up above him, as we may see, *Isa. 37.* and this most probably was upon *Isaiah* his prophesying against him: but afterwards he revolting to the enemy, as hath been said, *Eliakim* had all the honour of both these offices, from which it is thought he had been formerly removed through *Shebnah* his false suggestions to his Lord against him. But this is only conjectural, and haply *Eliakim* was never in any of these offices before, but being thought a right honest and faithfull man, the King upon the detection of the others fraud, or rather abhorring his pride, preferred him to one of his offices first, and then to another. For if he had found him treacherous, it had been no policy in the King to continue him in any such office about him still, neither could he think him a fit man to send with *Eliakim* to *Rabshakeb*, or to the Prophet, as he did. And the Lord calleth *Eliakim* his servant, thus most highly honouring him for the Graces of Faith, Humility and Fidelity to him, and the Countrey shining in him, as we may gather from that which followeth.

Calvin.

Vers. 20.

*And I will clothe him with thy robe, and strengthen him with thy girdle, &c.* That is, I will give thee such favour with *Hezekiah*, that he shall thus promote thee to the honour of being *Presertu damus* in stead of *Shebnah*, the en-

Vers. 21.



Lyra.

ensigns whereof were a rich Robe and Girdle. *Lyra*, who stands for *Shebnah* his being high-Priest before, and *Eliakim* now, thinks this confirmed here, because the high-Priest had a Robe and rich wrought Girdle put upon him, when he was consecrated, *Levis* 8.7. But when *Jonathan* would honour *David*, 1 Sam. 18.4. it is said, That he took these ensigns of his own body, and gave them to *David* to be worn by him. And amongst the *Romans* the Girdle was used likewise by Emperours, honourable persons, and valiant souldiers. Therefore this proves no Priest here spoken of, although almost all Pontificians after *Jerom* follow it. But *Sabon* gives a good reason why, viz. because *Verf*. 22. he saith,

Verf. 22.

*I will lay upon his shoulder the key of the house of David*; According to that *Isa. 9*. The government shall be upon his shoulder, and he shall sit upon the throne of *David*: The house of *David* setting forth nothing else but his Throne or Kingdom, although some adhering to *Jerom* expound *David's* house of the Temple, because he provided treasure and materials for the building of it. But let them shew any other place wherein it is so taken, and if they cannot this must needs fall to the ground. But what an high dignity is here spoken of, being the same that is said of the Son of God, and again applied unto him, *Revel*. 3.7. Verily this hath made some to expound this as spoken of Christ, and not of any mortal man; but others better of *Eliakim*, a man thus preferred by *Hezekiah*, as a figure of Christ; so *Cyriel* and *Theodoret*; but for this end they hold him to have been both high-Priest, and over the Kings house also, thus figuring our Christ his dignity both regal and pontifician. But as his having the high-Priesthood hath been already confuted, so it is not necessary to make him any otherwise a figure of Christ thus; but as *David* in respect of his kingly dignity, there being another, who alone typified him as King and Priest, even *Melchisedech*. And in setting forth his authority in *David's* Kingdom, he speaks of keys, because by having the keys of the City delivered to him, the King takes possession of a City, and hath it under his power, so that none can enter in, or go out, but by him; and all things are either confirmed or disannulled by him. Whereas then this promise is made to *Eliakim*, it doth imply two things, 1. Dexterity and Wisdom to handle the keys for that end for which they are given him, that is, his authority in confirming or disannulling any thing rightly. 2. Power to exclude or to let in to the City, and to bring forth things of present use, and to lock up and keep those things for afterwards, which are not yet usefull. It was an honour like to that of *Joseph* in *Egypt* for his great wisdom and fidelity bestowed upon him by *Pharaoh*, so that without him nothing should be done in all the Land; and by this power he lockt up the corn gathered together; and when he saw his time, opened the houses of store, and brought it out. Whereas keys use to be given into ones hands, but here it is said, *I will lay them upon his shoulder*, it is to intimate the glory wherewith he should by this power giving to him, be invested, according to *verf*. 24. They shall hang upon him all the glory of his fathers house, which must be upon his shoulders. Others take occasion here to speak of the keys given to *Peter*, both papal, affirming power of opening and shutting out of Heaven by Excommunication given to *Peter* and his Successors; and ours, as *Calvin* and *Musculus*, that nothing else is hereby given but power to preach salvation to such as by true faith and repentance turn, and damnation to the unbelieving, according to that *Mark* 16. 16. He that believeth and is baptized shall be saved; he that believeth not, damned; for this being done by him and his fellows upon earth, is ratified in heaven. But others better, both this and the power of Government for the well-being of the Church, because the keys are never spoken of, but in this sense, and this Government was by Ecclesiastical Censures, which were sometimes executed by an Apostle, and sometimes by the Church, 1 *Tim*. 5. 20. 2 *Cor*. 5. and this was by casting notorious offenders out from receiving the Lords Supper, and forbidding other Christians to eat and drink with them to make them the more ashamed. So that if a

Cyril.  
Theod.Calvin.  
Muscul.

AndroV

Preacher aceth this part or the Government, howsoever it be constituted, either of Officers purposely set up for the ease of the Preacher, who ought wholly to give himself to study and preaching, or of rulers in the State where it is Christian, they have ground in the Word for their so doing.

And I will fasten him as a Nail in a sure place, &c. A nail, saith Adam, was either made of wood to drive into the ground to fasten a Tent Exodus 8. Num. 5. or else an iron nail to drive into a post to hang things upon; and thus the words following shew, that he is called a nail, for it is said vers. 24. They shall hang upon him all the glory of his fathers house, the off-spring and the issue, all vessels of small quantity, &c. The Vulgar Latine, Divers kinds of vessels, every small vessel of goblets, &c. Thus continuing the Metaphor, as he had compared him to a Nail, so the people to vessels great and small; the meaning being, that rich and poor should all depend upon him most willingly, and yield subjection to him. And because the glory of a King is said to be in the multitude of his subjects, this phrase is used touching him, They shall hang upon him, all the glory of his fathers house, that is, when so great multitudes shall willingly submit to be governed by him, then he shall be glorious, as his father, who it seems, was a great Prince, yea and an accession of glory shall come to his house by him, he having more glory then ever his father had, for which it is said, vers. 23. He shall be a glorious throne to his fathers house. Why Jeron renders that divers kinds of vessels, which Symmachus and Vatablus render Nepotes for Steirpes & posterus, I know not, for the word *QININ* *Tsafaim* here used cometh of *QIN*, *Pradire*, so that posterity which cometh from their parents, must needs be meant hereby, and the meaning must be, as Calvin hath it, that the good coming by this worthy Prince *Eliakim* shall not be sitting, but durable to the generation to come, and to another after that, and therefore it is said, that he should be fastened as a nail in a sure place, that cannot be plucked out again. For a wise and good Prince by setting good Laws and Ordinances doth benefit not only the people living at that present, but also the Generations to come, and that not only males, but females, for which to the word *Hatsafaim* of the Masculine Gender is added *Hatsaphangoth* of the Feminine, signifying Daughters or Nieces. The vessels, which he saith, they should hang upon him, are lesser, as cups; and greater as flaggons or water-pots, and because the word *QIN* doth sometime signifie musical Instruments, some render it so, especially who hold *Eliakim* to be high-Priest, saying, that hereby it is meant, that he should order all things in the worship of God, even to the players upon Instruments. But this having been already confuted, it is better understood of all sorts of people both small and great depending upon him, as vessels of all sorts are hanged up upon nails or pins fastened into a wall.

In that day shall the nail fastened in a sure place be removed, &c. That is, In the day when *Eliakim* shall be advanced, *Shebnah*, who seemed to be a nail fastened surely before, especially in his own opinion, for the great favour in which he was with the King, shall be removed, that way may be made for this good Prince, and then all his friends that depended upon him shall be frustrated of their hopes, which they had through him. Thus R. Solomon, Vatablus, Calvin, and generally all Expositors, except Jeron, who having mentioned this, resteth not in it, because it is said, that which hang upon it perished, which is not true being applied to *Shebnah*, because when he fell from his high-Priesthood, other Priests and Levites, and singers depending upon him, fell not also, but continued still to serve in their courses, till the *Babylonish* Captivity. He therefore saith, by this nail is meant the same before spoken of, this being a Prophecie of *Eliakim's* high-Priesthood, and of all the Priesthood and service in the Temple lasting for a long time, when by the *Babylonian* the Temple was burnt, and the Jews were carried into Captivity seventy years; and of this high-Priesthood and Priesthood utterly ceasing for ever,

Verf. 23.  
Sarbom.

Verf. 24.

Symmachus.  
Vatablus.

Calvin.

Verf. 25.

R. Solomon.  
Vatabl.  
Calvin.  
Lyra.  
Sarbom, &c.  
Hieron.

the

Note.

the Temple and City being again destroyed by the Romans. But all this falleth, because the ground hereof, that is, *Eliakim* being an high-Priest, hath been already razed. And as for his exception taken to the former, it is of no force, for it is meant of the kinsfolk and friends of *Shebnah*, that hung upon him, and had mainteuance and hopes of preferment from him, from all these when he fell they fell also. And he twice mentioneth the Lords speaking of this, once setting him forth by this title, *The Lord of hosts*, that it might not be doubted of, but stedfastly believed, that *Shebnah* should thus be brought down, and *Eliakim* set up, though *Shebnah* were then so mighty, and in such grace, that men could hardly believe it. But this consideration, that God is the Lord of hosts, who threatneth the wicked of the highest rank, that stand most strongly, with destruction, should make them fear it, to turn unto him, and not to go on in their pride and tyranny, as if they were too great ever to be moved.

## CHAP. XXIII.

Ver. 1.

*The burthen of Tyre, Howl ye ships of Tarshish, &c.* *Tyrus* was an Island in the time of the Prophets, as we may see in *Ezek. 26.* and *27.* where Gods judgements against *Tyre* are more amply set forth, and the cause thereof: but afterwards it was by *Alexander*, when he besieged it, laid to the firm Land, the narrow passage betwixt them being filled up, that his Army might approach to their wals. The Countrey to which it belonged was *Phenicia*, and it lay not farre from *Galilee*, as we may gather, where *Christ* is said to have gone from *Galilee* into the parts of *Tyrus* and *Sydon*, *Mat. 15.* that is, saith *H. B.* in *Patriarchs* travels fifty six miles. The cause why *Tyre* should be destroyed is set forth, *Ezek. 26.* to be their insulting over *Jerusalem* at the destruction thereof, the means also whereby *Nebuchadnezzar* King of *Babylon*. And *Jerom* saith, That in the History of the *Assyrian* warres, soon after the destruction of *Jerusalem*, the *Philistims*, *Arabians*, *Damascens* and *Egyptians* were subdued also; and because *Tyre* is mentioned in the *Psalms*, as joyning with them against Gods people, *The tabernacles of the Edomites and Ishmaelites, Gubal, and Ammon, and Amalek*, with those of *Tyre*; he doubts not but when they were judged, *Tyre* was judged also. But we need not go by such conjectures, for *Iosephus* saith, That thirteen years after *Jerusalem* was destroyed, *Nebuchadnezzar* went against *Tyre*, and with great labour making provision for his Army to approach to it, took it, and made it a place for *Fishermen* to dry their nets, *Ioseph. 9. c. 15.* *Tyre*, Heb. is *Tyr* signifying a rock, so called, because strong as a rock, and situated upon a rock. It was the metropolitan City of *Phenicia*, the Lady of the sea, and mart of the whole world for the opportunity of the scite. *Pliny* saith, That it was sometime seven hundred paces from the Land, the whole compasse of the Land where it stood being nineteen thousand paces, the City two and twenty furlongs, being rather all as a Tower, then a City, and for riches and pomp exceeding all other Cities. For the Antiquity *Berosus* saith, That it was built by the seventh son of *Japhet*, called *Tyrus*, soon after the flood, but now the destruction hereof is threatned. For ships of *Tarshish*, that are bidden to howl; *Vulgar Latine* hath ships of the sea, because *Tarshish* signifieth the sea, for the sky-colour thereof, which *Tarshish* properly signifieth; see before *Chap. 2. 16.* The *Septuagint*, Ships of *Carthage*, because *Carthage* was a Colony of the *Tyrians*, according to that saying of *Virgil*, *Urbs antiqua fuit, Tyris remere coloni*, *And Jerom* *Ezek. 27.* turns the same word *Carthage* also, because *Carthage* abounded with ships, which were employed for the *Tyrians*. The *Caldie* render it *Africa*, putting the whole for the part, because *Carthage* stood in *Africa*. But it will be best to take it with *Sabon* for the mediterranean sea, the most

Hieronym.

Plin. l. 5. c. 19.

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mola 2. 2.

Mala 2.

mola 3.

mola 4.

mola 5.

mola 6.

mola 7.

mola 8.

mola 9.

mola 10.

mola 11.

mola 12.

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most and best ships of which pertained to Tyre. Now the ships are bidden to howl by a *Prosopopeia*, the more to set forth the misery of their masters. *Vatablus* saith, that some Hebrews say, That there was a City not farre from Tyrus and Sidon, called *Tarsish*, but he holds the mediterranean sea, which is of a sky-colour, to be meant hereby. *Calvin*, *Tarsus* in Cilicia where P. was born. There is no entring in from the Land of Chittim, it is revealed to them. Heb. From entring in; and the words before, *devastation from house*, the sense being, so that no house is left, or entring in &c. By Chittim the Grecians are meant, and therefore by some the desolation brought upon Tyre by Alexander is understood to be here prophesied of. But *Calvin* yields good reason to the contrary, 1. Because *Ezek* 26. where the same thing is prophesied of, *Nebuchadnezzar* is expressly said to be the King that should do it. 2. Because Alexander took not Tyre till 500 years after, and what comfort would this have been to the people of God to hear, that their cruel enemies of Tyre, dwelling so near unto them, should be suffered so long to go unpunisht, when all other Nations about suffered by Babylon? 3. Because Tyre is said after this to have a King, but after being destroyed by Alexander, none, but was reduced to the form of a Commonwealth. The not coming of ships therefore from Chittim, is not to be understood as if the way were stopt up against them, but by reason of the desolation to which they should hear that this famous Mart-Town was brought, they should cease coming thither for traffick, and this is meant by these words, *It is revealed to them*, although *Calvin* refers it indifferently to Grecians or Tyrians.

Calvin.

Be still, O ye inhabitants of the Isle, &c. Here he further amplifieth the judgement of Tyre, by shewing, That whereas in times past there used to be much noise of ships coming from Sidon thither, now they should not traffick there any more. Sidon was a City upon the sea-coast about two hundred furlongs from Tyre, and a Colony thereof, and therefore the inhabitants thereof are specially spoken of, as coming frequently to Tyre.

Vers. 2.

And by great waters the seed of Sihor, the harvest of the river is her revenue. *Jerom* joining this to the former words, reads it together with vers. 2. thus. Be silent (O inhabitants of the Isle) the negotiation of Zidon; many waters have replenished thee, &c. whereas ver. 3. is manifestly in Hebrew disjoined from ver. 2. beginning not with these words [*great waters*] but, *And by great waters*, &c. Sihor is the river Nilus, which by overflowing the Land of Egypt makes it so fruitfull, and therefore seed and fruits are attributed hereunto, because by the overflowing hereof they grow in abundance, the Land being fatned by the black flud by this river brought down upon it. It had the name Nilus, saith one, from *nehilan*, novus limus, which it brought with it. But the Prophet here in amplifying the misery of Tyre, by saying, The corn of Egypt was her harvest or increafe, means, that it was so, because brought from thence to Tyre to her great benefit: thus it had been, but now it should be so no more, for Tyre was the Mart of Nations. Vers. 4, 5. He insists upon this amplification from Zidon and Egypt further saying, Be ashamed, O Zidon, for the sea hath spoken, even the strength of the sea, &c. By the sea some understand Tyre, called the sea, because standing in the sea, and the strongest Island therein. Others taking the sea as spoken to by a *Prosopopeia*, and Tyre brought forth as it were thereby, and encreased to such riches and glory, because all the Tyrians wealth came in by the sea. We may take it either way, or rather both the sea, and Tyre the strength hereof brought in complaining of a desolation, whereas in times past here were many gallant young men and virgins brought forth, and brought up there, now it was not so, the place being laid waste. As at the report concerning Egypt, &c. *Calvin*. So soon as the rumour comes to Egypt they shall sorrow. That is, saith he, as soon as they shall hear in Egypt, that *Nebuchadnezzar* hath won Tyre, they shall be terrified, as they that are likely next to be destroyed. Others understanding it in the same manner say, that Egypt shall sorrow, because their commodities, which they were wont to sell to their

Vers. 3.  
Hieronym.

Vers. 4, 5.

Calvin.

*Junius.* great profit to the *Tyrians* can now be no more uttered unto them. Some in both these regards, for the *Egyptians* might know out of *Ezek.* 29. 18. *Ier.* 47. 4. that when *Tyre* fell, destruction by the *Caldees* was not farre from them, as being promised for their hire. And this agreeth best with the words of the Prophet, which are *verbatimim*, *As this heard to Egypt, they shall mourne, as the bearing of Tyre.* Wherefore *Junius*, whom our New Translations follows, taking it for an illustration by a comparison made betwixt the fear that should surprize the contiguous Nations about *Tyre*, and of those in the time of *Moses*, when they heard of the *Egyptians* drowning in the red sea, did much mistake it; neither will the words bear that exposition, because it is *וַיִּשְׁמַעְוּ*, a *rumour* to *Egypt*; not of or concerning *Egypt*.

Verf. 6.

*Passe ye over to Tarshish, &c.* That is, *Tyre* being destroyed, which hath been your Mart hitherto, seek ye now to get your living by sailing to some other place, as a new Mart-Town, for here is no good for you to be done any more. The *Vulgar Latine*, *Passe the seas*, as it may well be interpreted, no particular place being meant; for if it were meant of a place called *Tarsus*, it will not thus agree with the words going before *vers.* 1. *How ye ships of Tarshish*; for what comfort in going to a place in a lamentable case? Besides here is no word signifying [*to*], but *passe Tarshish*. *How ye inhabitants of the Island*; Some render it *Islands*, but it is a singular, and may be referred to *Tyre*.

Verf. 7.

*Is this your ancient City, &c.* Of the antiquity of *Tyre*, see before; but howsoever they gloried in this, now he saith, that they should go in a poor manner as farre off, after the manner of beggars or captives to *Babylon*, *Hebr.* it is [*From as farre off into perigrination*] or to a strange Countrey, the sense is all one; for if *Tyre* from whence were farre from *Babylon* to which they should go, then *Babylon* was far from *Tyre*.

Verf. 8, 9.  
*Ier.* 9. 23.  
*Plal.* 2.

He enquires by what counsell this is done, and sheweth, that it was the Lords to abase all humane glory, whereby we may see how supereminent in wealth and worldly all the inhabitants of this mighty City were. That we may all learn not to glory in such things, but know that the Lord can soon stain all glory, and therefore in the midst of all pomp fear and be submisse to serve him.

Verf. 10.

*Passe thy Land as a River (O daughter Tarshish) &c.* or, *Daughter of the sea.* For being taken either way, it agrees well to *Tyre*, being called a daughter of the sea, because standing in the sea, and as it were springing out of it, and daughter *Tarshish*, because *Gen.* 10. 4. there was a *Tarshish* coming of *Japhet*, who replenished the Isles, and haply he might inhabit here, and thus the ships of *Tyre* were before called the ships of *Tarshish*, *vers.* 1. Now in bidding her *passe as a river*, he shews, the going away of the *Tyrians* into Captivity out of their own Land, there being no means to stay them, as a flood cannot be staid, but flows on, till it be swallowed up of the sea; Or because he saith, *Passe thy Land as a flood*, he means, That as a flood riseth above the banks, and runs divers wayes, so they should be scattered. *Varabius* renders it, *Passe on to the daughter of Tarshish*, as *v.* 6. but in the *Heb.* it is plainly, *Daughter Tarshish*, as the party spoken to. But how can the Daughter of *Tarshish* flow to *Tarshish*, as *Verf.* 6? *Answ.* Very well, if by *Tarshish* we understand the sea, as well as a place so called, as one most eminent off-spring thereof. No girdle more, that is, whereas before the waters did gird it about, and were a defence unto it, now they are not, it being joyned by the conquerour to the firm Land. Some by Girdle understand strength, which in that City was great to resist the enemy. I think it best to joine both together. But whereas some by Girdle understand the meanest commodity to be sold there, and so that being full of rich merchandize before, nothing was left, I think this to be far fetcht.

Verf. 11.

He hath given a commandment against the merchant City, &c. Here the destruction of *Tyre* is further amplified, and he dwells so long upon it, because it might seem incredible to men, that so strong a place, and so flourishing should be destroyed, *Hebr.* for the merchant City is *Canaan*, and so it is rendred by

*Varabius*.

*Vatablus*, and *Vulgar Latine*, whereupon some think that mention is made of *Canaan*, that by recounting how the inhabitants of that Land perished, they of *Tyre* might fear the same almighty power now set against them; so *Jerom* and others, affirming also that *Tyre* stood in *Canaan*; so *Iosb. 19. 29.* it is reckoned in the lot of the Tribe of *Ashur*, and *Matth. 15.* the *Canaanish* woman, who cried unto Christ for her daughter, is said to have come out of the parts of *Tyre* and *Zidon*, and by this name is it set forth the rather, because it was a City full of merchants, and the word *Canaan* signifieth a merchant. Wherefore it must be read according to the Hebrew, *He hath given a command against Canaan*, the sense yet being the same.

Hieron.

*Thou shalt no more rejoice* (*O thou oppressed virgin, daughter of Zidon*) &c. Here is according to *Jerom* another description of the same City *Tyre*: for although it now excelled *Zidon* farre in strength, beauty and riches, yet it was built by the *Sidonians*, and was a Colony of *Sidon*. But whereas he threatens *Tyre*, by saying, that she should no more rejoyce, he meaneth not never, for *vers. 15.* after seventy years there is a Promise made unto her, wherefore it is meant, no more a long time. And a virgin *Tyre* is here called, not in respect of purity or chastity, or truth formerly being there, but because she was never before subdued or brought under the lust of any; so *Calvin*, saying, that the *Tyrians* goods kept, as it were, lockt up before a long time, were now subjected to the Conquerours will, as if *Venice* never subdued, were therefore called a virgin City. *Passe into Chittim*, that is, saith *Jerom*, into *Gracia*, and other western parts, as before upon *ver. 1.*

Verf. 12.  
Hieron.

*Behold the Land of the Caldeans; they were not till the Assyrians founded it, &c.* *Vulgar Latine*, *There hath not been such a people, the Assyrians founded it*; That is, saith *Jerom*, if ye would know by whom ye shall be brought to this destruction, the *Caldeans* shall do it, who are such a people for might and power, as that there was never any people like them, and they are most ancient, as having their beginning from *Ashur*, of whom see *Gen. 10.* Before *ver. 12.* he spake to the runawaies, now to such as remained in *Tyre*, *They have captivated his strong ones, dig'd down the houses, &c.* Our new Transl. *They set up the towers thereof, and raised the Palaces thereof, and he brought it to ruine.* Contrary to the former, and indeed it is a marvel, that *Jerom* should be moved by one word signifying either to raise up or to dig down, as *1771* here used doth, to pervert the whole sentence, yea the whole verse, making it to speak of the *Caldeans* destroying of *Tyre*, and of their incomparable greatness, whereas nothing else is here set forth, but an example of the *Assyrians* overthrown by the *Caldees*, from amongst whom they came, as the more ancient, who when *Ashur* was a great Monarchy, had no name of a people, yet at length they overthrew and brought to ruine that Monarchy, and therefore it was not for the Kingdom of *Tyre* to contemn the Lords threatening of their ruine here, as if they were too mighty to be subdued, for a greater Kingdom by farre had been ruined by a people of no name or note, even the *Assyrians* the founders by the *Caldees* in times past under them, the Proverb being thus verified, *Mater peperit filiam, filia devoravit matrem*, that they might tremble and fear, as being much more liable to destruction by the same *Caldees*, if the Lord should bring them against *Tyre*, their strength being now doubled by the accession of *Assyria* to *Babylon*. Of this an hint only indeed is given here, but *Ezek. 26.* it is plainly shewed, That *Nebuchadnezzar* should destroy *Tyre*. Now that *Jerom* and the Expositors following him do pervert the sense, is plain, because here are no words signifying, *There is not such a people, but it was not a people*; that is, had no name, but went long under the name of *Ashur*, and was under *Ashur*; and whereas they read it, *They have captivated the strong ones, Hebr.* it is, *They have raised up the towers thereof, &c.* that is, saith *Calvin*, by bringing them to a civil kinde of living, whereupon they built them Cities, who had been before a rude and wilde people living in Tents, but finally the *Caldee* made the *Assyrian* Kingdom to fall, as is shewed in the last words, which

Calvin.

Verf. 13.

Hieronym.  
Salomon.

Calvin.



Verf. 15.  
Hieronym.

Musculus.

Vatabl.  
Calvin.

Hieronym.

Verf. 16.

Lyra.  
Calvin.

Muscul.

Verf. 17.

are *verbatim* according to the Hebrew, *He put it to sailing*, Cal. *He brought it to dust*.

*Tyre shall be forgotten seventy years*, &c. That is, saith *Jerom*, according to the time of *Jerusalem's* desolation, over which *Tyre* insulted, *As the dayes of one King*, that is, of *Nebuchadnezzar*, under whose Kingdom *Judea* was held so long, but others, saith he, referre it indefinitely to the reign of any King, that liveth longest. Other Expositors generally agree about the seventy years, as being the time that the *Babylonians* reigned after this, wherein no eminent place, such as *Jerusalem* and *Tyre* were, might be rebuilt for fear of rebellion and trouble. But *Vatablus* in expounding these words, *As the dayes of one King* saith, it may be referred to *David*, who lived seventy years; *Calvin*, to one King, as to any other one man, whose age is said *Psal. 90.* to be seventy years, but it is said of one King; and not of one man, because *Tyre* had a King. I preferre that of *Jerom*, understanding by one King, one Kingdom of the *Caldees* lasting so long, and triumphing over *Tyre*, as over *Jerusalem* in the ruines all that time. For why *David* should be here meant, or man indefinitely, especially one well maintained, as a King, as *Cornelius a Lapide* hath it, I cannot see; but why the *Caldee* Kingdom should be meant, we may see good reason, because although *Evilmerodach* reigned after *Nebuchadnezzar*, and *Belsazzar* after him, before the fulfilling of this, yet they were all but as one King, because of the same line, it being the manner of the Scripture thus to set forth any Monarch with his issue succeeding him in his Kingdom, till the last be cut off, as *Dan. 2. 39.* *After thee shall stand up another Kingdom*, where but one King is spoken of, as standing till another Kingdom, because he stood till then in his posterity; so likewise *Junius*, rendering it, *Quasi anni unius*, omitting the word *Regis*. Now *Tyre* is said to be forgotten all this time, because no City, and no resort unto it till this time expired. *After that shall Tyre sing as an harlot*. That is, saith *Jerom*, shall have joy for many Nations frequent her, as in times past, as many lovers frequent an harlot, being contented, no more once thought upon all the time, that she lies squalidous in her *sordes*: for so say *Tyre* those seventy years in his ruines. It is meant then that *Tyre* should be built again, and be a Mart again.

She is bidden to sing as an harlot, because when her lovers have forsaken her, she seeks by sweetly singing to bring them back unto her again, so *Tyre* should seek after her rebuilding to draw other Nations to resort thither for traffick again, thus *Lyra*. Now a merchandizing City, saith *Calvin*, is compared to an harlot, not because it is simply evil to get gain by Merchandize, but because this trade of life is commonly accompanied with much deceit in words and shew of wares, whereby as the harlot by singing, merchants allure men to their great hurt to deal with them. *Musculus* saith, That as an harlot having the French-Pox, is forsaken of all her lovers, but being healed seeks again by decking her body, painting face and singing, to allure men unto her, so *Tyre*. And the Prophet *Isaiah 23. 16.* doth not bid her do thus, but in bidding, *Take the harp*, &c. he prophesieth, that she shall so do, her chastisement shall not work so with her, but that she shall *Redire ad suum ingenium*, by all kinde of fraud to seek gain and riches, as before in her prosperity in times past. Wherefore it is said *Verf. 17.*

She shall return to her merchandize, and fornicate, &c. The same word being used to set forth merchandize, which signifieth whoredome; so *Zuinglius*; But the word here used, is only put for whoring or receiving as an host, so as the merchants there did strangers to their own gear gain. Some understand whoredom properly, because men coming thither being from their own wives, defiled their women; or spiritual whoredom with Idols, but so all Nations might likewise then have been taxed. But such it is here intimated, That *Tyre* should be built again, and indeed it was, else how could *Alexander* afterwards have destroyed it? A Question ariseth upon comparing this with *Ezek. 26. 14.* *Thou shalt be built no more*; How that was verified? Some answer, It is meant

not in the same place, but cannot prove it. Some, that it was built no more to come to that state and glory, because it was alwayes after under others, *Perfians, Greeks and Romans*, so *Jerom*, and *Emman. Sa.* Lastly, some not a long time after, for it was not re-built in all those seventy years, and so the word *Tyre* is there taken, and *1 Sam. 7. 13. Joel 2. 19.* and herein I rest, because *Ezekiel* saith not, *No more for ever*, but only, *no more.*

Hieronymus  
in Ezek. 26.

And her treasure and merchandize shall be holiness to the Lord, &c. As *Babylon, Ashur, Egypt and Damascus* were before spoken of, *Babylon* as a figure of the everlasting destruction of the wicked, the rest being to be turned to the Christian faith in the time of the Gospel, being instanced in particularly, some for all other Nations, so is *Tyre* here, the last of them all. Here then is a Prophecie of *Tyres* being converted to the Christian faith, at what time her riches formerly gotten by deceit shall be well imployed in maintaining Gods Ministers, which shall preach amongst them the Gospel of Jesus Christ, and giving to his poor members. *It shall not be laid up*] That is, saith *Calvin*, after their old covetous manner, when all their trafficking was to enrich themselves, gathering goods together with an unsatiable desire by any means, but now being converted, they shall be liberal in distributing them. *Their merchandize shall be addicted to them that dwell before the Lord*] That they may eat to fulnesse, and have a thick covering; That is, to his Ministers, who then were Priests and Levites, now Preachers of the Gospel, for they dwell as it were before the Lord, in that as his servants they wholly intend his work for the salvation of souls, which he hath purchased by the blood of Christ. And of Christians liberality, which should be to them, see *Gal. 6. 6. 1 Cor. 9.* And this liberality must be, not to afford them a little food for them and theirs, but food to fulness, that is, in plentiful manner, and likewise cloathing enough, the two most necessary things for this life being put for all other, which sheweth, that they who are truly converted, by liberality to the maintenance of Gods service, and to the relieving of his poor, get their riches sanctified, which are otherwise polluted, and therefore are not covetous horders and gatherers without end, as aiming at nothing but to be very rich in this world, as the thing wherein their felicity consisteth. For thick cloathing, *Vulgar Latine* bath, *Vestientur ad verustatem*, because the word signifies as well old as thick; our New Translation *durable*, respecting rather the sense then the proper meaning of the word, and he that renders it old, understands the same, *viz.* cloathing that is not torn, till it be very old. How this was fulfilled under the Old Testament we know not, but only *Ioseph. lib. 12. antiq. cap. 12.* it is said, That the *Tyrians* were overcome by the *Maccabees*, and the prey taken was dedicated to the Lord, and *Simon* is said to have ruled from *Tyre* to *Egypt*, *1 Mac. 11. 59.* But under the New Testament, *Psal. 45. 12.* it is prophesied, That the daughter of *Tyre* should come with a present. And one saith, That *Anno Domini 300.* there was a most flourishing Church at *Tyre*, which continued six hundred years, then it was taken by the *Saracens*, and retaken by Christians, *Venetians*, and others. *Gnave Mundus* Patriarch of *Ierusalem* being Captain, and continued in the faith an hundred sixty five years, till that *Anno 1289.* it came again into the *Saracens* hands, or the *Turks*, who are masters of it to this day.

Vers. 18.  
Hieron.

Calvin.

Note.

Iosephus.

Guil. Tyrius.

CHAP. XXIV.

Here saith *Jerom*, after destruction denounced to particular Nations, from *Chap. 13.* hitherto, it is prophesied of the destruction of the whole world, and of the torments of the wicked, and the comforts of the faithfull. Thus also *Ambrosius de Elia & Jejunio cap. 21.* and *Tyre*, &c. And here first this destruction is set forth *vers. 1, 2, 3, 4.* Secondly, The cause of it set down, *vers. 5: &c.* Thirdly, That but a few shall be saved from it, *vers. 13, &c.* with their joyes.

Hieron.

Vatablus.

Calv.  
Junius.  
Muscul.

joyes. Fourthly, The miseries of the wicked and straights then, *vers. 17, &c.* Fifthly, Their everlasting punishments after this *v. 22.* But Vatablus and some others think, that the judgements of God against the Jews after their crucifying of Christ, are here prophesied of. Calvin and Junius, &c. will have it to be nothing but a capitulation of judgements going before against all the Nations about *Judea*, and against *Judea* also, being before from *Chap. 13.* spoken of severally, now they are put together and further aggravated, some things being interlaced for the comfort of the faithfull, when the world should thus be as in a combustion. *Lyra* saith, That some apply them to *Idumaea*, against which he prophesied *Chap. 21.* but now having more to speak against that Countrey, he addeth it here: but let the whole context be considered, and there will be found no colour of reason for this, only *Chap. 34. 5.* *Idumaea* is in particular named, when the greatest judgement is threatned against all the wicked. And whereas it is most generally received, that the last judgement of the whole world is here prophesied of, it cannot be, because, as Calvin hath it, a flourishing estate of the Church is after this spoken of in this world. Neither may it be restrained to *Judea* only, because *v. 21.* he threatneth the Kings of the earth. Yet I cannot see but that all which is said, untill *v. 21.* may well be applied to the Land of *Judea*, prophesied against before *Ch. 22.* because he saith, *vers. 2.* it shall be with the people as with the Priest, and *vers. 5.* he alledgeth this as the cause, that they had changed the Ordinances and broken the Covenant, and *vers. 13.* speaks of a remnant escaping, who should rejoyce, which properly belong all to *Israel*, and not to other Nations. Neither doth he any where inveigh against others for drunkenness but *Israel*, as here *vers. 7, 8, 11.* implicitly, as he also did *Chap. 5.* and doth *Chap. 28.* I conceive therefore that the Prophet not having spoken all that which he had to say against *Judah* and *Israel*, and other Nations round about before threatned, resumeth the same kinds of argument again, that the hearers might be the more moved to fear and repent, beginning first with *Judah.* 2. Proceeding to other Kings, *v. 21.* 3. Declaring joyfull things to *Judah*, for which they should praise the Lord, *vers. 13.* and *Chap. 25. 26.* 4. The destruction of *Leviathan*, whereby the mightiest enemies of the Jews seem to be understood, *Ch. 27. 1, 12, 13.* for which again a song of praise. 5. He inveigheth against *Israel* for his sins, threatning destruction therefore *Chap. 28.* 6. Against *Judah* again under the name of *Ariel*, *Chap. 29.* and 30. in both after judgements prophesying of mercy. 7. Against *Assyria*, *Chap. 30. 31.* and some reproof against *Judah* coming between, and comfort, *Chap. 31. 8, 9.* the threatning against *Assyria* is again renewed. 8. He prophesieth mixedly of joyfull and terrible things to Gods people, *Chap. 32.* and 33. 9. Putting all the enemies of Gods people together, he threatneth them with destruction in more terrible words, *Chap. 34.* Lastly, He speaketh of the most happy and joyfull condition of the Jews, being converted to the faith of Christ, *Chap. 35.*

Vers. 1.

*Behold the Lord emptying the earth, making it naked, changing the face of it, &c.* All which may be seen in the Prophecies before-going, for the earth was then emptied, when the goods of all the Nations round about were made a prey to their enemies, and made naked when their houses and walls were broken and burnt down, and the face changed, when of free they were made servile, and the inhabitants dispersed when captived. *Jerom* who seeks to adapt all this to the destruction of the whole world, understands the dispersing of the inhabitants, some to places of torment, and some of joy, but taking it for the emptying of the Land where Priests were, and the Law, that is, of *Judea*, is most agreeable to *v. 2.* and *v. 5.*

Vers. 2.

*And it shall be like Priest like people, &c.* This is spoken, to shew, that if any should think for their riches or superiority, or their most holy function, to escape better then inferior persons, they were much deceived: for all degrees should suffer and be abased alike, when Gods judgements should come. And indeed, as *Musculus* hath it, sin and unworthy walking in any office abaseth

Muscul.



seth such an officer or superiour, so as that now he is no more to be accounted of for his office, but amongst the most infim and basest sort of men. For it is not said, *An elder is worthy of double honour*, but, *that rules well*, if not, then he ought to have no honour at all, but to be used, as the basest sort, agreeable to which is that saying of *Jerom*, *Virtus ubique honoretur, vitium ubique deturpetur*. Let virtue be honoured in whomsoever, and vice debased in whomsoever; but Kings are still alwayes to be excepted, whom we are bidden to honour without this condition, as where it is said, *Fear God, honour the King*, 2 Pet. 2. 17. and children their parents, as *Shem* and *Japhet* did, as in whom is a greater Image of divine Majesty.

In Jac. 2.

*The earth also is defiled under the inhabitants thereof*, &c. The word *אדמה* here used hath divers significations besides defiling, as to be impious, to deal wickedly, to be condemned or punished: Wherefore *Vatablus* noteth, That divers do render it diversly. But because *vers. 6.* he saith, *A curse hath consumed the earth*, it is plain, that the best rendring of it is, The earth is punished, for according to this it is said *Ier. 23. 10.* *The Land mourns because of swearing*; see also *Hos. 4. 3.* *Because they have transgressed the Laws*, &c. The Laws were the ten Commandments, the Ordinances those of circumcising, sacrificing, &c. the Covenant, that made with *Abraham*, whereby it appears, that this Prophecie pertained to the Jews, and so doth all that followeth even to *vers. 13.* for *Ierusalem*, saith *Calvin*, was the City of vanity, which should now be brought to this misery.

Verf. 5.

Vatabl.

*There shall be as the shaking of an Olive-tree*. The *Septuagint*, *As if one should shake an Olive-tree, so they shall shake them*] Neither according to the Hebrew nor the sense, which is, that when *Iudea* shall be so judged, a very few shall be saved according to *Chap. 1. 9, 10, 20.* But the saved shall have joy, and praise God, *Verf. 14, 15.*

Verf. 13.

But I said (*O my leanness, my leanness*) *Vulgar Latine*, *Secretum meum mihi*. Which *Ierom* expoundeth, as if it had been said, It strikes me with extream sorrow to see, as I do by the Spirit of prophecie, what a wonderfull great number shall in the end be destroyed for ever, they are so many, that I cannot utter it, therefore I must keep this secret to my self. *Calv. Paraphrast.* *The secret of the reward of the just is revealed unto me, and the secret of revenge*] But they say thus, presuming that the last judgement is here prophesied of. But *Hebr.* it is, *My leanness*, for so *ל* signifieth, and not secret, although *ל* a *Caldee* word signifieth secret. And he meaneth leanness by continual grief in foreseeing the judgements to come upon his people; so *Junius*. But *Calvin* having first gone upon the same exposition, finally preferreth that, rendring it secret within, conceiving that in thus saying he laments the troubles and dissensions within the Church after all the former judgements, and only a few reserved, which stand for the true faith, which is most to be lamented of all other judgements, that there should be digladiations of the godly amongst themselves, *That there should be intestine enemies, and domestical, which the Church can neither flee from, nor put to flight*. This indeed may seem very plausible, but it is too farre, the word neither signifying secret, having added to it, which as *Rab. Joseph* noteth, is not an affix here, but a radical letter, which appears by the next particle *וְ*; neither thus taken doth it agree with the following words, wherein he crieth out against transgressours and wicked men, which caused all this misery, and his sorrow therefore, as in the next words, *the treacherous dealers have dealt treacherously*, &c. where the same word *ל* is used five times, and hereby are set forth not simple but malicious and obstinate transgressors.

Verf. 16.

Hieronym.

Calv. Paraphrast.

Junius.

Calvin.

Intestinos & domesticos hostes Ecclesia nec fugere potest, nec fugare.

*Fear and the pit and the snare are upon thee*: This also as the words before-going is spoken to the Jews, although it be said, *them inhabitants of the earth*, for it may as well be rendred, of the Land, that is, of *Iudea*, although *Musculus* preferres the taking of it as spoken to all the Nations together, before threatened, but because he comes not manifestly to others till *vers. 21.* it seems not

Verf. 17.

Musculus.

- so good to make any disjoyning of those words from the former, as he doth. The Prophet having complained in the former words of mens intolerable wickednesse, after comfort spoken to the faithfull, *ver. 14, 15.* here sheweth into what miseries they should fall, that they might not take any comfort from that which was said before of their exceeding great joies, but be dismayed at their own fearfull condition. And he sets it forth by wilde beasts before the Hunters, for as the Hounds coming abroad they fear and run, and such as so escape tearing in pieces fall into pits made to take them, and such as are not so taken, run unawares into a snare or net, so he sheweth that it should be with the wicked Jew: See the same *Jer. 48. 43, 44.* And in this case the hand of God is manifestly shewed against those, that having escaped one danger, cease not, neither are long free from another, and a third, till they be confounded, that they may be moved by the first and second at the least to repent, and not harden themselves till the coming of the third.
- Note.**
- Verf. 18.** *For the windows from on high are open, &c.* Some saith Calvin, think that it is here alluded to the flood in Noahs time, and so do I think also, because the same phrase is used, and the destruction of all, none escaping, whithersoever they fled, could not more aptly be set forth then by that, lest any should bear themselves upon such an hope. For how should they escape that when they climbe up aloft have the windows of heaven open to let our judgements upon them, and if they think to be hid in any cave of the earth, have the foundations thereof shaken against them? Neither doth Calvin when he hath declined this, speak to any other but the same effect, that all the powers above and beneath shall be moved against them to their destruction.
- Calvin.**
- Verf. 19.** *The earth is utterly broken down, &c.* That is, The judgement coming, which is here threatned against Judea, shall not only hunt the wicked to destruction, but as when the foundation of the earth is shaken by an earthquake, many buildings sometimes also fall, and the earth is rent asunder in some places, filling all men with terrour, so by the enemies before threatned to be sent against them, should their Land, their Temple, and goodly buildings, being brought to ruinous heaps. And he varies the phrase four times. *The earth is clean dissolved, moved exceedingly:* Verf. 20. *Tossed too and fro and removed,* in which strain of eloquence, saith Calvin, he goeth on prosecuting the allegory from the earth begun, *ver. 18.* not out of any affectation of shewing his Rhetorick, but to affect mens dull mindes the more with fear before the Lord, whom a little speaking will not move, that if by all this they were not moved, they might be left without excuse. And for this cause should we Preachers be instant, and presse our admonitions and threatnings home against the wicked, as being the way of Gods Spirit speaking by his Prophets, not forbearing through faint-heartednesse, nor languishing through lukewarmnesse: *Rev. 3. 18.* In saying that *the earth shall reel to and fro, and stagger like a drunken man,* he means neither by this nor the words following, *the transgression thereof shall be heavy upon it, and it shall fall and not rise again, and it shall be removed as a cottage:* That the frame of the whole earth shall be thus, as at the last day, though some take it so, who have been before confuted, but the carrying of the Jews into captivity, and the removing of Israel into other countreys, Heathens being brought from thence to inhabit in their Land, as *2 King. 17.* as a cottage or Tent is to lodge in for a while, and then is removed; and as a drunken man by reason of a giddinesse possessing his brain, being carried hither and thither, knows not where he is, no more should they, because they were carried into countries which they never saw before, thus by the earth synecdochically, the inhabitants being meant, with whom God was so highly offended for their abominations.
- Note.**
- Verf. 21.** *God will punish the host of high ones, and the Kings of the earth, &c.* Divers Expositions are here brought by divers. 1. Some saith Calvin, think the first words to be spoken of the Sun, Moon, and Stars, which are the host on high. 2. Some of the devils, because *Eph. 6. 12.* they are called *powers in heavenly places*

cer. 3. Some of the Jews, who were by Gods singular favours towards them made higher then other Nations, whence their Land is called *the high places of the earth*, Isa. 58. 14. for this last is *Vatablus*, yet *Calvin* holds rather, that none other are meant then kings, who are of the highest dignity: and that the next words *and the Kings of the earth*, are only exegeticall, it being only declared by them, who were meant by the high ones. *Vatablus* also saith, as the expositions are divers, so be the readings, some rendring it, *the Lord will visit the host of the high ones on high*, some *exercitum superiorum in supernis*. Sept. *The Lord will bring his hand upon the ornament of heaven*. But they are *Heb.* the Lord will visit on high the host on high: whereby I think it best with *Vatablus* to understand the Jews hitherto pointed at for the reason before-going, and in the next words the Kings of other Nations round about in the foregoing chapters threatened in particular as well as they. For if the next words of Kings were only exegeticall, the conjunction *⁂* were superfluous, and the word *⁂* hitherto used to set forth the Land or earth, were causlessly varied here into *⁂* in naming the Kings of the earth on the earth. Others then be manifestly meant here, and not the same which were spoken of before, because the Kings of the earth on the earth are opposed to the high host on high, that is, most probably, Gods peculiar people: but now for the most part degenerated through sin, yet thus set forth in respect of that which they were, even an high host on high, as the faithfull under the Gospel are said to sit together with Christ in heavenly places. So that here the excellency of the faithfull, whom God hath peculiarly chosen, even above Kings in this world is set forth, these are but Kings of the earth on earth, those Kings or high ones on high, elevated by grace above an earthly condition, at the least in their mindes, to heaven above.

And they shall be gathered together as prisoners in the pit, &c. *heb.* they shall be gathered, the gathered being bound in a pit, that is, being through the judgement of God against them taken captive and bound with fetters of iron by their enemies, and imprisoned, for the word also signifyeth a prison, if it be rendred a pit, a dungeon is meant. And hereby is shewed to what misery even kings rebelling against God, are sometimes brought, though not all, for some are slain, and so their imprisoning is prevented. And what an abasement is this to a king, to go from the throne to the dungeon, that they may learn to serve the Lord in humility and fear in this their elevated condition, lest not doing so, but proudly domineering they be brought thus low? *Sabon* and others, that follow *Jerom.* by the gathered into the pit, understand both devils and wicked kings spoken of, *ver.* 21. for by devils they expound the host of the high ones on high, and accordingly they say, that by the pit is meant the bottomlesse pit, and whereas it is added, *after many daies they shall be visited*, it is meant with punishments made more grievous. *Origen*, who by the high host understands the Sun, Moon, and Stars, saith, that they having wicked souls tied unto them, be cast into this pit, but after a long time be released again, as all the damned shall be. But this grosse error is by all the Orthodox long ago cried down as contrary to the truth, which saith, *these shall go into everlasting fire*, and *Isa.* 66. *their worm never dies, and their fire never goeth out*. *Haimo* expounds their visiting after many daies thus, they shall be visited in their bodies at the time of the resurrection being joyned again unto, and tormented with their bodies. *Lyra*, after many daies past, since their sins were committed, they shall suffer in hell therefore. *Jerom* the time of many daies being past they shall be visited, that is, punished still forth on for ever and ever. Some applying both these verses to the Jews in the *Romans* time, and the *Romans* who destroyed them, the Jews being the high ones, the *Romans* the Kings of the earth, say, that the high ones were then visited, when the Jews and their city were destroyed by the *Romans*, and the *Romans* when after a long time of persecuting the Church in *Constantines* time their idolatry was put down, at what time Satan was bound up a thousand years, and after this long time they shall be visited

Vatabl.

Eph. 2. 6.  
Note.  
1 Pet. 2. 9.  
Col. 3. 1.  
Phil. 3. 20.

Verf. 22.

Note.  
Psal. 2.

Sabon, &amp;c.

Origen.

Haimo.

Lyra.  
Hieronym.



visited again by the coming of Antichrist. But going according to the exposition hitherto followed, here will be no place for any of these conjectures, and the last words which are hardest to be understood, will be made plain thus, when the people of God have long suffered the grievous things before spoken of, they shall be visited with mercy again, and so *vers. 23.* agreeth excellently.

*Verf. 23.*

*The Moon shall be abashed and the Sun confounded, when the Lord shall reign in Zion:* for if the judgements before-going be referred to the last day, how shall the Lord reign gloriously in *Zion*? for then he shall no more reign in any part of the earth but in heaven for ever, the earth being destroyed. But understanding this visiting of the Jews after their great punishments, of Gods visiting them in mercy, as after their 70 years captivity, by bringing them home again, or rather of his visiting them after their farre longer dispersion since the time of the Gospel to convert them to the Christian faith, and so to reduce them and make them to live in their own countrey in more prosperity then ever, nothing could be spoken more aptly to set this forth, it being such a glorious condition as that the glory of the Moon or Sun were nothing to it. And upon this doth *Calvin* also touch a little, although he first expounds it of punishments, continuing after many daies upon the wicked, that they might not feed themselves with hope of being soon delivered, although their miseries for a time should be most grievous. It may also be extended to some kings of other Nations before spoken of, and their kingdoms: for so it is *ch. 23.* concluded touching *Tyre*, and some others, as will appear to him that shall reade, *chap. 15, 16, 17. &c.*

*Calv.*

#### CHAP. XXV.

*Verf. 1.  
Hieronym.*

*O Lord thou art my God, and I will exalt thee:* *Jerom* taking this and four verses more together saith, that here the Prophet speaks in the person of the Nations, that should under the Gospel embrace the faith of Christ, when the Jews rejected it, and he both praiseth God, *v. 1.* for fullfilling his word touching the Gentiles in calling them, and prophecies of *Jerusalem* overthrow for the Jews infidelity and malice against Christ, and that it should never be built again, *ver. 2.* and for the Gentiles conversion, whom he calls the strong people and the terrible nations, that should praise God for his grace towards them, *ver. 3.* Who were so called because by their great strength they subdued all that opposed them, especially the Assyrians and Babylonians: *ver. 4.* he also praiseth God for his protecting Christ in his poor Christians from the fury of persecutors. For Christ is set forth as poor, *Zech. 9.* and riding upon an Ass, and the poor received the Gospel. Thus he, but he saith, that the Jews expound this city of *Rome*, which shall be in the end destroyed, and then the Jews called the poor, who are now subject to many miseries, shall be relieved. But of the destruction of *Jerusalem* never to be built again, as here threatned, he is so confident, that he derides such as expect a restauration of the Jews to their own Land again, and their enjoying a flourishing estate. *Calvin* takes this as spoken by the Prophet, who considering the judgements of God before spoken of against the wicked, and the comforts of the faithfull, could not but break out into this affectionate thanksgiving, and praising of God and his truth. For he looked at these things though not to come till many years after, as certain, and so was affected greatly with them, as any true Prophet of God, (forso much as he is fuller of faith then the common sort) must needs be. And by the city turned into ruinous heaps, he understands the cities of the Nations before threatned, the singular being put for the plurall, as is common amongst the Hebrews. And by the poor sheltered from storms, such as should fear God in generall, to whom God hath alwaies been a protection in time of danger: *Lyra* having expounded, *chap. 24.* of the last judgement. when the world

*Calv.*

*Lyra.*

world shall be destroyed, understands this of perpetuall praises, that shall therefore be given to God by his Saines triumphing over all their enemies in heaven. Wherefore by the city turned into ruinous heaps, he will have the world meant, which shall never be built again. But because his foundation faileth, as was before shewed, it must not be so understood, and for that which followeth, v.6. of a feast that should be made upon this mountain of fat things, being also by himself expounded of the Lords Supper: but this I suppose, no man will say shall be kept any more in heaven, and *vers. 20.* it is said, that *Moab* shall be troden under foot, which can by no means be applied to that time, yet he impugneth that of *Jerom* taking the city for *Jerusalem*, because, saith he, the city here spoken of shall never be built again, but *Jerusalem* was built again long ago, after the destruction by the *Romans*, and whereas it is said not to be built in the same place, he saith, but contrary to all others, that it standeth upon the same foundation, only all places pertaining to it of old are not within the compasse of the new buildings. But receive this and deny the prophecy of Christ to be true. *Thy habitation shall be left desolate, &c.* For the city here to be understood, it appears to be meant of *Jerusalem*, because that was the city in particular threatned, *Chap. 24.10.* as the context from *vers. 5.* to the 10. plainly sheweth. And here being a thanksgiving for things related there, it doth not agree to expound this of any other city but that, whereas this saying it shall not be built again for ever, seemeth to make against it, the like was already said before of *Tyre*, *Chap. 23. 17.* compared with *Ezek. 26. 14.* from which an answer to this also may fetcht. Moreover the Word 𐤇𐤍𐤏𐤔 here used doth not alwaies signifie to the worlds end, but a very long time, the end whereof is not known. And this I say the rather, because when upon the Jews conversion their sin shall be taken away, most probably the effect hereof desolation of their city shall have an end also, and they shall return and build it again most splendidly. And the same which is called the city is also set forth by the name of the palace of strangers. Now by strangers are sometime understood the Heathen of all other Nations besides *Judea*, and such as had not the same rites with them, and sometime the wicked of any Nation, as *Psal. 18. Strange children have lyed unto me,* and *Psal. 58. They have been estranged from their mothers womb:* and in this sense the Jews estranged from God by sin and malice against Christ, are set forth here, their city and the palace of strangers being all one and the same. And that by the city turned into ruinous heaps, the destruction of *Jerusalem* by the *Romans* is meant, appears further, *ver. 3.* where he speaks of the city or cities of the Nations glorifying and fearing God after this. And what else can be meant hereby but the rejection of the Jews turned to the planting in of the Gentiles, as *Rom. 11.* because they embraced the faith, when the Jews refused, according to that *Act. 28.28. The salvation of God is sent unto the Gentiles, and they will hear it?*

Mar. 23.

Adam Sashons.

Verf. 3.

Verf. 4.

Verf. 5.

*Thou hast been a strength to the poor, a refuge from the storm, and shadow from the heat, when the blast of the terrible ones is against the wall:* Hereby he sheweth that at the same time that he destroyed *Jerusalem*, he shewed speciall favour to such poor Christians as were there, as indeed he did, calling them to *Pella*, before the *Romans* besieged the city, by which means they were out of that danger which was as a tempest being so violent in those parts, that unlesse a man were under shelter at the coming thereof, he could not escape in safety, and likewise the heat was extrem. But when they were thus under shelter, the *Romans* meant by the terrible ones, overthrew the wals of the city.

*Thou shalt bring down the work of strangers, as the heat in a day place, &c.* here the Prophet goeth on in his allegory taken from a storm and heat, from which Christians shall be sheltered. As the heat by the shadow of a cloud coming between, is abated, and made nothing grievous, so he meaneth that the heat of that war made by the *Romans* should be to Christians, Gods protection coming as a cloud over them, they should not be hurt thereby. And to shew the greatnesse

greatnesse of the heat he calls it *heat in a dry place*, for in such a place the heat of the Sun is most annoying, and he varies the phrase of terrible ones, calling them strangers, to shew that they who should overthrow the city of the wicked Jews, called strangers for their wickednesse, were also a wicked nation, and strangers from the Covenant of promise, as the Gentiles are called, *Eph. 2.12*. For that which is added, *the branch of the terrible ones shall be brought low*: here again be speaks of the strong Nations imploied against the Jews for their sins, as those that after this work done to which God in his providence had appointed them should also be judged, as the *Assyrians*, and *Caldees*, and *Romans* also, who though they flourished long after *Jerusalem* was destroyed, yet within four hundred years after they were over-run by the *Goths* and *Vandals*, and brought very low, continuing so many years.

Vers.6.

And upon this mountain shall the Lord make a feast of fat things to all people, &c. By this feast is meant that *Mat. 22.* to which the great King inviteth, that is, to beleve in Jesus Christ, and so to be fed with his promises of pardon of sin, and life everlasting, of which there is joy, as at a most sumptuous feast, where fat meats and wines chearing the spirits are most abundantly. For so it is there said, *My fatlings are killed, and all things ready*, and *Psal. 22.16.* it is said, *The meek shall eat and be satisfied*. To this effect also *Calvin* and *Musculus* &c. *Jerom* referring it also to the time of the Gospel faith, that all these fat things are the priviledges of the Jews, as being Gods peculiar people now turned over to the Gentiles. Before he fed one Nation only with this milk and honey, but now all Nations imbracing the Gospel. And this feast is said to be made upon this mountain, because in *Canaan*, the Metropolis whereof was *Jerusalem* and Mount *Zion*, the Gospel was first preached, and there men of all Nations under heaven, began first to hear it, *Act. 2.*

Vers.7.

And he will destroy in this mountain the face of the covering, &c. *Jerom* precipitavit faciem vinculi colligati super omnes populos, & telam quam orditus est super universas nationes: Understanding the band of sinne whereby they were bound, and consequently of death before Christs sufferings, whereby sin was expiated, and death turned into life, because by death the faithfull are now let into life, in regard of which blessed change tears are wiped from their eyes, which before they had cause to shed, as he addeth, *ver. 8.* as being most miserable, and in an ignominious and reproachfull estate, being counted uncircumcised and heathen, but now this disgrace ceasing, as in the next words, *and the rebuke of his people shall he take away from off all the earth*. But the word *דלרש* doth not signifie a band but a covering, and the word is doubled to shew the thicknesse of this covering.

Vers.8.

*Calvin* saith, that some understand hereby the calamities of Christs Churches in all places, covering them or overwhelming them, so that the glory thereof could not appear, but he and *Musculus* both do rather prefer another understanding, viz. the covering of ignorance. But forsomuch as the word rendred *shall take away*, signifyeth to swallow up, and in varying the word, he saith, *the rebuke of his people*, it is not so genuine hereby to understand their ignorance as their outward misery, causing tears, which he saith should be wiped away. Wherefore I resolve, that the deliverance of the Church in the time of *Constantine*, after persecutions of long continuance, is here prophesied of. They were all that time covered as it were with sackcloth, as the two witnesses in the Revelation, and did sow in tears, and had it objected to them, that their God was poor, and unable to help them, because they his servants were in such want and misery. But he saith, this covering should be swallowed up by riches and glory coming to them in stead thereof, as *Mordecai* had his sackcloth taken off, and royall apparell put on, and then they should reap in joy, and their misery as a sign of those that served not the true God should no more be objected to them. After they had suffered for a time he here to their comfort promiseth them deliverance, and this joy begun here shall be everlasting in heaven, for which *John* speaking of that *Rev. 7. 17.* hath the same words. And herein and in permitting his to encounter with many af-

flictions



fictiones first the Lord dealeth with his servants, as *Cyrus* did sometime with his souldiers, he caused them to labour hard one day in cutting down wood and other works, and the next day made them a great feast, then he asked them whether of these two daies they had rather have, they all with one consent said, This: then he, Ye must then manfully fight against your enemies till you have overcome them, and then ye shall feast with their spoils. Some following the version of *Ierom* understand Antichrist, saith *Sasbon*, *Haimo* the devil, *Carthusian* the effect of originall sin, *Th. Aquin.* death, *Judei* the successe of the Gentiles: others of them their craft and subtlety covering over their evil intent against the Jews.

After this the thanksgiving of the faithfull is set forth, and then it is said, *In this mountain shall the hand of the Lord rest, and Moab shall be troden down, &c.* That the Church should have good cause to rejoyce, here are two things promised. 1. Gods continuall presence and protection in his mountain, by which his Church is meant, he would not be to her as a lightning, which soon vanisheth away, but continuing. 2. For her enemies set forth by *Moab*, they shall be troden under foot as chaff upon the dunghill, a thing in those parts so base that they made no more account of it, but to cast it out and to tread it under foot as dung, *Vulg. Lat. Ut plaustro*, an instrument to cut withall, but then it must come from *דגל*, but *Vatablus* and others derive it from *דגל* signifying dung, the word is *Madmenah*. He seems herein to allude to that which *David* did to them, 2 *Sam.* 8. 2. But *Madmena*, saith *Calvin*, is the name of a city, *Jer.* 16. 4. and haply by treading them under as chaff in *Madmenah*, he meant in one of their most fruitfull cities: thus he, but looking into *Jeremy*, I finde no such name, but only *דגל* dung, and looking back to *Isa.* 10. 31. there *Madmenah* is mentioned, as a city in the tribe of *Benjamin*, and not in *Moab*. Leaving this therefore I rest in the former, nothing else by this simile meant, but the greatest abasement of *Moab* that might be, and because *Moab* was a continuall enemy to the Jews, who were Gods peculiar people, the abject condition in which all the enemies of the Church should be, when God had once set it up in all places amongst the Gentiles.

And he shall spread forth his hands as one that swimmeth in the midst of them, &c. Here by another similitude, saith *Calvin*, he sheweth how the Lord should do all that hath been before said for the comfort of his people, and the confusion of their enemies, viz. not coming with the noise of arms and men to fight, but without all noise, as one swimming pierceth the waters, and passeth through them, so the Lord by the power of his Spirit passeth through all difficulties, there being no resistance in any, that can hinder his effecting of this great work. *Ad. Sasbon* referring it to *Moab* saith, he shall be as one swimming stretching out his hands and feet, as a man overcome, and in the water struggling to save himself from drowning. *Lyra* also expounds it thus, rendring it, stretching out his hands under him, and to make this sense good, he saith, he speaks according to our Proverb, when one brings another most under, he saith, I will make thee lie like a frog, and thus is a man swimming. *Vatablus* refers this to Christ stretching out his hands upon the crosse whereby he overcame and brought under the devil, that had the power of death, set forth by *Moab*, and all the enemies of his Church. And this doth most arride me, because a man stretching out his hands to swim in the water, is labouring for life, and may seem most unfit and unable by so doing to prevail over his enemies. In like manner Christ having his hands stretched out upon the crosse, when he suffered death, might seem no way able by this his suffering to subdue his enemies, yet he did, *Heb.* 2. 15. and *Col.* 2. 15. and this is further confirmed by the words following, and shall abase his glory with the layings in wait of his hands: Our New Translation referring it to *Moab*, with the spoils of their hands, some with the boles of his hands: The *Vulg. Lat. Cum allisione manuum ejus, Vatablus*, arms or cubits of his hands, so spoken because herewith a man swimmeth, that allegory being still insisted in. The word *אֲרִיבֵר* indeed signify-

Xenophon.

Vers. 10.

Vers. 11.  
Calvin.

Sasbon.

Lyra.

Vatabl.

eth *cubiti* or *insidia*, but because Christs overcoming the devil was after the manner of those that do *struere insidias*, that is, unawares, I preferre this. For certainly the devill never thought that by suffering death Christ should overcome him, otherwise he could not have moved Judas to betray him, and so he got his overthrow as an enemy his by an ambush unexpectedly. For *spoils*, or *collisions*: I finde no such signification of the word, but *Cataracts* it signifieth also, or multitudes, both unapt to expound it by here; of *Moabs* stretching out his hands to swimme it cannot be meant, because *Moab* was before said to be troden under foot by him, and the same who trod under foot stretched out his hands to swim, and not *Moab*, who was now past doing so, and can it be thought that *Moab* should abase his own glory, as it is here said, that this he should do: And these words in the midst thereof, Heb. hath it, and not under him, evince, that he who swimmeth is not *Moab* but the Lord.

Verf. 12.

And the forresse of thy high wals, he shall bring down, &c. This is added, because the *Moabites* trusted to the strength of their wals, as impregnable by any power, for which cause he useth not one but three words, *he shall bring down, destroy, and cast to the ground*, and not resting here, he addeth, to the dust, meaning that no memorial thereof should be left. And this concerns all the wicked, if they shall think their strength and works to be invincible, and hereupon carry themselves proudly as *Moab* did, Chap. 16. 6. they must know, that there is no strength against the Lord, but when he will shall be brought down and become as the dust.

Note.

## CHAP. XXVI.

Verf. 1.

IN that day a song shall be sung in Judah, &c. Here the Prophet returns again to the rejoycing of the faithfull begun to be spoken of, Cha. 25. 9. after the destruction of *Moab*, setting forth their enemies, by reason of whom they could never be free from oppression in times past. And herein he did not only aim at propounding a form of thanksgiving then, but also at the comfort whereupon they might bear themselves in the time of their miseries by the Babylonians, and afterwards by the Romans. And by the land of *Judah* is meant, both it and every other countrey where the faith of Christ shall be confessed, *Psal.* 137. they could not for sorrow sing in a strange land, but now in their own land they should. And what should they sing, but *We have a strong City, Salvation hath God appointed for wals and bulwarks*: this makes the faithfull sing for joy, because they have a strong city, not like *Jerusalem* as it formerly stood, the wals whereof were broken down, and it destroyed, but because after all those sufferings by their enemies, a time shall come of being walled about with Gods singular protection, no enemies being able to prevail against them any more. For the defence of a city lyeth not in the wals, but though there be no wals God can protect it, and if there be the strongest wals, if God protects it not, they are vain. Yet the beleiving Jews took care about building wals in the time of *Nehemiab*, because means of safety are not to be neglected, but yet they are not to be trusted in where they are, but the almighty power and strength of God only. A like speech to this is also chap. 60. 18. The safe standing of this city is opposed to the chief city of *Moab* before spoken of, for as the wals thereof should be cast down, so contrariwise it is here promised, That none should be able to ruine these wals; for which cause it is said, not a Saviour, but Salvation in the abstract, which none can hurt. The *Vulgar* for wals and bulwarks, hath *muros & antemurales*, which agreeth better with the Hebrew, for the word here used signifieth a little wall before a greater, or a ditch for the greater strength. Understanding hereby salvation *Jesus*, which *Hebr.* is the same word, he is said to be our wall and fore-wall, 1. Because he is a defence to such as go about any thing in his name, for which the Apostle saith, *Let all things be done in the name of our Lord Jesus*; 2. In time of danger

Muscul.  
Calvin.

ger his name being called upon, giveth present confidence, although before was fear and diffidence, as *Bernard* saith. 3. Because faith in his name accompanied with works, as *Jerom* hath it, is a most strong defence against our strongest enemy, the devil, for it is a shield able to quench all his fiery darts, *Ephes. 6.* and who so resists the devil being strong in the faith, makes him flee from him.

*Verf. 2. Open the gates, that the righteous may enter in.* Having spoken *Ver. 1.* of a City most safe and excellent, that is, *Jerusalem* to be re-built after their return out of the *Babylonish* Captivity, now it is shewed, what manner of persons should enter into it and inhabit there, and because *Jerusalem* was a figure of the Church gathered out of all Countreys and Nations, what manner of persons it shall consist of, viz. of righteous persons keeping truth, nor that there shall not be any wicked or hypocrites in the Church, whilst this world standeth, but because at their return from *Babylon*, there should be more righteous, and fewer wicked then ever before, for they were a true-hearted company, and full of faith in Gods promises that returned. or else they would not after so many years have returned from *Babylon*, where they were settled in quiet, but have stayed still there, as others did. In like manner the Primitive Church was at the first full of righteous persons, and true-hearted, though they afterwards degenerated, as also the Jews had done before the next destruction of *Jerusalem* by the *Romans*; so that there was not a more profligate Nation under heaven. This City then consisted not sely of righteous persons, but they that entred are called so comparatively, in respect of the corrupt conditions in the Church in other times, because no such pure Church shall ever be in this world, but chaff together with corn, and tares growing amongst the wheat, as both *Calvin* and *Musculus* agree. Some, namely the ancient Fathers and others after them, because no such righteous company can be in the time of this life, referre it to the world to come, and the glorified estate of Gods people in heaven: but other things following, and particularly *vers. 4.* where hope is spoken of, agree not to that estate. It might seem ridiculous indeed, that such a City with gates should be spoken of, to such as lived after the wals and gates broken down by the enemy, lying also in the ruines so many years, but to faith looking at the power of God, and his truth in his promises, it was serious, and so a singular comfort. And in bidding the righteous enter in, who keep truth, he intimateth it to be full of unrighteousness, when he wrote this, but the case should be altered after purging by the fire of affliction, as *Chap. 1. 29.* Note that none enter the City of God rightly, that is, as bidden guests, that live in the sin of injustice and fraud, but only the just and true in word and deed, who are upright-hearted, others the Lord will challenge, as him without the wedding-garment, saying, *Friend, how camest thou in hither not having a wedding-garment?* But this is not spoken, as if any were perfectly righteous here, but sincere in matters concerning either God or man, and not tainted with hypocrisie.

*Thou wilt keep him in peace, peace, whose minde is stayed on thee, &c.* *Heb. The cogitation conjoynd thou wilt keep peace, peace, because he trusteth in thee.* The *Vulgar Latine, Vetus error abiit, &c.* because the word *W* signifieth *figmentum* as well as imagination, and he expounds it, The old error of the wicked now holds no longer, That they by reason of the pleasures which they had in this world, were the most happy of all others, for then they shall plainly see the contrary, for he understands all as spoken of the life to come. But although here be a word, which may be rendred error, yet here is none signifying *old*, or is *gone*. Wherefore to leave this, it is to be understood as spoken to God by the Prophet to the comfort of all the righteous, who were bidden *vers. 2.* to enter into the City, the wals whereof are salvation; here such are further described to be the faithfull, whose hearts set forth by cogitation, are joynd to the Lord, which appears more by the words following, where they are said to trust in him, for these, he saith, Thou wilt keep; and to shew

*Bern. in Cant. 15. Cui in periculis palpantibus invocatum salvatoris nomen non statim fiduciam praestitit & depulit metum? Cui in adversis diffidens jamque deficiens, si hoc nomen sonuit, deus fuit fortitudo?* *Jam. 4. 7.*

*Musculus. Calvin.*

Note.

*Verf. 3.*

*Cornel. a Lap.*



Calvin.

their happiness, in the midst of the sentence he cries, Peace, Peace. Calvin renders, *Cogitationi conjuncta tibi custodis pacem*; and *Varatius* little differs here-from, but by conjoynd cogitation Calvin understands Gods thoughts towards man, viz. his thoughts of predestination from Eternity, because this is the foundation of the peace and welfare of the faithfull, who do put their trust in him; the word conjoynd or firm being added to thought, in opposition to mens thoughts, which are erratical, and not fixed, and therefore their keeping in safety should depend thereupon, they should alwayes be in danger. He hath also another Exposition of the heart alwayes fixed and seriously set upon God, and not by fits and girds, for such God keeps peace in abundance, as is meant by the word doubled here. But this he rejects, because so the first words and the last come all to one. And why they may not so do I see no reason; yea there is reason, because of the last words, to understand the first of such as are fixedly bent to Gods truth, as was said in the end of *Verf. 2.* *That keep truths*, going from none, such this is yielded as a reason why they shall be safe, *Because they trust in thee*. And hence this Doctrine will not kindly flow, that they only whose hearts are constantly to the truth, believe in God aright, and shall be kept in peace and peace, here and after death, here in peace of conscience, then in everlasting peace and rest, that is, the most happy and prosperous estate that may be, as the word rendred *peace* signifieth.

Note.

Verf. 4.

*Trust in the Lord for ever, &c.* After the safe condition of the righteous, who trust in God, shewed *ver. 1, 2, 3.* here they are exhorted therefore to trust in him alwayes, forsomuch as he is a most mighty defence unto them not, for a time, but to all eternity.

Verf. 5.

*For he bringeth them down that dwell on high, &c.* This answereth to that against *Moab*, Chap. 25. 12. and therefore is to be expounded of the whole company of the wicked enemies of Gods people, of all whom *Moab* is put for an instance, and not for any particular City of *Jerusalem*, as *Jerom* would have it, or of *Rome*, as the *Hebrews*, but it is the City of the devil, as *Augustine* calls it, distinguishing all men into two, the City of God and of the devil. And the ruining of this City is spoken of, as a reason why the faithfull should trust in God, because there is great reason that we should trust in him, who by his allmighty power confounds all our enemies. *Musculus* understands it of *Babylon*, that was then so high and mighty; and of spiritual *Babylon*, that is *Rome*, which shall shortly be thus brought down, and trodden under the feet of the poor, spoken of in the next verse.

Muscul.

Verf. 6.

Calvin.

*The foot shall tread it down, &c.* That is, saith Calvin, the poor Jews, who lived long exiles there, when once by the *Medes* and *Persians* it was subdued, shall be exalted by King *Cyrus* the Conquerour, and then they shall have the *Babylonians* in contempt, as much as ever they had them. But if it be understood of the wicked and righteous in general, it will better agree with the premisses, wherein *Moab* and not *Babylon* is threatned to be thus trodden under foot, and brought down to the dust.

Verf. 7.

*The way of the just is uprightness, or righteousness:* And he addeth, That God weigheth it, some render it, *Thou makest it equal*, but the first is most agreeable to the Hebrew. The meaning is, in what estate soever the just are, they keep in the right way, never being beaten out of it by any judgements, and so God maketh their way finally prosperous, putting it, and the way of the wicked, as it were into the balance, to the one giving a good event at the last, and overthrowing the other. It is a confirmation then of that which was before said of the wicked Cities being trodden down under the feet of the righteous, not for any merit in their own justice, but because God who loveth uprightness makes it so. And for this for more explanation sake, Calvin prefers that reading, *Thou shalt make the just mans way equal*; but forsomuch as this cannot be without forcing it to another signification, besides that the word will bear, I rest in the former, which may be construed to the same effect, such Gods weighing of our wayes implies an end, viz. if they be right, to keep us

Calvin.

in

in them, into which he first set us, and to make them prosperous, and such as a man may with comfort go in, as in a way plain and equal.

*Even in the way of thy judgements (O Lord) we have hoped in thee, &c.* Here the Prophet brings the righteous in speaking, after that he had said, That God made their way delightfull for them to walk in, and shewing, how it was thus not only in prosperity, but adversity, viz. through hope of a good issue of sharpest judgements and deliverance thence from through his almighty power, to which effect *Calvin* speaketh, and noteth it to be a sign of hypocrites, to hope in God only in prosperity, to the sincere even the way of judgement is joyous through faith, *Rom. 5.1. The desire of our soul is to thy name, &c.* that is, that thy name may be glorified by working mightily for our deliverance from our enemies, when they shall be made to cease detracting from thee, as though thou wert not able to save us, for we are more affected with a desire of the vindication of thy great name from this blasphemy, then of our own prosperity. *And to the memory of thee* That is, that thou maist make thy self and goodness memorable to posterities to come by working so great a work of deliverance to thy people. *Calvin* by name understands the word of God, wherein he hath revealed himself to us, whereas his Essence is unknown, and by memory of him, the notions touching him fixed in the minde, and not coming in sometimes, and then going out again. I rest in the former.

Verf. 8.

*Calvin.*  
Note.

*My soul hath desired thee by night, &c.* Having spoken in the name of the faithfull in general, now he speaks of himself in particular, and how intent he was to the same, both in affection set forth by *soul*, and in his understanding set forth by *spirit*; and that continually both night and day, although some by night understand the time of adversity, but there is no need of that Trope in this place. And why was the Prophets soul so desirous of God, and drawn by so great love towards him in times of so great sufferings, as were to come, he resolves this in the next words, *When the judgements of God are in the earth, the inhabitants of the earth will learn righteousness.* The sufferings will be more available to turn men from sinne to righteousness, then prosperity, which is commonly abused to licentiousnesse in sinning. And this he confirms, *Verf. 10.*

Verf. 9.

*The wicked is in favour, but learns not righteousness, &c.* or, *Let him have favour,* as in our new Translation, for the word will bear either. Some think this to be spoken by way of opposition to *vers. 8.* as if the indocibility of the wicked even by judgements were here set forth, but it is plainly opposed to the words going before *vers. 9.* as if he had said, although some inhabitants of the earth by judgements are turned, viz. the predestinated to life, yet others there are, which be so wicked, that nothing will turn them, although God seeks by his mercies to allure them, and placeth them in the land of the righteous, where they have all good means, and Gods glory shines in miracles also, which are able to move any heart, yet they shut their eyes against them, and are nothing moved hereby to repentance, as the next words imply, *They will do perversely in the Land of uprightnesses, they will not see the majesty of the Lord.* And this was the case of the Jews in the holy Land and City, becoming most notoriously evil, and as *Musculus* addeth of such Monks and Friars as live now at Jerusalem under a pretence of piety, and of Priests and men in holy orders in Rome, counted by them the most holy Land. And we may adde, it is the case of them that live in the reformed Church, and professe to be of it, but are of most deformed lives. Let all such know, that hereby their sins and condemnation are much aggravated, so that it shall be easier for Sodom and Gomorrah at the day of judgement, and therefore this is mentioned here as an aggravation, like unto which is *Rom. 2.4.*

Verf. 10.

*Muscul.*

Note.

*When thy hand is lifted up, they will not see, but they shall see, &c.* *Hebr. Thy hand is lifted up, when is redundant, or rather rendring it, Thy high hand; we may understand it as added by apposition to glory going before, for more explication, to shew what was meant by his glory, viz. The mighty acts done*

Verf. 11.

by his high hand. *They shall see*] That is, by feeling the weight of it in judgments bringing upon them, and then they shall be confounded. *The zeal of people, the fire of thy enemies shall devour them*; we may put the first words to the words before-going, thus, *They shall be ashamed at the zeal*, meaning when they should see the Nations honouring Christ, whom they despised, or not being ashamed in themselves for their foul sinne, it should tend to their confusion before men here, who should debase them in every place, and the fire of Gods wrath, whereby he destroyeth his enemies, as he did sometime Sodom, shall destroy them. Of Gods wrath set forth by fire, see *Deut. 31.22, 41.* and this is thought by *Musculus* to be particularly spoken of the Jews, to which I also agree, if by Jews we understand the wicked unbelievers of them.

Muscul.

Vers. 12.

Hebr. for us.

*Jehovah thou wilt ordain peace for us, thou hast wrought all our works in us.* Having shewed the destruction of the wicked he returns again to the faithfull, and brings them in speaking most confidently, that they shall not come to such an end as enemies, but enjoy peace and happinesse, hereby also meant, constantly and everlastingly, and of this they make this an argument, that he had done such mighty works tending to their peace already for them, for they are brought in speaking, as living after their return from the *Babylonish Captivity*, or their return to the faith at length, from which they had gone so long. And it is a good argument to which we may trust, God that hath begun a good work for us, especially of grace and exempting us from misery, will perfect it in glory and eternal felicity. To this effect *Calvin* and *Musculus*, who reject the applying of this against the Papists, to prove that we have no strength of free-will to attain grace, but that this is Gods meer work in us. For, say they, we have plain places enough to prove this, and if we should insist upon this, it would easily be eluded. But if we reason from hence to peace in Heaven for ever, and to the perfecting of the good work begun in us, as *Musculus* doth, I can see no reason why we should not take in as meant by this word [*All our works*] all works of grace wrought in us, as well as any other of favour in this world, yea rather, because he spake last of the uprightness of the way of the righteous, and then comes to this conclusion. And it is a true position, God works all the works of grace by his spirit, whereby we become acceptable to him, for the bringing of us to his special favour here, and to life hereafter, our weaknesse being such, that of our selves we can do nothing, yet to shew that he works not in us as in dead Images, he bids us turn, and reproves those that will not, thus implying a will concurring with his Grace in the act of turning.

Note.  
Calvin.  
Musculus.

Vers. 13.

Calvin.

*Other Lords besides thee have ruled over us, only in thee we will remember thy name.* Here the faithfull go on to recount their former miseries, when they were under the *Babylonians* and *Assyrians*, a like place unto which *Calvin* noteth *Ezek. 20.24.* to be, *I gave them laws that were not good*, meaning the Laws put upon them by tyrants tending to their oppression, when they were under the Heathen, to do things against a good conscience, as they that live now under Papists are urged to do. Thus they were domineered over, but what do the faithfull now? *Only in thee we will remember, &c.* That is, to thy glory, or by faith being in thee, for the faithfull are one with Christ, and through Christ with God the Father, we will even in such an underling condition remember thy name, and what thou hast, and believe thou wilt do for it, that it may be feared and had in honour, and therefore for us who are so dear and near unto thee, though for the present thou seemest to neglect us. And this is the virtue of a true faith, even in misery to remember how dear we are to God, and therefore to be comfortable, and not in time of prosperity only, when men are against us, and we are in their power that hate us, and we have none but God only to think upon, and so to be stayed up with hope of rising one day to a better condition.

Note.

Vers. 14.

Calvin.

*The dead shall not live, nor the slain rise again, &c.* Some, saith *Calvin*, understand this of the faithfull, but it is manifestly spoken of the wicked enemies with opposing whom to the faithfull, who shall rise again, as he saith

vers. 19.



vers. 19. he here beginneth. But he doth not here mean the general resurrection, for then all shall rise again, both good and bad, but recovering out of the fire before threatned, that it should devour them, from this the slain hereby shall never recover, but from a temporal death go to an everlasting, the rising again of the body to judgement, being counted as no living, but an associating of it to the soul in the everlasting flames of hell fire. Therefore thou hast visited and cast them out, and destroyed all the memory of them. This is added for further illustration, that the meaning of the former words might the better appear. For this is meant by the wickeds not living nor rising again, the utter destruction of them for ever, so that neither they nor their memory shall live any more, but rot, as Prov. 10.7. and if there be any memory of them remaining, it shall be but as a rotten and stinking carcase.

Thou hast added to the nation (O Lord.) Here, after utter destruction threatned to the wicked, the Prophet returns to the faithfull, and to Prophecie how they contrariwise shall, from the paucity to which they were brought by many miseries suffered at the hands of their enemies, be hereafter encreased exceedingly to the great glory of God, and therefore he doubles the word, *Thou hast added, thou hast added to the Nation*; and yet to make it more plain, *Thou hast enlarged the bounds of the Land*. Thus prophesying of the Gentiles conversion to the faith, when the Church set forth by the Nation and Land shall be made far greater then ever before, as it was fulfilled by the propagation of the Gospel into all Nations, begun *Matth. 28. 16. Act. 10.* so that the premises in this and *Chap. 25.* cannot be understood of things to be done at the day of judgement, as the common stream of Interpreters hath heretofore gone.

In tribulation they have visited thee, and poured out their prayer whilst thy chastening was upon them. Hebr. *A mussion or prayer in secret, thy chastisement upon them*, the word [*being*] understood. Here the Prophet, to make way to the comfort spoken of, v. 19. brings in the Church complaining to God of her miseries a long time suffered before that happiness, and the happiness spoken of before, v. 15. wherein the faithfull ceased not to visit God with their prayers, and secret sighs and groans unto him, as not being without hope, but full of hope, as a woman in travel, that crieth out, expects a joyfull time of deliverance, as followeth, v. 17, 18. though she continues in her pangs a long time, seeing nothing to come yet of her hope but an empty winde. Vers. 18. Neither salvation restored to the Land nor the fall of the inhabitants of the world. Where by Land, understand the Land of the faithfull, and by the inhabitants of the world, the wicked oppressing and persecuting the faithfull, by whose fall from all power, salvation accrueeth to the Church. But this is the condition of Gods people in this world, to be afflicted and oppressed by the wicked, they being a long time suffered, though praised against, to go on in prosperity and power, and these all this time to lye in misery, their hopes and prayers coming to nothing: But the comfort followeth, Vers. 19. *Thy dead shall live, with my dead body they shall rise, awake and sing, &c.* The word *wish* is here added more then needs, for the words Hebr. run thus, *Thy dead, my dead body shall live*. For the faithfull are Christs body, *Eph. 4. 12.* And therefore to shew this, *My dead body* is added by apposition, to shew, how the faithfull being dead and buried are to be accounted of, even Christs dead body, which the bands of death could not hold, for which he is called the first fruits of them that sleep; and it is hence inferred, that if the dead rise not again, then is not Christ risen, sith what is done to the first fruits, must also in time be done to the whole crop, by carrying it out of the field. This verse sheweth the faith of the Prophet touching a better condition of the faithfull to come, although they must wait long first; he speaks to the Lord, calling them who were before compared to a woman in travel, his dead. But whereas I have expounded this of the resurrection at the last day, it is not to be restrained to that only, but also to be understood of rising out of misery and sin, to grace and prosperity; for the life which shall afterwards be everlasting, is begun by joy through the Spirit of grace in this

Vers. 15.

Vers. 16.

Vers. 18.

Note.

Vers. 19.

1 Cor. 15.

Calvin.

Lyra.

Junius.

Note.

Lyra.

Vers. 20.

Calvin:  
Mascul.

this world. Calvin, by these words, *My dead body*, understands the Prophets carcase, touching which he sheweth his faith, that though it should lye rotting in the grave, yet it should rise again, as others dead in the Lord. The *Vulg. Lat.* render the word *מי* *My slain*, whereof *Lyra* gives this sense, not only they that dye in the Lord, who are called his dead, shall live, but my body, which by the Spirit I know shall fall by the sword, even they and it together shall rise again. And *Corn. a Lapide*. Of this speech there are two parts, 1. Of the Prophet to the Lord; *Thy dead shall live*. 2. Of the Lord answering him, *My slain shall rise again*: Then follows the Prophets to the faithfull, *Awake out of the dust*, &c. And whereas the word before, *These shall rise again*, being plural, is of the singular number, he helps that, saying it is *per enallagen numeri*. And if we follow this, I confess it runs best of all without any word understood, or forcing any construction upon it. *Junius* also, for my carcases, hath *cadavera mea resurgent*, but he will have the next words to be understood as spoken of the Lord, by a *Prosopopeia*, and all understood of rising out of misery, by reason whereof it might seem as impossible for the people of God to come to any flourishing estate here, as for dead carcases to rise again; but it was shewed to *Ezekiel*, chap. 37. that God was able to effect this. And thus it will answer best to *vers. 14.* where it is plain, that the dead spoken of are not the corporeally dead, but such as are under great sufferings, being wicked and without all life of grace; of whom it is said that they shall not live or rise, but of these, that they shall do both. *Arise out of the dust*, &c. Here the Lord is brought in speaking, as by the power of whose word all things are done, and shewing how his dead before comforted with a promise of rising again, should arise, viz. as easily as herbs, which seem to be dead in winter, but the spring coming with sweet dews, spring and grow up again, for which he saith, *Thy dew is the dew of herbs*, being made so by the power of his word who speaketh thus. For though we be brought never so low, which is set forth by lying in the dust, yea lye dead and rotting in the grave, for so dust returns to dust, *Ecclesi. 12. 1.* yet the Almighty can and will raise us, when he utters the word, *Arise out of the dust*, as *Joh. 5. 28.* And touching the wicked, whom he calls *מי* dissolved to death by fear, in the next words, *The earth shall give up the dead*; and not *מי*, as the faithfull being dead are called in the beginning of this verse; he saith not they shall spring up as herbs by the dews falling, but the earth shall cast them forth as an abortive, as the word signifieth, which is here used *מל*. So that here we have a notable ground of beleeving the Churches rising out of misery, when it is hereby most dead, and of our rising out of the grave, that are faithfull, to sing and rejoyce in heaven: and the difference which shall then be betwixt such and the wicked of the world, whom the earth also shall give up, as *Revel. 20.* but as abortive stinking carcases, be cast into everlasting burning, not being suffered to lye in rest in their graves any longer. Some have for dead, giants, because the word signifieth both, rendering it *The Land of giants thou shalt bring to ruine*; and by bringing to ruine the last word *מל* may be expounded; thus therefore the *Vulgar Latine* and *Lyra* by giants understanding sinners, seeks to make it good, but then they must be called giants for their most corrupt qualities, whereof see *Gen. 6.* *Junius* by adding words, *After that thou hast cast those that are without life to the earth.* *Chald. Paraphras.* But the wicked, to whom thou hast given strength, but they have not kept thy word, thou wilt cast to hell: The sense comes all to one, but the first is best to express the Hebrew according to the letter, and suits best with the precedent words.

Come (my people) enter into thy chambers and shut the doors about thee, &c. The song of praise being ended, *vers. 19.* the Prophet doth here in the Name of the Lord, call upon his people to be comforted in the time of calamity to come yet before the joyfull time hitherto spoken of. By entering into their chambers he means retiredness of cogitation, how true God will be of his word to trust in him in times of greatest misery, that they shall soon pass away again, and then shall

shall come the joyfull time before spoken of. For their shutting of the doors, this is meant to keep out all temptations from their hearts, whereby they might be made to faint: It is then as if he had said, Let no door of your hearts be open, whereby the devil may enter to make you despair, but let it be kept close shut by faith and trust in God against all gusts of temptation, that might make you stagger. And good cause is there, for after retiredness thus for a moment, the indignation of God dealing so sternly with his people, shall be past and gone. For all our sufferings here are but momentany, being compared to the eternity of joy to come, 2 Cor. 4.17. *Lyra* and others that expound the joy beforegoing, of the joy of the Saints in heaven, by *chambers* understand the graves wherein the dead bodies of the Saints lye till the day of judgement, when they shall be thus beautified: As if he had said, Rest quietly in your graves, till my judgements be executed upon the wicked world; as the souls under the Altar are bidden to rest a little while, *Revel. 6.11.* and Christ bids his disciples wait a little, *Joh. 16.33.* But because the faithfull share with the wicked in sufferings in this world, this entring into their chambers is better referred to the quieting of their mindes in God whilst they do suffer by shrouding themselves by faith under the shadow of his wings, as in close chambers, *Psal 91.*

*Lyra.*  
*Sasbont.*

For behold the Lord goeth out of his place to visit the iniquity of the inhabitants of the earth, &c. As if he had said, Thus (ye my people) may perceive how my indignation shall soon be past, for I now am going out to visit your enemies with judgements. And he speaks of the Lords going out, not as if he did at any time move from place to place; but because whilst the wicked prosper, God seemeth to sit still, as neglecting to do any thing against them: And in saying thus, he had respect unto the Ark, saith *Calvin*, where God was said to dwell, but at times, when the wicked prevailed, this seemed none other to them but as a poor cottage, wherein he lay hid, as not able to do any thing; but when he executes judgements, he comes forth as it were, and makes his enemies feel his might, as a great King going out with his hosts and destroying his rebels. And the earth shall discover her blouds and not hide any more her slain. Here the Prophet having shewed, that God will go forth to judge sin, specifeth the sin which above others he will judge, viz. bloodshed of the righteous. *Musculus* saith, this is spoken, not as if the Lord would judge Countries and Nations, but for the bloodshed of the innocent, that most crying sin. Oppressours and persecutors may think haply, that their blood sinking into the earth, these their cruelties shall be no more remembred; But when all other means fail of bringing to light their murders, the dumb and senseless earth, that hath long hidden them, shall hide the slain no more, that have been buried in her, but their wicked enemies shall be proceeded against, as if they came out in person to accuse them, the earth standing up as a witness, which received their blood, and so can best tell of their murders in what part of the world soever; because as every mouth of men is dumb, when God speaks not hereby, so the mouth of the earth or any creature shall speak when God opens it, as *Gen. 4.*

Verf. 21.

*Calvin.*

*Musculus.*

Numb. 23.28.

# CHAP. XXVII.

*A*T that day the Lord will punish Leviathan with his sore and great and strong sword, &c. These words belong to the 26 Chap. v. 20, 21. as being a further amplification of the destruction of the wicked threatned there, because one enemy that shall be destroyed, as the greatest of all others, is here specified: And therefore it is best with *Junius*, ending Chap. 26. at verf. 19. to begin this, verf. 20, 21. making this for the third verf. as being all of one argument, and then the praises of God will aptly follow, for judgements thus executed upon the wicked enemies of the Church, from the lesser to the greater, verf. 2. which



which may go for *vers. 4.* of the Chapter. For this verse, the greatest doubt is, who is meant by *Leviathan*; but according to the letter this is easily resolved, by comparing this with *Ezek. 29. 3.* where *Pharaoh* King of *Egypt* is threatened by the name of dragon, *Heb.* לִיָּאָן by which name *Leviathan* is also called in this verse, although in *Vulg. Lat.* it be rendred Whale: For *Leviathan* coming of לָוִי to adde, or accumulate, and therefore properly setting forth a body augmented to the most vast greatness of all others that live and move in the waters, hath also two other names here, a Serpent and a Dragon, for לִיָּאָן here, and לִיָּאָן in *Ezek.* are all one, as *Pagnin.* noteth, although there be a change of the last letter. But here the word Serpent is twice named with two Epithetes, 1. *The Serpent a door-boult*, for so the word signifieth: But in our N.Tr. is rendred piercing, because it goeth from one end of the sea to another, as a boult overthwart a door. 2. *The crooked Serpent*, because this is a Serpents form, setting forth his crooked conditions and devilish subtilties. Of *Leviathan* also, whereby the Whale or greatest Serpent, the Dragon is meant, because *Isaiah* calleth him here by both names, see *Psal. 104. 26.* and *Job 41.* where his might is in many words set forth, that Gods power, who made him, and can easily slay him might the better appear. Some, because a barre is strong, expound these words, *The Serpent a barre*; the strong Serpent, as *Theodotion.* Some, because a door with a barre making it fast, keeps those in strongly that are shut in prison, render it, *The Serpent shutting fast up*, as *Symmachus.* But if we take it as alluding to his swift motion from one side of the sea to another, and to his strength, overthrowing all things in his way, we shall best attain to the sense. Now for the Physical exposition made of this by one Rabbin, as *Adam Sasbont.* *Adam Sasbont* saith, that it is here meant, that God will in the end slay the great Whales of the sea and make them meat for his Saints, it is too grosse, and therefore followed by none. For it is certain, that not a huge Fish or Serpent is here properly meant, but some great Potentate most terrible to the people of God, as the Whale or Dragon, or Serpent is to all men, and that by *Ezek. 29. 3.* before spoken of, where the holy Ghost himself expounds it of *Pharaoh.* Here haply some other mighty State is meant, which *Isaiah* foresaw by the Spirit should arise to the great terrour of the faithfull; and by whom can this be better expounded, then by the *Turk* extending his dominion farre and wide, and that in the form of a Dragon, if we consider how his vast Empire lieth? the head as it were in *Grecia*, and *Macedonia* and *Thracia*, in *Europe*; his body in lesser *Asia*, now called *Anatolia*; his belly growing out, as it were round in *Syria* and *Phanicia*; his tail stretcheth out along by *Egypt* and the *Lybian* coast, and his State is in the sea of *Pontus*, *Constantinople* standing upon a neck of land in that sea. The great *Turk* also to make the body of his Empire so vast, hath gathered together many Countries into it, for which he may well be set forth by *Leviathan*, which hath the name, as was shewed before from addition. For as the Whale swallows up other fishes, and things in the sea, so the *Turk* Countries and Nations; and the *Babylonians* or *Egyptians* were never more deadly enemies to the Jews, then he to Christians. But the day shall come, when he shall be destroyed, as all other most potent enemies have formerly been, by the sword of God, that is, by his Almighty power, yet sharpening haply the swords of men, as instrumental to ruine this vast Empire. And this is the more probable, because after this here is joy in the Church, as in a Vineyard, *ver. 2.* which cannot be understood of the joy in heaven, after the consummation of this world, but of some notable destruction of Christs enemies, after which shall immediatly follow the joyfull time of the Jews conversion, whereupon this song shall be sung. Yet I deny nor, but according to other Expositours generally under the figure of temporal enemies, our spiritual enemy the devil is also set forth, who shall be finally destroyed, so as that he shall be no more formidable to Gods people, *Heb. 2. 15.* *1 Cor. 15.* because his power, which is by carrying on in the way of death, shall utterly cease, the Saints being then in glory past his reach and not reducible any more by his temptations to a state of sin

*Adam Sasbont.*

sin and death, as formerly they were, if Gods power had not supported and strengthened them in the good way. And so many names are used to expresse the nature of the devil, of *Leviathan* for the vastnesse of his Empire, in regard of which Gods people are but a little flock, a strong serpent for his power to be perceived when God permits, in *Job's* case, and the *Gadarens* swine, and a crooked serpent for his subtleties, and contrariety to God and his waies, which are most streight and right, but his crooked: Yet as strong as he is, Christ is stronger, *Mat. 4.* and by faith in him his members are able to put him to flight, *1am. 4.7.*

In that day a red Vineyard, sing to her, The Vulg. a vineyard of red wine shall sing to her, it may be taken both waies, because the imperative and second future amongst the Hebrews are all one. But by the vineyard here, the Church being understood, when in the greatest purity, because the vineyard which brings forth red wine was of old counted the best, *Gen. 49.22.* *Prov. 23.31.* the meaning is, that as at the time of grapes gathering they commonly sung for joy when they had plentifull encrease of the best sort, so now the Church after many sufferings, and deliverance therefrom, their enemies being destroyed, there should be great joy to her, as being turned most fruitfull, and that of the sweetest and best grapes, *Chap. 5.1.* There was a song of complaint to this vineyard for bringing forth sour grapes, here contrariwise, so that it is plainly opposed to that, it being a lamentable song, this a most joyfull one, as the causes were contrary.

And therefore as there the laying open of the vineyard to the wilde beasts, is threatned, contrariwise here, *vers. 2.* the fencing and watering of this vineyard, &c. is promised. *I the Lord keep it, &c.* This he saith, he doth now and alwaies, though in affliction he may seem to neglect it for sin, and he waters it so, as is said *1 Cor. 3.* *Paul plants and Apollo waters,* and that continually by his word and spirit, seeking to make it fruitfull, as the rain doth the earth, and he addeth, *I will keep it from enemies,* viz. when that day of bringing forth such sweet fruit shall come. Not *Moses*, or the Prophets, but the Lord himself is the keeper of his Church, saith *Luther*, so happy and safe is her condition. But till she be purged to bring forth better fruits, she shall be liable to danger by enemies, because in his state only the Lord promiseth keeping her from their visitings by war, and other miseries accompanying wars.

There is no fury in me, who shall give me briars, thorns? I will go forth in war, and burn them together. *Junius* will have this spoken by way of preventing an objection, which might be made against the premises, thus; Doth the Lord indeed so tenderly defend his vineyard both day and night? how then happeneth it that so much hurt is done to it by the enemy, the *Caldees*, *Egyptians*, &c? *Sol.* They bring me forth briars and thorns in stead of sweet grapes, as *Hab. 6.4.* and therefore by these enemies I warre against them and burn up their city. *Musculus* takes it as an amplification of the premises by the similitude of briars, as if he had said, though for a time I may seem to be angry with my vine, yet I have no anger against it to perdition, but to castigation only: if ye speak of anger to perdition, set the wicked in the Church before me, who are as briars, and I will come against them in way of war, and at once as a fire my wrath shall burn them up. *Varablus* saith, he speaks as one grieved, that by the sins of his chosen people he was constrained to deal so harshly with them, wishing rather that he had to do with reprobates, when he must come so with judgements, and that there might be none occasion thus to deal with his people. The Reader may follow any of these Expositions. And if it be taken for a preventing of an Objection, the next words *vers. 5.* must be taken as a means prescribed by God in time of wrath to recover his favour. If he shall lay hold of my strength, and make peace with me, &c. For this is the only way when Gods strength is up in arms as it were, to lay hold upon it by humbly seeking to the Lord in prayer, for so his power that is otherwise irresistible, is held from doing any more hurt, and man becomes most potent, as

Jacob

Vers. 2.

Vers. 3.

Luther.

Vers. 4.  
Junius.Muscul.  
Calvin.

Varabl.

Vers. 5.

Jacob wrestling and prevailing, yet after the manner of a friend who findes favour with his king, before angry, but now reconciled and at peace with him, and for more assurance and elegancies sake, the word *make peace* is doubled here. If the former words be taken as a desire rather to have to do with the wicked in way of wrath, and shewing unwillingnesse to proceed in hostility against his chosen people, these words must be understood as further expressing Gods sorrow, that his people should so provoke him, and not speedily when they have done so turn by humiliation, that they might have peace, for which cause he saith *וְיָחִיץ יְהוָה* *Oh let him lay hold upon my strength, &c.*

Vers.6.

Afterwards Jacob shall make roots, Hebr. *Jacob shall make his comers to root*; So also Junius: the meaning is, As in time of peace a Nation is encreased which was before diminished in war, so the people coming of Jacob reconciling themselves to God after many sufferings, and attaining peace again with him, shall like a tree which seemed dead but had life in the roots, grow and flourish again, and encrease so as they never did, even to the replenishing of the whole earth, that is, under the Gospel, when all countreys turned Israelites by embracing the faith, which had the root there in Christ and his Apostles. For all beleivers now are Israelites, after Isaac heirs of the promise, Gal. 4. and so all the world is filled with them, or shall certainly be because it is said, the fulnesse of the Gentiles shall come in.

Rom. 11.

Vers.7.

Hath he smitten him according to the stroak of him that smote him? These words are added by the Prophet further to confirm the former, as if he had said, considering the great encrease that Israel shall attain unto, judge now, whether there fury in the Lord against his people or no, though he smote them and that grievously, and it will plainly appear, that it was not in fury, as he smites the wicked of the world. He smote him not according to the smiting of the wicked heathen, that in those daies smote him, thinking utterly to root him out, if their malice had been given way unto. For God, as the issue will declare, sought not this, when he was most provoked, but that by his smiting they might learn to amend, and so be restored and prosper more then ever they did. This I have from Calvin, who also addes another, and preferres it, viz. God hath not smitten Israel, as he smites his enemies, the wicked, who smote him, for he puts this difference betwixt his own and the wicked of the world, smiting these to correction, them to utter destruction, and therefore the faithfull ought patiently to bear his stroak, howsoever it comes, as the wise will the sharpest reproof of a friend, which is for his good, Prov. 27.6. *Better are the strokes of a lover, then the kisses of a deceiver*: yet indeed men are never so tried, as when Gods stroak comes by wicked instruments, therefore David would not fall into the hands of men. But we must look up to God, and upon these wicked executioners but as his rod or staff to smite us, as *Ashur* is called Chap. 10. 5. and be supported through hope notwithstanding, in regard of the good by him intended unto us, that gives them this power. And this I also prefer, because of the next words, *Is he slain according to the slaughter of those that slew him?* where, not their smiting and Gods are compared together, but Gods smiting of the one and of the other, they being slain so as never to come to a flourishing state again; these so, as a vine is pruned to make it grow the better.

Calvin.

Note.

Vers.8.

And to this also agreeth vers. 8. *In measure, in the shooting out he argues with her*, that is, not lik a Tyrant destroying his Vine altogether, but in the branches, which be the shootings out, the root being still spared, yea, when he brings the greatest tempests, which commonly overthrow all things, and because such tempests in those parts came from the East, he calls it Eastern, and from *Emous* the East comes, *Euroclydon* a whirlwinde, for which he saith, *he stayeth his rough winde in the day of the East*. Some, saith Calvin, understanding by shootings out, the fruits of the earth wherein he punished them, will have his judgements in these outward things meant, and some understanding their encrease of men to be cut off by civill wars. But because it was another judgement, whereby the Jews were chiefly punished, the very meaning is as before,

Calvin.

fo



so Calvin. But Junius taking this as an answer to *vers. 7.* renders the words, *He contends moderately with him*, that is, the Jews, his people, by sending them out, viz. into Assyria and Babylon, But he takes away with his hard spirit, him, that is, their enemies, as in the day of the East-Winde. And this he further confirmeth by *ver. 9, 10, 11.* which indeed do thus agree excellently well with this verse. And the word *נִלְוָה* rendred in our New Translation, *he stayeth by others* even when he bloweth, signifyeth as Junius renders it, *takes away or removes* so by judgements, as not to be any more. For this is the different dealing of the Lord towards the faithfull, and towards the wicked, if the one sort be carried into captivity, they are but sent out, as the word *נִלְוָה* signifieth; but this shall be for the best in the end: the other are blown upon as by a killing east-winde never to recover life any more.

Now *vers. 9.* he sheweth in what regard the Lord is said to deal moderately with him, and that by sending them out for the best; *Therefore by this shall all the iniquity of Jacob be purged, and this the fruit to take away his sin.* That is, being thus chastened he shall be purged, as gold by fire, and separate from the dross of sin, see the like *Chap. 1. 23.* and to shew how reformed he should be, he instanteth in one particular, viz. the breaking down of Altars, Groves and Images, *When he shall put the Stones of the Altar, as Stones of Chalke broken, Groves and Images shall not stand up any more.* For this was the greatest sin of Israel, whereby God was most provoked, that they left him to worship Images, and set up Altars, and planted groves to them, and from this sin how they were purged appears by their history after their return out of captivity, they never sinned thus any more, but were most zealous to keep their Temple from such defilement both in the time of Antiochus Epiphanes, and of the Romans. And it is to be noted, that sin is not purged or done away by affliction or sorrowing therefore, but when the monuments of sin are quite demolished, which stood up formerly, and that not some, but all of them, Altars, Groves and Images, and whatsoever else sheweth sin rooted in the heart; and that idolatry is the ground of all wickednesse, because this only is named, the rest left to be understood; and that affliction causeth ceasing from sin, when nothing else will do it. Wherefore by Altars here, as by groves, appurtenances of idolatry are to be understood, and not the Lords Altar; as for us Christians, we have none but Christ, who is our Altar, Sacrifice, and Priest alone. And amongst us that have left the idolatry of Heathens and Papists, and broken down all monuments of their idolatry, idols yet stand as long as covetousnesse, and the love of fleshly pleasure remains in the heart, for the one of these is called idolatry, and for the other some are taxed as making their belly their God.

*The fenced City shall be solitary, and the habitation forsaken, and left like a wilderness.* After the issue of afflictions to the people of God shewed, here follows the issue of their enemies sufferings, their strongest cities, as Babylon, shall be as a wilderness, and no habitation for men any more, as was shewed, *Chap. 13, 14.*

*When the boughs thereof be withered, they shall be broken off, and women shall come and set them on fire.* Calvin, *When his harvest shall wither*, because the word *נִלְוָה* signifieth either a branch or bow, or harvest. But forso much as it was before spoken of as blasted by the East-winde, it is rather to be thought, that the Metaphor taken from a Tree with the boughs withering after blasting, is here further prosecuted, and then the fenced City is as it were the great Tree, the Inhabitants as the boughs, who by Gods judgements were made so pusillanimous, that there should need now no more an army of men to destroy, for weak women could do this. Calvin by women understands effeminate men, as *Ch. 12.* and both he and Musculus apply all this to the Jews, not observing the distinction of Junius, which I have followed, and is in reason to be preferred, as hath been already said. And the next words yet make it more plain, that he speaketh not of the Jews but of their enemies that smote them, *he that made them will not have mercy on them, or shew them any favour*, whereas this

Calvin.  
Junius.

Vers. 9.

Note.

Col 3. 5.  
Phil. 3. 21.

Vers. 10.

Vers. 11.

Calvin.

whole context runs contrary touching the Jews, for to them all favour is promised. They were heathen enemies then, of whom *Jeremy*, saith, *Pour out thy wrath upon the Heathen that know thee not*, and so they are here said to be without understanding, for which they should lie under judgements and have no favour. Whereas *Calvin* seeks to confirm his from these words, *The Lord that hath made thee and formed thee*, noting, that the Church is formed anew by the spirit, and not any other company of people whatsoever. It is not necessary alwaies to make this distinction betwixt making and forming, for the potter both makes and forms vessels of dishonour as well as of honour, and so God may be said to make and form heathen people, which shall utterly perish, and his making or forming of *Babylon* to such an height of worldly glory, may not amisse be understood in this place, sith such magneticall things be elsewhere spoken of her proud King, Princes, and Armies.

Vers. 12.

*And in that day the Lord shall beat off from the channell of the River to the stream of Egypt.* Or according to *Calvin*, the Lord shall shake off, as the word *וַיִּכָּרֶם* signifyeth, the meaning is, that when the wicked shall be destroyed, as is aforesaid, without any favour, then Gods people that were hidden as wheat under chaff, shall, as it were by winnowing, be shaken out and gathered: so some. I rather think that an earthquake is alluded to, which openeth prison doors, as *Act. 16.* that the prisoners may come out, as if he had said, They that were held fast in their enemies countreys, some in one place, and some in another, as in so many prisons, shall by my power shaking and weakning these Nations, so as that they want strength to hold them still, come out even from all parts between *Euphrates* and *Nilus*, meant by the river and stream of *Egypt*, because the Jews were here disperfed far and wide, after their captivity into *Babylon*, but *Babylon* being taken by *Cyrus*, they were gathered together into one, and returned into their own Land.

Vers. 13.

*In that day it shall be sounded with a great Trumpet, &c.* Here their gathering together to return into their own Land, to serve God there, is further amplified by a metaphor taken from a Trumpet, whereby a Captain gathereth together his souldiers into one body, that were before scattered abroad, that they may go with him to the places to which he pleaseth to leade them. For even so the Lord by his powerfull word, by a Trumpet sounding aloud, should gather his peop'e together to follow him, till they came again to *Zion*: And this was done when Proclamation was made by *Cyrus*, God stirring up his heart, that all the Jews which would, might return into their own countrey and build again the Temple of the Lord. And this gathering of them together is set forth by the founding of a Trumpet, because by this sound God of old would have them assembled together to the Tabernacle, and it is said, that at the last day a Trumpet shall sound to gather all together before Gods Tribunal. And it is more specially to be noted, that in speaking of them that should be gathered, he saith, *The perished in Ashur, and the disperfed in Egypt*, or the runawaies there, for so the words signifie: Which is spoken to shew the desperate condition of them in *Assyria*, being as good as dead, and unlikely ever to live any more in *Canaan*, because the Assyrians carrying them so far off, meant, that they should never return, if the power had still been in them; and the unworthinesse of those in *Egypt*, because they fled thither, when God so seriously charged them by *Jeremy* not to do so; and to magnifie Gods mercy and power towards both, in bringing them home again notwithstanding.

Calvin.

## CHAP. XXVIII.

Vers. 1.  
Lyra.

*WO to the Crown of pride, the drunkards of Ephraim.* In this and *Chap. 29, 30.* saith *Lyra*, is a Prophecy against the Jews of both Kingdoms, for their mocking and contemning of the Prophets sent unto them, and that either present *Chap. 20, 29.* or to come *Ch. 30.* viz. after their carrying away to *Babylon*, for

for then they despised *Jeremy*, Chap. 43. *Junius* will have this Chapter an entire Sermon, or Prophecy by it self against both Kingdoms, and Chap. 29. 30. 31. to contain in them all one other against the Kingdom of *Judah*. And this is to be preferred. For having begun with the Kingdom of *Israel*, under the name of *Ephraim*, ver. 1, 2, 3, 4. he turneth plainly to *Judah*, ver. 7. threatening most terrible things, and exaggerating their sins as no whit inferiour to the sins of *Ephraim*. And then, as it were coming to another Prophecy, he begins to thunder, yet more against *Jerusalem* by the name of *Ariel*, Chap. 29. Indeed as *Lyra* hath it, forso much as pride and drunkenness are the foundation of contemning and mocking of the Prophets that impugne these and other vices, and 2 *Chron.* 36. 16. it is said, that they did so, for these, as the sins whereby their wickedness grew to the height, it may be held, that they were thus threatened. *Jerom* saith, that pride is ascribed to this kingdom, because it was by reason of many more Tribes in it, far greater then that of *Judah*, and so proud of its strength and populousness. But drunkards, he will have them called, because like men giddy-headed through wine, and without wit, they went from the true God to serve the calves of *Ieroboam*. And therefore he threatens them with destruction from the Assyrian, as it were by a flood overflowing, and that they should be to him, but as fruit soon ripe in summer, which because it is most pleasant, and the first, a man doth greedily pluck, and eat, not staying till it be more mellow. For so the King of *Assur* soon devoured that whole Kingdom, 2 *King.* 17. *Lyra* understands drunkenness properly, saying, that they were guilty of two great sins pride and drunkenness, by excess in drinking, and therefore it is added erring by wine, and that the Kingdom of the ten tribes is called *Ephraim*, because *Ieroboam* the first King thereof was of that Tribe: *Calvin* understands both drunkenness properly, and inebriation by prosperity and riches, which, as drunkenness, make men to contemn and slight all others in what place or authority soever they be set. And he saith, that some think it called the crown of pride, because the Kings were proud, or the chief City *Samaria*; but because plenty and riches cause pride, we shall not need to look to any other respect for which it is thus called. And to denote this to be the cause of pride and drunkenness both, it is added, upon the head of the valley of fatness, that is, in a most fertile country, contriti vino, for so the next words signifie, abundance giving occasion to excess, and this being the foundation of all manner of sin, they come thus to be destroyed, being glorious, as a flower for a time, but soon fading. For this was no sooner threatened then accomplished. *Salmanasar* coming against it in the daies of *Hezekiah*, when this was prophesied: a fair warning to all Nations, and to take heed of being intoxicated with wealth and plenty, so as to be proud and contemptuous, or licentious to run to all excess of riot, for this is to run to destruction with speed.

It is shewed how they should be destroyed for these sins, *The mighty and strong in the Lord as a tempest of hail*, &c. That is, *Salmanasar*, the King of *Assyria*, strengthened by power given him of God for the punishing of sin, shall as a storm or flood by his army, called his hand, do it, and there shall be no power of resisting no more then of a tempest or overflowing flood, drowning all things when it cometh. And not resting in these similitudes, he adds another, *Verf. 3.* of treading under foot which was a great dejection for a crown, and that upon the head of fatness, and to this besides the repetition of the first taken from a fading flower, a fifth taken from fruits soon ripe and soon plucked off and eaten, *Verf. 4.*

In that day the Lord shall be a Crown of glory, &c. When the Kingdom of the ten Tribes shall be destroyed, as hath been aforesaid. the two Tribes remaining here called the residue of Gods people, shall have the Lord as a Crown of glory to them, their King *Hezekiah* becoming famous for the miraculous destruction made for his sake of the host of *Sennacherib*, of which see *Isa.* 37. Wherefore it is added.

*Junius.*

*Hieronym.*

*Lyra.*

*Calvin.*

*Note.*

*Verf. 2.*

*Verf. 3.*

*Verf. 4.*

*Verf. 5.*



Vers.6.

For a spirit of judgement to him that sits in judgement, and strength to them that turn the battel in the gate. For the King that sate in judgement without going forth of the Gate, only sending some of his Council to *Isaiah*, and praying in the house of the Lord, prevailed so, that a hundred eighty five thousand of the enemies were smitten by the Angel in one night, and so *Sennacherib* their King, who pitcht before *Jerusalem*, or was coming in battel-array against it, was confounded and forc'd to flee home alone. And was not this a turning of the battel in the gate, which is oft put in Scripture for the place of judgement? Or the word [*Gate*] being without a preposition may have reference to strength by apposition, thus, *A strength to those that turn the battel, yea a gate, or a strong gate*, sufficient to keep out all enemies, with how great power soever they come against the City, for such was the Lord to his people.

Vers.7.

And they also have erred by wine, and by strong drink have gone out of the way, &c. Having shewed Gods singular favour to the Kingdom of *Judah*, ver.5,6. he proceeds now to prophesie against it also, and that, 1. By aggravating the Jews sins by many more words, as reason required, sith they had warning in the judgements coming upon *Israel*, and yet fell into the same sins, from hence to ver.16. 2. By threatening a like destruction to that Kingdom also ver.17, &c. to the end of the Chapter, having first premised somewhat to the comfort of the few amongst them, that feared God and believed in him, ver.16. touching Christ to come. For the first, they are accused of more then brutish drunkenness, yea the very Priests and Prophets, in expounding which *Jerom* sticks to his first in speaking of the drunkenness of *Israel*, understanding it likewise here of idolatry, and the filthy vomiting. filling all Tables of the filthiness of that sin, tropologically applying it to the Pharisees and hereticks arising after, defiling the truth of God most foully. Others generally understand drunkenness properly, whereby men become sottish, having no wit but to scoff and mock at Gods Prophets, and at their sayings.

Hieronym.

Vers.9.

Whom shall he teach or make to understand doctrine, them that are weaned from milk, and drawn from breasts? That is, if not only the people of the Land be thus gone with wine and strong drink, but also the Priests and Prophets, what good effect of the Prophets teaching can be expected in any of them, surely none, it must therefore be another generation by reason of their infancy, through which they are incapable of being drenched in the abominations before spoken of, that shall be taught better, viz. the Apostles, and others like them by the Pharisees accounted but Babes in comparison of the wise and learned in the Law, as appears by that saying of our Lord. *I thank thee (O Father) that thou hast hid these things from the wise, and revealed them to babes*; thus almost *Jerom*. The Hebrews, as *Sasbout* sheweth, do not take it, as an answer to the Question here made, but as an addition, shewing it impossible, that any of them should get good by teaching, being as sucking children in respect of knowledge, and having as little capacity to make good use of it, continuing therefore the Interrogation to the end of the verse. Thus also *Musculus*, rejecting that of some, who by Infants understand the new born spiritually, according to 1 *Pet.*2.1. and that of referring it to the Apostles seems not to agree much better, because though Babes comparatively, yet he seems not here to speak of any capable of teaching, for they are all reproved and threatened, ver. 10,11,12,13. and so *Junius* also understands it, proving the same by the words following three wayes, 1. *Vers.*10. *When precept upon precept, line upon line, &c.* That is, it appears that ye are as incapable as sucking children, or a little while ago weaned, because such being taught now a little and then a little, learn somewhat, but ye nothing. 2. *Vers.*11. *With a strange speech and foreign tongue, &c.* This further convinceth you, That ye are incapable of good by any teaching, because I have brought strangers in amongst you, whose language ye understood not to your punishment, as in the dayes of *Manasseh*, but ye profited not hereby. 3. *Vers.*12. *He said, This is my rest, give rest to the weary, &c.* wherein he alludes to 2 *King.*21.8. he had wooed them by promises,

Adam Sasbout.

Musculus.

Junius.

ses, neither were they capable of good thereby. All which being so, and moreover they being a company of mockers, as is shewed *vers. 14, 15.* they abundantly proved themselves to be past all teaching, and therefore not thus to be dealt withall any more, but as persons incorrigible, to be destroyed. The *Septuagint* for these words *vers. 9. Whom shall he teach knowledge?* have these, *To whom shall we declare evil?* to avoid it, because drunken men fear no danger whatsoever be threatned against them; and this is most agreeable to the *Hebrew*, the word not being *למד* which all our Expositors follow, rendring it knowledge, but *לעל* evil, and therefore it is best. But for the verb plural, *shall we*, *Hebr.* it is, *shall he*, meaning the Lord by his Prophets.

*Septuagint.*

*Vers. 10, 11, 12.* have most difference about them. *Jerom* renders it [For precept upon precept, line, &c. *Manda remanda, expecta reexpecta, hic modicum*, &c. giving this for the sense, Thou *Isaiah* comest and commandest us in the name of the Lord, and biddest us expect now a little and then a little, when thou prophesiest of comfort, but we tell thee, command and command us so again and again, we shall but deride thee for it in repeating thy words over and over, to make our selves more merry at thy sayings. For so when men mock at others speaking, they use to repeat his words over and over to make him ashamed thereof. Who so will may follow *Jerom vers. 9.* taking the last words thereof as an answer to the first. He shall teach the ignorant people in his due time, not the drunken, the Priests, or learned, drunken with error and malice, but the unlearned, whom he should send out to preach the Gospel, counted Babes by them, as *Luk. 10. 21.* But for the next words being *Hebr.* *למד ללמד* signifying either precept to precept, or command to command, line to line, or leisurely, or expect to expect, they must be taken as a reason of the question before-going, *Whom shall he make to understand?* As if he had said, *For precept hath been upon precept, &c.* and yet they live as if they had been without all teaching, so that the Lord may well disclaim teaching them any more, and turn to teach Babes, seeing they by teaching and waiting, and then teaching a little more, will profit; but these never. Then will the *vers. 11.* most aptly follow, *For with a lisping lip, &c.* or because, *לשון* signifieth as well *ut*, as *quia*, so that henceforth he will speak unto them with a strange tongue, and lisping or deriding lip, being unworthy to be otherwise spoken to any more; that is, he will punish them by Captivity into a farre Countrey, where all the language, which they shall hear, to the encrease of their misery, shall be nothing but contemptuous derision of their insulting enemies, and such as they shall not understand, that is, of the *Caldees*, as was also threatned by *Moses*, *Deu. 28. 49.* For that a lisping lip denotes mockers appears *Judg. 12. 3, 4, 5, 6.* where the scoffing *Ephraimites* are set forth as lispers, not being able to pronounce *Shibboleth*, but *Sibboleth*. And of the fulfilling of this Prophecie, see *Pf. 137.* and *S<sup>t</sup> Paul* speaks of it as a judgement upon unbelievers *1 Cor. 14.* And this being thus understood, we may both gather, that the Jews were judged by this judgement in their kinde, who mocked the Prophets, *2 Chron. 36. Isa. 5. 19.* and how *vers. 12.* follows most aptly, *Who said, This is the rest wherewith ye may make the weary to rest, &c.* For the word *שכב* hath plainly reference to him that was spoken of, *vers. 9, 11.* that is, God. He shall speak to this people, who said, *This is the rest*, not to whom he said, as our New Translatours and others have it. He means, The Lord would punish them by speaking to them in strange tongues, as he might justly do, because he spake sometime so kindly to them, shewing how they might procure good unto themselves, *viz.* By giving rest to him wearied with their sins, in turning therefrom, as *2 King. 21. 8.* For by sinne God is pressed, *Amos 2. 13.* and then Sacrifices weary him, *Isa. 1. 11.* neither hath he rest, but continues wearied, till that by repentance sinne is washed away, if his people go on in sinne, he will at length ease himself and procure his own rest, as he saith, *Isa. 1. 24. Ah I will ease me of my adversaries.* All this being premised, that they wanted not plain and continual teaching, and that the Lord sought to move them by his judgements, and before that by

*Hieronym.*

Vers. 13.

Joh. 3. 19.

2 Cor. 2. 10.  
See the same  
Chap. 8. 15.

Muscul.

Note.

Calvin.

Vers. 14.

Note.

2 Chro. 36. 16.

Vers. 15.  
Hieron.Calvin.  
Muscul.

Note.

a most kinde offer of resting with them, but not prevailing, he *vers. 13.* threatens, That his Word shall be unto them, *Precept to precept, line to line, &c.* that they might go and fall backward, and be broken, &c. That is, forsomuch as they were incapable of instruction by their intemperance, even this great favour of continual teaching, which they had enjoyed, shall turn to their ruine, as our Lord saith, *This is the condemnation of the world, that light is come, &c.* and Paul, *We are to some the savour of death.* In describing their ruine he alludes to their sinne of drunkenness: for as a drunken man going falleth, and if backward upon prerupt stony or rocky ground, breaks his back, and comes as it were into a snare, and is taken by his enemies, and what can he look for after this, but to die miserably? so he meaneth they should do, that is, fall into the Caldees hands, be broken in all wherein their strength lay, and so be in their power, as a beast taken in a snare to exercise what cruelty they please upon them. *Musculus* saith, here are two similitudes used, 1. Taken from them that against sense will adventure to go up a steep hill being very slippery; The 2. from such as wander out of the way, where snares are set, to shew, that they who wander from the path of Gods precepts, shall come into snares and perish, and they also that leaving this plain way go up slippery places, such as the waies of sinne are, shall fall backward and be broken through unspeakable miseries. *Calvin* also applies that of snares to the snares of errours, into which they fall that goe from the plain way of truth, traced out unto us in the Word.

*Wherefore hear the word of the Lord ye scornfull men, &c.* Here the Prophet sets himself to inveigh in particular against the Governours of the Jews, as chief leaders unto, and cause of the great enormities before taxed, as before *Chap. 1. 10, 27.* he had not spared to speak in the most upbraiding manner against them. And according to his example the men of God ought, when there is the like occasion, not being terrified by their greatnesse, boldly to reprove such, as upon whom the common sort depend, and if they be evil, are imboldened to do evil also. And here is the height of their sinne, making any incapable of good by teaching pointed at, when he saith, *Ye scornfull men, or mockers:* for they that grow once to this, are so nigh to judgement, that there is no escaping.

*Because ye say, We have made a covenant with death, &c.* *Jerom* holding these mockers to be the Scribes and Pharisees, who were of greatest authority amongst the Jews, expounds this their covenant with death of their sleighting of the destruction threatned by the Prophet, because it might be so long in coming that they might be all dead before, and their making lies their covering, their trusting to the words which he spake, *expect, expect, &c.* making this construction thereof, that the judgements threatned should not come till after long expectation, when they that were presently living should be out of the danger of them. *Calvin* and *Musculus* better, They were not so grosse to speak thus, for they had certainly more care to uphold their credit amongst the people, but by their deeds they spake so, and thus do all prophane wicked persons at this day, who are not moved to any repentance by the judgements of God threatned, they say in effect, that they have made a covenant with death and hell, whatsoever comes, not to hurt them, which if any man abhors from saying with his tongue, let him abhor saying so by his deeds. *When the overflowing scourge passeth thorow, it shall not come at us, &c.* Here their vain-confidence is yet further set forth, who are secure even when judgements are abroad in the world destroying many, and that amongst themselves, yet they will not be moved to fear, to repent, because they believe they shall not come at them; for they think that they shall finde means to escape, the Jews then by the aid of neighbour Kings, the wicked alwayes by some arm of flesh or other, or by keeping out of the dint of danger, or when they see death ready to seise upon them, repenting by saying, *Lord have mercy upon me.* Now because such shall all be deceived, as they that trust to lies, they are said here to make



make lies their refuge and protection, that is, in their sleighting of the Prophets threatnings to have done it, fearing nothing under the shelter of such lying and vain imaginations.

*I lay in Zion a stone, a stone of tryal, a corner stone, &c.* The Prophet having reproved the wicked Princes of the Jews, *vers. 14, 15.* now because he saw that their condition was desperate, he first interposing somewhat, whereby we might know of what time they were, who thus mocked, and had such a carnal confidence of impunity in this verse, proceedeth *vers. 17.* to threaten them with inevitable destruction; as if he had said, Because ye are such despisers, I will for the sake of some few believers amongst you provide for their assured comfort by laying a firm foundation. For the stone so precious here spoken of, it is Christ, of whom before *Chap. 8. 14.* under this name, and herein even many *Rabbins* consent, saying, that it is spoken of the King *Messiah*, whereunto *Targum Jonathan* cited by *Galatinus* consenteth, as *Musculus* hath it, though some of them expound it of *Hezekiah*, but without all reason, because other things here spoken of agree not to any mortal man, but to Christ alone. He is truly a foundation stone, whereupon his Church is built, and a stone worthy to be twice named for his two natures; a corner stone, because in him two nations are united, Jews and Gentiles becoming one spiritual building; a precious stone, because as farre excelling other men in vertue, as precious stones do common; and a sure foundation against the building, whereupon the very gates of hell can never prevail. Lastly, *He that believeth shall not make haste* That is shall be sure, though he stayes long before he comes, that he will assuredly come to his salvation, and therefore he shall not by doubting in regard of his long delay need to grow weak and languishing in his hope, but constantly waiting, and patiently bearing all sufferings in the mean season expect his coming, and be herein comforted against them all. Hereby then we may gather with *Jerom*, that though proud men and contemptuous of divine comminations of all times amongst the Jews are here threatned, yet it is specially bent against the wicked Scribes and Pharisees, who were so notorious for their despising of Christ and his teaching, and his many threatnings denounced against them; and when they prevailed with *Pilate* to crucifie him, and he to shew that it was not through any default in him, but in them onely, took water and washed his hands, saying, *I am clean from the blood of this just man*, they impudently, and without all fear of Gods judgements, cried out, *His blood be upon us, &c.*

*And I will lay judgement to the line, and righteousness to the plummet, &c.* A phrase, saith *Calvin*, borrowed from builders, who by a line and plummet set up all their building equally; in like manner the Lord here sheweth, that when the corner stone before spoken of shall be laid, the Church of the faithfull built hereupon shall rise up to a fair and uniform built Temple in the Lord, according to *Ephes. 2. 20.* *And the hail shall sweep away the refuge of lies, &c.* Thus also *P. Mariyr.* But *Jerom* expounds it of judgement against the wicked, and mercy to the faithfull: *Lyra*, of judgements against those wicked mockers proportionable to their abominable sins: *Sasbom*, of Gods casting them off without mercy, as they had deserved, which he did, when preaching the Gospel to the *Gentiles*, he left them to the *Romans* as a sweeping hail to be quite and clean destroyed. *Nazianzen* and *Basil*, of mercy and righteous dealing of men, whereby God will go, as the Mason in building, by a line and plummet, remunerating every one according to his doings. That of *Calvin* is most probable, because he doth certainly prosecute the metaphor of laying a foundation stone, spoken of *Vers. 16.* under the similitude of a builder, shewing how he will evenly, as by line and plummet hereupon build up his Church. Otherwise to understand it of judgements, were to determine the Lord to be an imperfect builder, laying only a foundation, and so leaving it through haste to go and break down another building of wicked scoffers. The later part of the verse sheweth, That when he shall do thus for his elect, the wicked who

*Vers. 16.*

*Musculus.*

*Matth. 16. 16.*

*Vers. 17.*  
*Calvin.*

*Hieron.*  
*Junius.*  
*Lyra.*  
*Sasbom.*

*Nazianz. orat.*  
*de misericord.*  
*Basil. in Pl. 129*

trusted in their own lying imaginations, shall finde how vain their confidence was, all further hopes being swept cleane away, when by Gods just judgements, as by a storm of hail, like the Egyptians they shall miserably perish, and be destroyed.

Verf. 18.

*And your covenant with death shall be disannulled.* From hence to ver. 23. the Prophet goeth on to amplify his threatening of judgement further, contrary to their brags before-mentioned *Verf. 15.* as is plain by the words of this verse, only here having threatned that their covenant with death shall be disannulled, he addeth, *Your Vision of hell shall not stand* for so the word חזון signifieth, being in our N. Translation, *Your agreement*, but more is hereby intimated, viz. their security grounded upon the visions of false prophets that deceived them, who spake to them pleasing things in the name of the Lord.

Verf. 19.

*When it passeth, it shall take you by morning, by morning, day and night, &c.* As they had brag'd *verf. 15.* *When the overflowing shall passe thorow, it shall not come nigh us.* So contrariwise he here threatneth, That it shall take them. And whereas they flattered themselves with this conceit, that although it came, yet it should not hurt them, for either it would be so long in coming that they be dead and gone before that time, or if not it should not last long, and so they might outlive it; he addeth these words, of the coming thereof in the morning, that is, speedily, and the lasting of it day and night, that is, a very long time. And upon such conceits do the wicked still harden themselves in their sins, but let us fear God, whose judgements shall certainly come and seise upon all that carelessly go on in sinne, and that so long that through vexation they shall curse the time that ever they were born to suffer such intollerable miseries. *And the commotion is only making to understand Doctrine;* That is, when no teaching will prevail to make them receive and profit by instruction, judgements shall.

Note.

Verf. 20.

*For the bed is shorter then to stretch upon it, &c.* Calvin, *The bed is contracted as not sufficient.* The first comes nearest the Hebrew, and this is aptly added by another similitude besides that of a covering, taken from a bed to shew their security in their sins, by their lying herein, as in a bed with covering upon it, wherein they meant to sleep forth on, say the Prophet what he could to make them arise by repentance, and to come therefrom. And it is, as if he had said, Ye lie in your sins as in a bed, thinking to lie at ease, and that ye are covered so that no judgements shall come at you, but ye are utterly deceived, as a man going to bed thinking there to take his ease when he is weary and to lie warm in cold weather, but being laid he finds the bed too short to lie upon with any ease, and the covering so narrow, that he is nipped with the cold notwithstanding, so ye upon the bed of sin, and under your covering of lies shall not finde any ease or warmth, but be nipt with the foresaid hail when it cometh, and shall have no true rest in the mean season, but for fear of Gods judgements lie trembling and unquiet through the terrour of an evil conscience. Hierom both renders it otherwise, *The bed is so straight, that one falleth out, and the covering too narrow to cover both, and giveth another sense, thus, To hold me and the adulterer, a false God, but he both goeth from the Hebrew, and from the true sense, which is not to impugn idolatry only, but excess of riot, and that chiefly according to verf. 8. the verses before that from the fourth.*

Hieronym.

Verf. 21.

*For the Lord will arise as in mount Perazim, and be angry as in the valley of Gibeon, &c.* Here he proceedeth to confirm further what he said of the storm of hail destroying them, against which their covering should not shelter them. For it should be as that in the dayes of Joshua upon the Amorites in Gibeon, Josh. 10. 10. and as that upon the Philistims in Davids time, 2 Sam. 5. 20. *To do his work, his strange work.* Some, saith Calvin, take this as spoken, to shew, That it is against the mercifull nature of God to bring horrible destructions upon his own peculiar people, and that he doth it not but upon extream provocation: Some, because it was no wonted judgement, which was now to be brought, seeing alwayes hitherto though he judged them divers times for correction

Calv.

correction in their own Country, yet he never gave them so into the power of their enemies, as to be all destroyed, or carried away Captive, or left only to serve their enemies in poverty and baseness, their temple and City being burnt; for contrariwise he made them famous, as his beloved people throughout all Nations by his noble and mighty acts done for them. But he resolvethe only upon this that he calls it *A strange work*, because unwonted towards them in former times, and only used to be done against heathens, their enemies. But I see no reason why it should not be called a strange work in all these regards, because so it will more fully appear, why it is thus called, sith there are divers reasons commonly of one and the same phrase. And he doth not only call it a strange work once, but the second time, varying the word from *לעבוד* to *לעבד* implying a work reducing them to the condition of servants to cruel tyrants, to please whom they should serve Idols. *Lyra* will have it a strange work, because a further thing is here pointed at, then the destruction of the Jews, viz. the judging of the world by Jesus a man, as the same being God had suffered by men, which was most strange, to be scourged, buffeted, &c. And therefore he mystically applies his rising up in mount *Perazim*, to his dividing of the sheep from the goats, as the word signifieth. But if so, the consumption upon the whole earth, v.22. must be understood of the whole world, against which enough before.

Lyra.

*For I have heard a consumption determined upon the whole earth.* Here the Prophet concludes his threatening with an exhortation not to be mockers any more, as not willing to omit any means of doing them good, by converting them, that judgements threatned might be averted; otherwise he saith, that their bands should be made strong, that is, their bands of servitude, into which they should come, not to be hastily broken for them to come into liberty again. And this, saith *Jerom*, is spoken according to the letter, of the destruction to come upon the Jews by the *Caldees*, and upon all the world, according to the Anagoge, they should by persisting in their derision and vain confidence, make their bands of servility stronger, none of them escaping, for the judgement should be upon the whole land in all parts, and all the wicked make the bands of their sins stronger, by going on to sleight the judgement to come at the last day. *Calvin* understands this consumption first to come, both upon the Jews, and finally upon all the world, but by and by he expounds it as *Jerom*: Only he saith, that the Prophet said he heard it from the Lord to purchase the more credit to his Prophecie, and to move them the more to repentance, as not speaking of himself, but by the Lords direction; and speaking of their more strengthened, or made stronger, that herein he speaks by a similitude taken from prisoners, who if they strive to get away are bound with stronger chains; and an unruly horse that kicks and flings, thinking to cast his rider, gets nothing but more beating thereby; so the wicked eluding Gods judgements, do but aggravate them upon them.

Vers.22.

Hieronym.

Calvin.

Note.

*Hearken and hear my voice, &c.* Here, saith *Calvin*, the Lord answereth an objection that might be made against his proceedings in judging, as if they were not so wisely ordered. And he answers it by saying, *Doth the plowman alwaies plow so low? he breaks the clods, &c.* As if he had said, Ye will grant that God hath more wisdom to do his works then a plowman to do his, but even he doth all things in order for his own best benefit against the harvest and after; by plowing sometime, and sometime harrowing, then sowing his seeds, not confusedly, but severally, and having gotten in his grain of all sorts, he proceeds not alike to beat them all out; but wheat with an heavier and greater instrument, the wheel; smaller grains with a wand or staff, and in all this he receives his discretion from God; therefore He much more as the Fountain of all wisdom, must needs be wise and above all exception in his dealings with sinfull men. And hereby we may indeed understand the scope of the Prophet in this place in general, but *Jerom* particularly saith, that by the fitches, which he calleth *Gith*, and the Comin, sinners of the Nations are meant; by the wheat,

Vers.23.

Vers.24.

Vers.25.

26.

27.

28.

29.

Hieron.

Hebr.



1 Cor. 9.  
1 Tim. 5. 17.  
Calvin.

1 Cor. 3. 9.

Matth. 13.

Verf. 29.  
Calvin.

*Hebr.* bread or bread-corn, which the wheel being turned upon, tears in the straw with more violence, the people of God; and so takes it as meaning that the Jews, who had more means, should be more severely punished for their sins than the Gentiles, which wanted means, for theirs: Yet he sheweth that they should not be alwaies under punishments, but after punishments live in peace again. For which it is said, *Verf. 28. Bread-corn is bruised or broken in pieces; for he will not alwaies be threshing it, or tearing it with the wheel of his cart, or bruising it with his horsemen.* Hieron. *with his hooves*, because the Jews had no horses. The *Hebr.* is *שור*, properly signifying prickings as with spurres; and because horsemen commonly prick their horses with their spurres, it is commonly rendred horsemen. But why it should be so rendred here, I see no reason, because not with the feet of horses, but of oxen, they used to tread out their corn; according to that common saying, *Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* Calvin therefore best renders it thus, according to sense, *Although wheat be threshed, yet he doth not alwaies thresh it, nor tear it with his Cart-wheel, lest with its teeth it should break it in pieces;* for Cart-wheels, wherewith they used to beat out corn, had teeth like saws, and therefore if corn were continually torn with the Cart-wheel, it would instead of beating out the corn from the straw, be confounded together with it, and quite marred. But although the general scope of this place hath been toucht upon by Calvin, and of some passage more particularly by *Jerom*, yet this is not enough to make us understand all things here spoken of. To make use therefore of some others also, *Doth the plowman plow all day to sow? doth he not open and break his ground?* as he, shall not God, whose husbandry his people are, use the like discretion in his dealings towards them, not alwaies tearing them by his judgements as with plow and harrows; but when he hath thus made them sufficiently pliable and fit by his judgements sowing his seed, that he may have fruit, where formerly he could have none by reason of their hardening their hearts through continued prosperity to the excess of wickedness? for of this he had before complained, and therefore threatned a consumption to the whole Land. Now least his faithfull people should doubt, if he proceeded in this great severity, how he would verifie the promises of comfort often made, *Chap. 25. and 26. 27. 9. 13.* he sheweth by a parable taken from a plowman, how those grievous judgements notwithstanding, finally his people should have ease and comfort. *Verf. 27. For fitches are not threshed, &c.* Here by another similitude of his divers grains growing in severall grounds, and being reaped, beaten out, not all one, but divers waies; he further sheweth, that the Lord hath divers waies of afflicting his people, sometime dealing by them, as the husbandman by his smaller grain, beating them as with a rod; and sometime with a more heavy threshing instrument, by more tearing judgements; yet as the husbandman doth not thus alwaies without end, thresh his hardest corn, but when he hath beaten it out sufficiently, ceaseth from beating it out any more; so God will deal by his people: though for a time they be as under the Cart-wheel, and that long, as their hard-heartedness requires; yet there shall be an end of their forest miseries, and then they shall magnifie Gods wonderfull counsel and excellent working in all this, as it is concluded, *ver. 29.* For I cannot think with *Jerom*, that divers peoples, Jews and Gentiles are here compared together in their punishments, for *Chap. 27. 8. 9.* when the Prophet compares their punishments together, he plainly sheweth, that the Jews shall not be judged to utter destruction, as the *Babylonians*, but by the divers waies of threshing he sets forth lighter and heavier judgements coming upon the same his own people, against whom all the preceding threatnings in this Chapter are, and experience sheweth it to have been thus done, other lesser judgements being first brought upon them, and then the greatest, by the *Assyrians* and *Chaldeans*.

The conclusion, *Verf. 29. Also this comes of the Lord; who is wonderfull in counsell, &c.* is not, saith Calvin, to be applied to the plowman, as *v. 26.* as if the

the same were repeated over again in other words, but this also is the dealing of God with his people, as the plowman deals by his ground and grains, although he seems not by his so doing in wrath to care for them, but to hate them, and to be bent quite to destroy them, yet it shall one day appear, that he did execute all these heavy judgements upon them for their final good, and that he might receive them as precious to himself, as the plowman his divers sorts of grains. Indeed, v. 26. he remembers every plowman and every artificer, or artist of rare invention, that he attains not this but by Gods teaching him, that he and not man, who hath invented things so profitable and needfull for us, might have all the honour; contrary to the manner of the heathen, who for such admirable skill have numbered men and women amongst the Gods, as Ceres, Tristolemus, Mercurius, &c.

## CHAP. XXIX.

*Woe to Ariel, the City where David dwelt, add ye year to year, &c.* The Prophet having Chap. 28. spoken against both Kingdoms together, now he speaketh against the Kingdom of Judah and Jerusalem apart. And this Prophecie is continued throughout this and Chap. 30, 31. Here is the judgement first threatned, to v. 13. then the cause is shewed in respect of hypocrites, from v. 13. to the end of this Chapter. 2. In respect of open contemners, Chap. 30. 3. A conclusion of all this made with exhortation to repentance, Chap. 31. *Ariel* signifieth the lion of God, whereby the great brazen Altar is meant, the fire made whereupon, devoured beasts offered, as a lion; see Chap. 31. 9. and therefore in naming the Altar, which was a part, he means the Temples destruction by *Nebuchadnezzar*; but to it he addeth *The City where David dwelt* also in his threatning, to shew, that it should escape no better then the Temple. *Add year to year.* Hereby is not obscurely foretold that they should hold out long before the City should be taken, and seek by sacrifices to procure Gods favour to defend them, but all in vain. Vers. 2. *I will streighten Ariel, &c. And it shall be to me as Ariel.* That is, I shall destroy both Temple and City; thus *Junius*. For the City where *David dwelt*, is the City of *David's tent*; that is, mount *Zion*, where he made a tent or tabernacle for the Ark. *Let them kill sacrifices.* *Junius*, *Sacrificiis fessorum capita exescent*, by a needless circumlocution, such *קָרְבָּנִים* *Caggim* signifieth sacrifices as well as feasts, and *רָצַח* kill, as well as cut off heads; neither do I finde it in *Pagnine* so rendred, but to cut off lambs. *Jerom*, by *Ariel* understands both Temple and City, and mentioneth another Exposition of *David's* pitching his tent against it when he expelled the *Jebusites*; and the numbring of years he will have to be those past, since the City and Temple built, and how many festivals had been kept, as trusting to this, that sith they had been at cost to serve God there so long, he would not leave it as a prey to the enemy. For v. 2. although he agreeth about the distress to which this *Ariel* should be brought by the *Chaldees*, yet in these words [*Shall be to me as Ariel*] he much differeth; saying, this is meant of the time when they returned out of Captivity with *Zerubbabel* and *Jeshuah* the High-priest, when the Temple and Altar were built again; and so it was as *Ariel*, that is, the Altar in former times. But herein he goeth certainly from the Prophets meaning, which is here only to denounce judgements, and not to Prophecie of reparations to come. *Calvin* therefore best saith, the Temple and City was made as *Ariel*, when all were full of slain bodies, because then there was every where a resemblance of the Altar for which so many sacrifices were slain and lay bloudy about, till they could be offered. *Musculus* hath a conceit, that *Ariel* is opposed to *Ariel*, signifying the City of God, it being meant, that it should not now be as his City, but as a lion, whom he would chase and destroy. But some, *some as to Ariel*, that is, as to a strong lion, it being meant it should now be a prey to the forces that he would bring against it. *Calvin* also saith, that some think

Vers. 1.

*Junius.*

Ezek. 43. 15.

Vers. 2.

*Cyril*. The City which in times past devoured like a lion, but now by God set against as pernicious, abusing his strength to rebellion.

*Calvin.**Musculus.*

Note.

think the Temple called *Ariel*, from the form wherein it stood, but because *Ezek. 43.* it is plain, that the Altar is so called, we may rest in this. *Where David dwelt*, this and the Altar are mentioned, because the Jews trusted in the Temple and Altar, and were the more confident for the promise made to *David*, that God would build him a sure house. It is not any outward priviledge either of the place where the most famous of Gods servants have dwelt, or his most magnificent house hath been, or service most frequent, or is, that can priviledge the wicked inhabitants from destruction, that we may trust to none of these, and take notice how ridiculous the Romanists are, who trust that *Rome* shall stand for ever, because *S. Peters* seat was there.

Verf. 3.

*I will camp against thee round about*, &c. Here is set forth the manner how *Ierusalem* should be destroyed, viz. by war, and how low the proud and scornfull there should be brought, *ver. 4.* to speak out of the ground, as one that hath a familiar spirit, who was wont to mutter out of a den within the earth, with a most low voice, his words so, as that they could scarce be understood. An argument of the proud and fierce and high-spoken brought low enough, and so filled with shame and confusion as to be without all spirit to speak audibly. Thus God can and will stop the proud and insolent mouths of the wicked, who in prosperity will speak in spite of God and men.

Note.

Verf. 5.

Hieron.

*The multitude of thy strangers shall be as small dust*, &c. This is by *Jerom* applied to the same proud-spoken men, who, he had said, should speak out of the dust: now he calleth them strangers, because the wicked are such to God, and compares them to the dust blown away by a tempest, and to chaff instantly gone. And then their brags of making a covenant with death and hell shall be but as a vain dream, which profits not him that seemeth to eat and drink, when he is once awake again. The *Chaldee* applyeth all to *verf. 9.* to the enemies destroying the City of *Ierusalem*, as if it were meant, that their joy hereof should soon be at an end. *Innim*, That innumerable enemies as the dust should come against them, whose power should be as irresistible, as if God fought against them: and to shew how suddenly and impetuously they should fall upon them, it is added, *it shall be at an instant suddenly, by thunder and earthquake*, &c. And then further to expresse their inextinguishable desire to destroy the Jews, he addeth *v. 7, 8.* that their enemies shall be as they that dream, that is, hungry still of their destruction. *Calvin* by these strangers understands forces hired by the Jews to help them against the *Chaldees*, for which it is said, *Thy strangers*. These, he saith, should be but as the dust or chaff soon blown away, when the Babylonish army should come, and to expresse this, it is added, *at an instant, suddenly*. For the next words *Ver 6.* he saith, that thunder and earthquakes, &c. are threatned to come from the Lord upon them, to expresse by many metaphors how terrible these enemies brought by the Lord to punish them for their sins should be unto them. And whereas *ver. 7.* it is said, *The multitude of all the Nations that fight against Ariel, shall be as a dream*, it is meant, when they shall come, it will appear, that the vain confidence which the Jews had, that they should never be distressed or brought to so great want by their besieging them, should prove but as a dream, because having no fear of scarcity, but being confident of continuall plenty, they should then be pinched with famine and hunger. *Lyra* takes all this as a Prophecy against the Babylonians, their enemies, for the comfort of the faithfull, it being meant, that within a short time they should be as the dust before the Medes and Persians, coming as a tempest upon them, and a flame of fire, as they did indeed, when breaking into *Babylon* they burnt it. Then all the riches and glory that they had gotten in fighting against *Ariel*, should vanish, as food which one thinks that he abounds with in his dream, but awaking he hath nothing, but is hungry and thirsty. And this I must needs approve as most genuine, there being none which fals in so fully with the Text. Not the first, applying it to the scoffing wicked Jews, because they could not be called *Ariels* strangers, but of them the City threatned was mostwhit compounded, and because they were

Cald. Paraphra.

Juvius.

Calvin.

Lyra.

enemies



enemies to *Ariel*, who are threatned here, and such as fought against it, and for the same reason *Calvins* cannot stand, because the wicked Jews are not compared to them that dream, but they that distressed them. And for that of *Junius*, it were strange that the Prophet meaning according to his sense, to set forth their enemies as irresistible, should compare them to small dust, which every puffe of winde bloweth away, and as ill doth that agree of their being made the more hungry of the Jews as of a prey, when they had gotten them, and their wealth, like a dreaming man, who awaking hath nothing, whereas they had all which they came for. This last of *Lyra's* agreeth in all things, unlesse it shall seem strange, that it should thus be applied to the Babylonians future destruction, to which it was 70. years: but a thousand years are with the Lord but as a day, as a moment, and therefore it might well be spoken of, as a thing to come instantly. If it seems not to agree to the argument in hand to expound it thus, because after a siege, and being brought low threatned, what can in reason follow, but a description of numerous forces, whereby this should be done? I answer, It is not unusuall with *Isaiah* when he is in the midst of his threatning suddenly sometimes to interlace comforts, lest the faithfull should be overwhelmed with despair. Understanding it therefore thus, all things will best agree both to the Text, and the event, as it is recorded in history, and *Dan. 5.* For the *Persians* brake suddenly and unexpectedly into *Babylon*, which they within thought impregnable by men, and therefore were securely feasting that very night, and sleeping according to the words of the Text, when they awoke again, finding how greatly they were deceived, the enemies being then Masters of the City.

*Stay your selves and wonder, and cry ye out, they are drunken but not with wine.* After prophesying of their destruction by the *Caldeans*, saith *Jerom*, he prophesyeth against the Scribes and Pharisees, and the whole Nation of the Jews, that they should be destroyed by the *Romans*, beginning first with the cause, viz. their grosse errors, and that above all, that they could not see Jesus sent unto them to be the Messiah, through the judgement of God being as it were asleep, and their eyes covered, so as that they could not reade to understand the books of the Prophets, which they had, plainly prophesying of him. For none of them could open the book, because it was sealed, that is, the book of God, as all the Scriptures are called his one book, till the Lamb: Christ came who opened the Seals, *Rev. 5.* and *6.* *Lyra* also more fully saith, they are said to stagger but not with strong drink, because as *Iosephus* hath it, they were full of fear at the coming of the *Romans*, causing them to fluctuate, some perswading to yeeld up the city, and some not, as a drunken man reels sometime to one side, sometime to another.

*He hath closed your eyes, sent you the spirit of sleep, &c.* that is, not to be able to see the destruction coming to repent, by the fearful signs appearing before it. For even then they that made themselves Prophets expounded them to be signs of good. And the vision is become unto you as a sealed book, &c. that is, prophecies of your destruction, which the learned amongst you cannot reade, because it is sealed, nor the unlearned, although it were open, for they depend wholly upon their Rabbins, when they are opposed with this, that the time of the Messiah his coming is long ago past, yea, times set by themselves. And according to the word of shutting here used, *Rabbi Solomon* confesseth upon *Dan.* that their modern Rabbies say, that the reason why they have been deceived in the time is, because the sayings of the Prophets about this are shut. And *Ad. Sarbont* likewise, who, in explaining this, *he will shut your eyes*, saith, this is done only by permitting and ministring such things about them, as whereby they should take occasion to shut their eyes against the light, Of which see more in mine upon *Rom. 9.*

*Cunctantur, quin admiramini? delicias agunt, quin vociferamini? &c.* Applying it to the judgements before spoken of, at the hearing of which, the wicked Jews without all fear delaying their repentance, and staying still in sin, yea;

See Chap. 8. 5.  
16, 17.

Verf. 9.  
*Hieron.*

*Lyra.*

Verf. 10.

Verf. 11.

*Sarbont.*

*Junius.*

Calvin.

Vers. 10.

Calvin.  
Musculus.

Vers. 13.

Hieronym.

Lyra.  
Calvin.

going on in feasting and drinking, all men are stirred up to wonder and to cry out against them. Then he sheweth, that this is come so to passe by a just judgement spirituall, for their wicked licentiousnesse, shutting up their eyes, &c. *Stay and wonder, they are blinded and do blinde, &c. Heb. רתמו עיניהם* a strepitum, and may be with the next word of the same radix, be expounded, *Cause a noise to be heard as wondring, and make a noise*, and then the same is said again in two other words, of like signification, *Cause a cry to be heard, and cry out*. And this is thus spoken, the more to condemn the wicked and blinde and hard-hearted Jews, whom no teaching, or signs, or wonders wrought amongst them, would move to believe and repent any more, then if they had been shewed before men in a deep sleep, as the word *רדמו* signifieth. Therefore although Calvin also understands it as spoken altogether of the Jews stupidity then, not being moved by any threatnings of the Prophets, of judgements to come by the Caldees, to turn by repentance; yet I must needs rather embrace the old exposition, taking it as a prediction of a greater kindenesse yet to come upon the Jews in the time of our Saviour Christ, when the means were farre more powerfull, and yet they like a company of men dead asleep through a spiritual judgement upon them for the pride and presumption in them, to urge traditions of men even above Gods precepts, and the malice and envy against Christ, when he reproved this in them, saw nothing to move them, but even unto the end hardened themselves against him, being bold (when Pilate fearing, would acquit himself from guiltinesse in respect of his blood) to cry out, *His blood be upon us and our children*, and continuing in the same malicious minde unawakened out of that dead sleep to this day. For *vers. 13. Teaching for doctines the precepts of men*, with which they are charged, is plainly applied *Mat. 15.* against the Pharisees, a generation of men unborn long after the daies of this Prophet, or the accomplishment of the judgement upon the Jews by the Caldeans. And the spirit of slumber or dead sleep pouring out, is applied to them of the same time, *Rom. 11. 8.* together with that of having eyes to see but not to perceive, *Isa. 6. 9.* And this is shewed *vers. 10.* to be the case of their very Prophets and Rulers, that is, which took upon them, as men more enlightened, as the Pharisees did, by whom others were guided, their eyes were covered, and so they were as Christ saith they were, *Joh. 9.* And Calvin himself coming to speak upon *vers. 11.* and *12.* applyeth it likewise, citing for proof, *2 Cor. 3.* And because this is threatned as a judgement that the Book of God should be as a sealed book, both he and Musculus note, that the Papists are under the same judgement, because reading the Scriptures is interdicted to them, or having them in their mother tongue for fear, as is pretended, lest they should otherwise be an occasion of error unto them, but in truth, lest the grosse errors of Popery being hereby easie to be seen by any one, should appear, and make men turn from it.

*Because this people draweth near to me with their mouth, &c.* Here the reason is yeelded, why they were under the judgement of spirituall blindenesse, viz. because they worshipped God but in hypocrisie, and his fear was taught by the precepts of men, for which he threatneth to take away understanding from the wise and prudent, *vers. 14.* as it is also applied to the Pharisees under the Gospel, *1 Cor. 1. 19.* Their being farre off in heart, is by Ierom expounded of their infidelity in respect of Jesus, whereby they were far from the Sonne, and therefore from the Father, to whom no outward approaching is a drawing near, but that of a beleiving heart. Lyra expounds it of hypocrisie, and Calvin, as before, and this is best, because the closing up of their eyes, not to be able to see Jesus to be the Messiah, was the judgement which came upon them from God for their hypocrisie and preferring of Pharisicall traditions before Gods Commandments. The wise from whom he threatens for this to take away understanding, were the Scribes and Pharisees, so called for their learning wherein they had been brought up, and were amongst the Jews had in speciall account therefore, as most wise men. But for-  
fomuch

so much as they understood not Jesus to be the Messiah, but this, though set forth in their Law and Prophets, was hidden from them, but not from the Apostles and others called to preach the Gospel, who yet were illiterate men, it is said, that he chose the foolish things of the world to confound the wise: and I thank thee, (O Father) that thou hast hidden these things from the wise, and revealed them to babes. And thus was it with many learned amongst the Papists, when the poor men of Lions in France were enlightened to see into the superstitions and idolatries of Popery, and to detest them; but they, who were learned and in greatest eminency for wisdom, saw not, but eagerly maintained them, as matters wherein greatest devotion consisted. And what a number of hypocrites are discovered in England at this day by the like spiritual judgement upon them, hindering them from seeing into the truth, whereby it comes to passe, that they dote every one upon his own errour, thus causing many schisms and divisions in our Church, to the hindering of us from a desired Reformation! And that they are under this judgement appears, because their tenets be merely new, and were never anciently held in the Church of God, whereas any truth, although because disused, may be called new, yet if it be inquired into, it will appear to have been old, as 1 John 2.7. he saith, I write a new commandment unto you, yet the same, which ye had from the beginning. And this is neither Independency, Anabaptism, Antinomianism, or any the like.

Note.

Woe to them that seek deep to hide their counsel from the Lord, &c. Here the Prophet goeth on to aggravate the wickedness of hypocrites, who would seem godly indeed in outward appearance, but were nothing lesse in heart and in their lives, yet such was their simplicity, that they thought by their feigned godliness to deceive the Lord and good men also, by carrying the matter so closely, that neither they nor he should see it. For whilst they did thus dig deep as it were to hide the wicked imaginations of their hearts, the Lord beheld well enough, what consultations each one had within himself, purposing therefore to judge them, as hath been already said, by making them to appear to be without the sight of understanding, and instead of wise men, and men of deep counsel, very fools and blinde men, when for all their sins, wherein they thought to passe on without check by reason of the good shew made outwardly, he should severely, and without all pity destroy them, as was prophesied *vers. 2, 3, 4.* and again *vers. 17.* And this shall be the end of all that are cunning to do evil, they may please themselves for a time in a conceit that they are wiser then the notoriously prophane, but this their wisdom making them to go on securely in their sins, shall one day appear to be extream folly, when a greater judgement shall be laid upon them then upon any other sort of sinners. And hereby it appears, that although they be brought in *Chap. 28. 14, 15.* saying, *We have made a covenant with death, &c.* yet they spake not thus with their tongues, but in their hearts, none but good and godly speeches coming from their mouths, as is the manner of most men, to conceal the wickedness of their hearts and lives what they can, because otherwise they should make themselves too palpably evil, and be in greatest discredit almost with all men; at the least of all that carry the faces of honest men, as most do where there is frequent prophesying, as was then in *Indea.* See the like *Iob 22. 14. Ezek 9. 9, 10.*

Verf. 15.

Note.

Your turning of things upside down shall be esteemed as the Potters clay, &c. Calvin, *Shall it be esteemed as the Potters clay?* And this is best, because otherwise the participle *turning* here used goes untranslated, and *Im*, signifying *if*, is commonly used by way of interrogation; and thus the sense will be good, Shall ye be able to work out of your revolution of thoughts within, the thing that ye imagine, as the Potter doth by turning his wheel, a piece of clay into what form he will? No surely, for ye may winde and turn, but no such effect as ye expect shall follow after all this deep counsel taken in so great secrecy. To think otherwise, is, *As if the pot should say of the Potter, he made me not, and he understood not* for it is all one for a man to say of God he made me not, and

Verf. 16.  
Calvin.



he knows not my heart to deal with me according to the wickednesse lying hid therein, for as the Potter knows the pot both within and without, so God his creature, man, and to deny unto him this knowledge, is to deny him to be thy maker.

Verf. 17.  
Hieronym.

*Lebanon shall be turned into a fruitfull field, &c.* This, and *vers. 18, 16, 20, 21.* is by *Jerom* expounded of the Jews and Gentiles, they being in times past as a fruitfull field, after their rejecting and crucifying of Christ, became as *Lebanon*, a barren place, who were before as *Carmel*, which is the word here used, signifying fruitfull, because since that time, as ground barren of all good fruits, they have been cast off, and as without a dresser and fencer they lie open to the treading under by the feet of all Nations: But these being formerly barren, as a forest, for such was *Lebanon*, are by the coming of the Gospel amongst them made fruitfull as *Carmel*, by reason of the multitudes of true believers amongst them, abounding with the fruits of good works. For *Lebanon* is a mountain in *Phanicia*, barren of grasse and corn, but *Carmel* in the Land of *Canaan* abounded with both. And, saith he, let the Jews, who cleave to the letter answer if they can, how this being literally understood can be verified, and if not, acknowledge the metaphor here. And he saith, this shall be *within a very little while*, because six or seven hundred years are no more with God then a piece of a day.

Verf. 18.

*Then the blinde shall see out of darknesse, and the deaf shall hear the word of the Lord* That is, the Gentiles, who were before in darkness shall have a great light rise up unto them, whereby to see into the mysteries of God; and whereas the Jews are complained of before, that it was vain to shew the hearing to them *Chap. 28. 9.* it shall not be so to these, although deaf in times past; now they shall hear and obey the Gospel. And these same are in the next words, called, *Meek and poor, that shall encrease their joy*, because poor in respect of true riches, as all are, till they come to the knowledge of God and are converted, and to this none attain, but the meek, such the word is then only received to the saving of the soul, when in meeknesse, because the proud who are of another spirit, refuse to submit thereunto, and cavil against it, and then comes exceeding great joy, as *Acts 8. Isai. 9. 1.* Then he sheweth the evil case of the Jews, saying, *The terrible one is consumed, and the scorner brought to naught, &c.*

Verf. 21.

*That make a man a sinner for a word, and lay a snare for him that reproveth in the gate, &c.* That is, By making men to blaspheme Christ, who is the Word; thus, saith he, *Nazari* expound it, but we of the devil seeking to ensnare Christ by his temptations.

*Iunius.*

*Iunius* by *Lebanon* understands the proud and contemptuous, as if they were here threatened to be brought down; and whereas before their eyes were covered, they should now be made to see and hear whether they would or no, *vers. 20, 21.* being spent in describing further their wickednesse. *Vatablus* follows *Iunius*, *Calvin*, that the present state of the Jews is compared with the future after that God shall have once done punishing them by the *Caldees*, they being now as *Lebanon*, unfruitfull, shall be made fruitfull. But if this be admitted, what shall the *Carmel* be that is turned into *Lebanon*? Or if that of *Iunius*, whereunto adde, That it is a phrase never used in way of threatening, That the deaf shall hear, and they in darknesse see, but of promising and comforting. And therefore it must needs be so taken here also, especially because *Ver. 19.* they are called the meek and poor, to whom this is spoken, and the scornfull and proud Jews are otherwise spoken to *vers. 20, 21.* Wherefore leaving these I subscribe to *Jerom*, and the rather because these words, as the former, were spoken of the time of the Jews rejection, and the Gentiles vocation, when the wisdom of their most prudent ones failed. For what can then be expected to follow, but that Gods vineyard, which they were, *Isai. 15.* growing in a most fruitfull soil should be turned into *Lebanon*, a place of Trees and Briars, but without fruit, and then because God will not be with-

*Calvin.*

out

out a vineyard, Christian people of all Nations must be it, and therefore hear and see that which the Jews would not, viz. that Jesus is the Messiah, although formerly altogether in darkness; yet whereas *Jerom* by making a man a sinner for a word, understands Christ, I rather understand Christ by the man to entrap whom in his words they laid wait, because he was ever reproveth their grosse errors and sins, as here followeth, because of this we reade in some places, but not that they sought to make any to blaspheme him, although they themselves did often, neither is Christ any where set forth by this name *Word*, till *Joh. 1.* Lastly, He could not speak more plainly to intimate whom he meant by his threatening *vers. 20.* then by calling them scorers, as *Chap. 28. 14.* for what were the Jews towards Christ, but a company of scornfull mockers, calling him, *The Carpenter, Drunkard, Belzebub,* and *He calleth to Elias, Let us see if he will come and help him, &c.* and the terrible one, seeing they were so terrible to his followers to excommunicate them, and afterwards to put them to death, as they could lay hold upon any of them, and to him, to cry all out against him, as one man, *Crucifie him.* Although *Adam Salsbort*, By the terrible one, and the mocker, being of the singular number, understands the devil, and by those *That make a man a sinner in a word*, or *by a word*, the Jews, who by their enticing words drew men from Christ. And first making a question, How by one reproveth in the gate, Christ could be understood, because this is a description of one to whom power of judgement is committed? He answers, That because he that sits to judge, sits to reprove also, a reprover in publick, though no Judge amongst men, may also be meant.

*Lyra* agreeing with that, which I said before, about making a man a sinner for a word, differs yet in that, by the fruitfull field, as it is commonly translated, *Hebr. Carmel*, he understands barren mount *Carmel*, where *Elijah* kept, and by *Lebanon* a farre higher mountain, adorned with tall Cedars, and therefore by the turning of *Lebanon* into *Carmel*, the pulling down of the proud Priests and Pharisees, &c. *Cornelius à Lapide*, By making a man a sinner in a word, understands the word before spoken of *vers. 13.* viz. the doctrine derived from mens precepts. To conclude, with *Jerom* consenteth *Cyris, Procopius, Theod.* taking *Carmel* for a most fruitfull place, as *Jer. 2. 7.* and herein do I rest, yet preferring that of making a man a sinner for a word, or in a word, as it is *Hebr.* whereby it is understood of their seeking to intrap Christ in his speeches, and consequently any of his Ministers, whom to trap, or at whose sayings to carp at likewise to bring them into danger, is the chief end of some wicked instruments of the devil in coming to hear them, for this they learn of their father the devil, whose trade it is to be the accuser of the brethren. And this is the rather to be preferred for the words immediately following in way of explication, *They lay a snare for him that reproveth.*

*Jacob* shall not be confounded, neither shall his face now wax pale. *Vulgar Latine*, Shall not be ashamed, nor his face ashamed] But the next word rendred here ashamed, is *Hebr. wax pale*, that is, for fear; the meaning being, that for this threatening of the Prophet they shall not now in his days be affected either with shame or fear to turn, but the time should afterwards come, when they should see the Apostles, and other Preachers of the Gospel, their children, *sanctifying Gods name*, &c. as *vers. 23.* That is, By preaching and miracles confirming the Gospel, and Jesus, the holy One of *Israel* to be the Messiah.

Then the erring in spirit shall understand, and the murmurers learn doctrine. That is, The Gentiles, who wandered after vanities, as they were lead, the light of the Gospel coming amongst them, shall attain right understanding to serve the true God; and their Poets, who were their teachers, that denied the people of God formerly in their rithmes made against them for their Sabbath, and their God of heaven, shall learn by this teaching also. For so *venal Satyr. 14.*

*Quidam sortiti metuentem Sabbata, patrem,*

Salsbort.

Lyra.

Of Carmel and the condition of it, see my Exposition upon 1 Sam. 25. Note.

Vers. 22.

Vers. 23.

Vers. 24.

*Nil prater nubes & cœli numen adorant.*

*Adam Sabont.  
Lyra.*

*Calvin.*

*Vatabl.*

*Verf. 24.  
Chap. 28. 14.  
29. 10, 11.*

*Cyrl.  
Th. Aquinas.*

To this effect *Adam Sabont* and *Lyra*, taking their hint from *Jerom*. And it doth excellently agree after the Prophecie of the conversion of the Gentiles before spoken of, to shew it, lest any supposing the Prophet to speak of a time nearer at hand, and that he meant the Jews blinded then by Gods judgement, and so think, that his Prophecie was not true, because he had said, *Yet a very little while*, *vers. 17.* he saith here, not now, *for they shall see their children sanctifying Gods name first*, and then they should be confounded for their own malicious opposing of the Gospel: and he most aptly calleth the Apostles, *The work of my hands*, because being illiterate God did so suddenly make them learned above all others by the coming down of the holy Ghost, *Act. 2.* to the admiration of all Nations present, then the Gentiles set forth by them that erred, came to understanding, and their murmurers to know their derisions of Gods service amongst his ancient people to be vain. *Calvin* and some others understand the Prophet, as speaking only of the Jews by way of comforting the faithful amongst them, lest they seeing themselves overwhelmed with so much misery, as was before threatned, should utterly despair. Wherefore he saith, That *Jacob* shall not now be quite confounded, nor his face wax pale, whereby, saith *Vatabl.*, on and the same thing is meant, because though they that be ashamed look red at the first, yet this redness ends in paleness. No such thing then was to be feared now when Gods judgments had wrought their work upon that people, as that they should be finally confounded hereby, and therefore he makes mention of his redeeming *Abraham*, of whom they were descended, that is, out of *Ur* of the *Caldees*, and the dangers that he was in in *Egypt*, and the *Philistims* Countrey by reason of his wife *Sarah*, here commemorated, to intimate, that they his posterity might be comforted in hope by the power of the same Lord God of hosts on one day to be delivered also out of all their miseries. And in calling them by the name of *Jacob*, he gives them an hint also of comfort, by recounting, how he was in his time delivered from *Esau*, and *Laban*, and the *Shechemites*. And whereas he saith, *Jacob shall not now be confounded*; he implieth, that their wickednesse made even him to blush, as it were in his grave, to see it, by a *Prosopopeia*, as *Rachel* is said to weep for her children the *Benjamites*, who were killed up many years after her death and burial. Then *vers. 23.* he sheweth the ground of this happy end to be expected, *When they shall see their children, the work of my hands, they shall sanctifie my name*; That is, by mine almighty power made free of bond-men, and brought from misery to a flourishing estate again; for this, as the creation of all things of nothing, was the admirable work of Gods hands, therefore seeing this, they should praise and fear God. And then the erring should learn knowledge, and the murmurers doctrine, *Verf. 24.* And these are the same, who before were called mockers, who also are said to have erred by the spirit of slumber sent unto them. Hitherto *Calvin*, *Vatabl.*, *Musculus* and others, neither doth *Iunius* differ. *Cyrl* and *Thomas Aquinas*, *Shall not now be ashamed*] to repent, that is, at the coming and preaching of Christ, but afterwards towards the end of the world they shall, *For they shall see their children, the work of my hands, &c.* That is, many of the Nations converted by the Ministry of the Apostles and other Preachers of the Gospel stirred up from amongst themselves, and then at the last they shall sanctifie Gods name, and the holy One Christ, whom they before despised, and the erring through blindness of minde shall see, and the murmurers or mutterers, who were always before muttering, and secretly detracting from Jesus, because such of them as lived amongst Christians, durst not for fear of them speak openly against him, *Shall learn doctrine*, *Hebr. דרשן Doctrine elegantly set forth.* And hitherto what I finde in Expositors for the clearing of the sense here. Now to give mine opinion. The word [therefore] with which this clause is begunne, sheweth it to be a conclusion of that which was said before, and what was it? but that the Jews should fall and be consumed for their wickednesse, *Ver. 20, 21.*

Therefore



Therefore it is not now to be expected, that they should be ashamed and fear to repentance, by this denunciation of judgements, but suffer as hath been threatened in all extremity, and then a time should come of some of *Jacobs* children, being new moulded by the almighty working of God, at what time the Jews should be moved to fear God, and to glorify him and Christ that holy One coming of them, and this by their understanding returning unto them, with the taking away of which for the time determined for their punishment they were threatned *vers. 14.* thus for those of them that erred for want of understanding through a spiritual judgement upon them; and whereas through the same defect they muttered amongst themselves secretly against all threatnings, saying, that they should be safe, whatsoever *Isaiah* prophesied against them, hereupon storming and contemning all that was said to move them to repentance, for which he bids them, *Chap. 28, 14. Hear ye [cornfull men]* and cries out *vers. 9. To whom shall he shew the bearing?* Now he saith, *That the multitudes shall learn doctrine.* And to make this favour promised finally the more probable, he mentioneth Gods delivering of *Abraham* in so rare and wonderfull a manner, making a Covenant with him to be both his God, and the God of his seed, they therefore being his seed having his favour entailed to them so, as to be never cut off. And against this, I take it, can be no exception, as there may be against that which expounds it of confounding by judgements alwayes continuing to utter destruction, because the confounding here spoken of is limited to the time present, by his saying [*Now*] and against that expounding it of the Gentiles, who erred, because he had fully done speaking of them and their conversion *vers. 18, 19, 20.* and against another of *Forerius* not hitherto mentioned, expounding it thus, *Jacob* shall not be ashamed, although his children degenerated so, for by the taking in of the Gentiles to the faith, who thus become *Israelites*, he by this great encrease of his posterity, becomes more glorious, because thus he should conclude, besides the premises *vers. 20, 21.* wherein not the Gentiles, but the wicked and malicious Jews were spoken of. And this of mine is almost the same with *Cyrils* and *Thomas* his before-going, and this began to be fulfilled when many thousand Jews believed at the Apostles preaching, upon which it is touched, *Act. 21. Act. 2.* and we further expect to be fulfilled, when the covering of which they said, *Isai. 28, 14. We have made lies our covering,* shall by the light of the Gospel breaking out unto them be taken away, according to *S. Pauls* prophetic, *2 Cor. 3.*

Forerius.

## CHAP. XXX.

**V**Woe to the rebellious children, that take counsel, but not of me, &c. This is another Prophecie against the Jews for a sin to come, saith *Jerom*, an hundred and fifty years after, when they rebelled against *Nebuchadnezzar* in the time of *Zedekiah* his reign, *Ier. 37.* and being brought under, yet they would of their own heads go down into *Egypt*, having more confidence, that by so doing they should be safe, then by staying still in *Judea*, and trusting in the Lord, as they were directed *Ier. 42. and 43.* For herein they took counsel, but not of God, and sought to be covered from danger, but not by any means directed to by Gods Spirit, and therefore as adding this sin to their former they were in stead of being in more safety, in more danger, and because they plainly rebelled against the word of the Lord in *Jeremies* mouth, stoutly saying that they would not obey it, they are called *rebellious children*. Whereas *vers. 2.* he saith, That they took counsel, or asked it, but not from his mouth, and went into *Egypt*, trusting to *Pharaoh*, yet *Jeremy* saith, That they prayed him to ask the Lord, here is no contradiction, for when he had asked they would not obey it, which was all one with not asking. Thus almost also *Iunius*. So likewise *Sabons*, saying, That some think this spoken of the

Vers. 1.

*Hieron.*  
*Lyra* reckons it  
110 years, and  
it was no more

Vers. 2.

*Iunius.*  
*Sabons.*

the ten Tribes, which sought help from the Egyptians against the Assyrians, whose tributaries they were, 2 King. 17. 2, 3. And some, that the Kingdom of Judah is meant, which even in the dayes of *Isaiah* sought help from Egypt, as appears *Chap. 20.* And this doth *Lyra* make yet more probable, alledging *R. Solomon* for it, and arguing from *vers. 4.* where it is said, That his Princes came to *Zoan*, and his Embassadors to *Taanen*; whereas in that going down to Egypt, *Jer. 43.* they fled and went not by way of Embassie. Yet he concludeth with *Jerom*, and saith, that so Expositors generally take it. But *Calvin*, *Musculus*, &c. passing over the shewing to what time in particular it belonged, speak only in way of aggravating their sinne for seeking to Egypt, and going thither, contrary to *Deut. 17. 16.* It is to be held yet, that it is to be referred to a certain time, and whereas if to the time spoken of *Ier. 43. v. 4.* makes against it, if it be referred to the Kingdom of the ten Tribes, 2 Kin. 17. v. 16. and 17. make against it, because it is said, *In resting and sitting still ye shall be safe* [But they fled upon swift horses] which cannot be applied but to that time spoken of *Ier. 43.* because *Hosheah* and his ten Tribes had no such promise. Yet again, how can *vers. 31.* agree to the Kingdom of Judah, which was not destroyed by the Assyrian there threatned, but by the Babylonians? All which considered hath made me to think that this Prophecie is neither against the Kingdom of Judah alone, nor of Israel alone, but against them jointly, speaking therefore most aptly sometime to them of both Kingdoms altogether, as *ver. 1, 2, 3.* sometime to Israel alone, as *vers. 4, 5, &c.* and *ver. 30, 31, &c.* and sometime to Judah alone, as *vers. 15, 16.* as also he did *Chap. 28.* beginning with Israel, *vers. 1, 2, 3, 4.* and then proceeding to Judah, *vers. 5, 6, 7, 8.* from thence upbraiding them both, and threatning them. But looking into *Ier. 37. 5, 7.* and *Ezek. 17.* and finding in both that *Zedekiah* had help out of Egypt, I must needs assent to *Junius*, saying, that he here prophesieth of that which was to come long after, viz. in *Zedekiah's* time, sith all will so well agree, as will soon appear.

*His Princes were at Zoan, and his Embassadors came to Hanes, &c.* *Zoan* and *Hanes* were not both in Egypt, as *Oecolampadius* saith, but *Hanes* beyond Egypt; *Zoan*, otherwise called *Tanes* or *Tanis* by the Greeks and Caldees, saith *Vatablus*, was a very great City in Egypt. Of the antiquity of *Zoan* see *Num. 13. 22.* called also by *Iunius*, *Tanis*, giving the name to the second door of the River Nilus; and *Hanes* he saith, was *Taphanes*, a City in Egypt also *Ier. 43. 7.* so that *Oecolampadius* was then deceived herein. This is a Prophecie of things done by *Zedekiah* a wicked King of Judah then, and the last King that reigned over Judah, as appears more plainly *Ezek. 17.* he, saith *Iunius*, sought help from Egypt, but in vain.

*The burthen of the beasts of the South into the Land of oppression, &c.* Here by beasts of the South *Junius* also understands beasts properly, Camels and Asses, and other beasts used to carry burthens, these King *Zedekiah* laded down into Egypt with treasure, to hire him with his Army against the Babylonians, and Egypt is called the Land of oppression from the signification of *מִצְרַיִם* being derived *מִצְרַיִם* Egypt and Judea, saith *Jerom*, is here called the South in reference to the other parts of Canaan, for it lay South; but by beasts he understands the men of Judah, who for want of understanding, when they set themselves headily against *Jeremiah* to go into Egypt to their own confusion, for man being without understanding is like unto the beast that perisbeth, *Psalm. 49.* And by the burthen of the beasts of the South, according to his former using of this word against Babylon, Egypt, Moab, &c. understand the miseries to come to these brutish men, after that they should come into Egypt, as *Jeremy* threatned afterwards. Some by the South will have Egypt understood, but it is plainly spoken of the Jews called beasts for the reason beforegoing, and the beasts upon whose backs they carried their goods, are said in the later end of the verse to be Camels and Asses. Moreover if beasts properly were meant, it must be granted that *Isaiah* prophesied against beasts, which is absurd. Neither

ther is by the Land of affliction *Egypt* meant, but *Judea*, in which these beasts were before that they carried away their goods. And all this will appear more plainly, if it be rendred word for word according to the Hebrew thus, *The burthen of the beasts of the South in the Land of affliction*, &c. The Jews dwelling South from the other part of *Canaan*, even in a Land afflicted, because subdued by *Nebuchadnezzar*, let them hear what a burthen of miseries, is to come upon them for their doing like beasts incapable of the good counsel, which *Jeremy* shall give them, and going headily, as their own obstinate minds should carry them into *Egypt* contrary to it. Wherefore *Varatius*, *Pagnin*, and *Sabotus* are mistaken, who by the Land of tribulation understand the wilderness, through which they travelled to *Egypt*, whereunto indeed the next words seem most aptly to agree, *The Lion, and young Lion of them*, &c. because wildernesses are full of Lions and Serpents ready to devour passengers. But forso much as it is *the South in the land of tribulation*, the later being added to the former word, that it might more plainly appear, what he meant by the South, and it is not said *by, or into the land*; the way by which they passed cannot be meant, but the Land or Countrey of which they were. As for these words, *The Lion and young Lion of them*, for so it is *Hebr.* and *Vulgar Lat.* and not as the New Transla. from whence come the *Lion*, &c. They shew a reason why he calleth them beasts, they were like wilde beasts that could not be tamed and governed, and as full of malice and pride, as Serpents of poison, as *Jerom* hath it, and *Haimo*, and *Cyri.* And *Lyra* saith, That by the Land of affliction is meant *Judea*, for that it was to suffer by *Nebuchadnezzar*, and by the Lion and Lioness, as he reads it, were the King *Zedekiah* and his Queen set forth, and by *Serpents coming of them*, their children, who were all wicked and a great cause of this judgement. I rest in the first.

*Haimo.*  
*Cyri.*  
*Lyra.*

*Their strength is to sit still.* This further confirms *Jeroms* exposition of the Jews in *Jeremies* time, because he promised, that in keeping in their own Land they should be safe, but removing destroyed.

Verf.7.

*Now go write it before them in a table, &c.* Because this judgement was not to come till a long time after, viz. 110 years at the least, a charge is given to write it, that it might never be forgotten. And what must he write, but that they were lying and rebellious children, *vers.9.* and slighted true prophesying, but affected false and flattering. *vers.10,11.* wherefore he saith, That they did bid the Prophets to make the holy One to cease from before them, that is, because his sendings to them were in way of menacing them for their sins, that they would not come in his name any more in such a way. Lastly, His threatening that they should be broken all to small pieces like an earthen pot, *v.12,13,14.* and his direction, by following which they should be safest after *Jerusalem* destroyed, viz. by keeping still in their own Land so many as remained, and fleeing to *Egypt*, which direction if they refused to follow, their miseries, should yet be farre greater, *vers.15,16,17.* whereas *vers.13.* he compareth the judgement to come to the breach of an high wall falling, because by such a fall sometime many thousands have perished at once, *2 King.20.30.*

Verf.8.

*And therefore will the Lord wait, that he may be gracious unto you, &c.* Expositours, saith *Lyra*, do commonly hereby understand comfort promised after the *Babylonish* Captivity of being restored again to their own Land. But against this he makes divers objections. 1. From *vers.19.* *Ye shall see no more*, for after their return from *Babylon* they suffered many things, as is shewed in *Nehemiab.* 2. From *vers.20.* *Their teachers shall not be removed into a corner any more*; for *Ezra* their greatest Doctor came not amongst them till a long time after their return, and when he died and *Haggai* and *Zechary*, they had no Prophets more. 3. From *vers.26.* *The light of the Sunne shall be sevenfold, &c.* now by light comfort being understood, this was not verified when they were brought back, because they never had so comfortable a being, as in times past, especially under *David* and *Solomon*; wherefore he concludeth, that the ex-

Verf.18.  
*Lyra.*

position



Hieron.  
Procop.  
Cyril.  
Theod.

Junius.

Verf. 19.  
Hieronym.

Lyra.

Verf. 20.

Isa. 10. 22.  
Lyra.

Adam Sæbon.

Junius.

position of the Hebrews is here rather to be preferred, who say, that it is spoken of the times of the Messiah, only their error in expecting a Messiah to come, is to be abhorred. For to the time of the Gospel do all things excellently agree, partly to Christs first coming, *ver. 18, 19. &c. to ver. 26.* partly to his second *ver. 26.* Therefore will the Lord wait that he may be gracious unto you, &c. is as much as if he had said, Because ye go on so obstinately in rebelling against him, he will stay long before he comes with his greatest grace amongst you in Christ Jesus, for he is a God of judgement, that will first judge and be avenged upon the wicked, and then he will afterwards shew this great favour, and blessed are all they that wait for him; that is, who believe that he will do thus, notwithstanding the miseries, wherein he will leave his people for their sins a long time. Thus *Lyra*, but whereas he saith all our Expositors generally understand this of the Jews return out of *Babylon*, he was mistaken, for *Jerom* also applies it to Christs time, confuting the contrary, so likewise *Procopius*, *Cyrillus*, *Theodoret*. But they generally hold, that the Prophecy concerning Evangelical comfort, begins *ver. 19.* this being added to the former threatnings, as if he had said, Therefore the Lord will not suddenly indeed bring those judgements upon you, but forbear a time expecting your repentance, that he may be gracious unto you, and not thus severe. For he will be exalted by shewing you this favour of deferring, as he must needs be every where, when after so long forbearance and no amendment following, he shall execute his fiercest judgements upon you. But I rest in the former, because the particle *for* wherewith *ver. 29.* begins, sheweth it to be a reason of that which is here said, and that his waiting hath reference, not to the time of delaying to judge them as he threatned, for when they thought thus, it is objected as an aggravation of their sin, *Chap. 28. 15, 18, 19.* but to the time of shewing them grace, so also *Junius*: but for the favours hereafter following, he restrains them to the Church after their return out of *Babylon*, and in causing them to return: Wherein they do better, who apply to much of the promises here made to those times, as was performed, to them, but the things wherein they exceed all that was then performed to the times of the Messiah his coming.

For the people shall dwell in Zion in Jerusalem. &c. that is, saith *Jerom*; in *speculanda & visenda pacis*, as the words signifie, that is, in the Church, and none dwell here, but he that is holy, and hears him who hath said, *Be ye holy as I am holy.* They that by faith wait, as was before said, so as none do but the just, of whom it is said, *Hab. 3. The just shall live by his faith*: Of their coming to dwell in Mount Zion, and the Heavenly Jerusalem, see *Heb. 12. 22.* And he saith, they shall not then weep, that is, for their hope of Christs coming any longer deferred, and that they shall cry to the Lord, because being men we are still subject to sin, and for sin to judgement; we must not expect to be altogether free, but this is our comfort, we shall in our sufferings have grace to repent and to call upon God, and then he will not delay to hear and answer us in mercy.

Though the Lord give thee bread of adversity and water, yet thy teachers shall not be removed into a corner any more, but thine eyes shall see them. *Vulg. Lat. and the Lord shall give you panem arctum, & aquam brevem.* Which *Jerom* understands of doctrine contracted or epitomized into a few words, *Thou shalt love the Lord with all thy heart, &c. and thy neighbour as thyself*: referring for proof hereof to these words, *The Lord will make a brief and short word upon the earth.* *Lyra* and *Sæbon*; the one a slender diet for many Christians lived in great abstinence, the other affliction which the Church should suffer by persecution under the Gospel, as the phrase is used touching *Micahiah*, *Let him be fed with bread of affliction, &c.* and *Junius* saith it is spoken by way of preventing an objection, when the faithfull were in adversity again, he granteth, that they should be so indeed, but they should have comfort sufficient to bear them out. And this is best, for both after their return from *Babylon*, they suffered many things, and so did and do the faithfull under the Gospel. For the read-

ing,

ing, Heb. it is, and the Lord giveth you, &c. But for the next words, the Septuagint hath, they shall not draw near thee that shall deceive thee, for thy eyes shall see them that have deceived thee, and thy ears shall hear the words of thy teachers behinde thee, saying This is the way, &c. But leaving this as too much differing from the Hebrew, which speaks not of deceivers but true teachers, whom to have alwaies is so comfortable to the people of God, the word is רִמְיָא rendered best by Jerom, He will not make to flee away from thee any more. Only whereas Heb. it is teachers, he hath it teacher, by whom *Lyra* understands Christ, who saith of himself, One is your Master, Mat. 23. And loe I am with you to the end of the world, Mat. 28. alledging the *Chad. Paraphrast.* who renders it, Non recedet ultra divinitas ejus, of Ezra, Haggai, Zechary, &c. it cannot be understood, as *Corn. a Lapide* hath it, because they soon departed: but of Christ and his Spirit, and learned Doctors teaching the truth, who should never be wanting in the Church under the Gospel, as *Ad. Salsbont* hath it. This is opposed to the threatening, Amos 8.11. for as there a famine of hearing the Word is threatned, and not of bread and water, so here contrariwise against suffering at any time by scarcity of bodily food, which followed upon the going out of the Gospel, as is shewed Rev. 6.6. they are comforted by this, that they shall never be destitute of spirituall food any more. For Christ hath sent his Spirit into the hearts of the faithfull, to teach them continually, Joh. 14. 1 Joh. 2.20. and he by his Ministers is with them to teach them to the worlds end. Under the Law they were sometime without King, Priest, and Sacrifice, as in the time of the Babylonish captivity, but since the coming of the Messiah never. Whence note what a comfort it is to enjoy true and faithfull teachers, it is even so great that corporeall wants are not to be passed for, if we have this comfort, yet neither shall the faithfull want necessities at any time for this life, some bread and water, though but a little, Psal. 37. assuredly thou shalt be fed.

*Lyra.*

*Salsbont.*

*Noté.*

And thine ears shall hear a word behinde thee, saying, This is the way, walk in it, when ye turn to the right hand and to the left, Vulg. Decline not to the right hand, respecting the sense rather then the rendring it verbatim: Calvin incongruously either to the right hand, &c. neither the word ׀ affording it, nor sense according to other Scriptures, wherein declining to the right hand or left, is generally forbidden. But for hearing the word to be guided in the right way, when thou turnest to the right hand of being overwise, or to the left of being overfoolish, as *Jerom* expounds it, and Eccl. 7.16,17. good reason that we should be called upon by the voice of the Gospel. But why is it a word heard behinde thee? *Jerom* referres this to the back of the Lord, who goeth away, as it were, for sin, but yet out of his great love sometimes looks back, and speaks again to sinners, but this agrees not, because it is not said behinde him, but behinde thee, and being thus understood it would not answer so well to v. 20. *Haimo* therefore better, when men enticed by worldly things turn their backs upon God to go after them, he calls to them by his word to reduce them to the right way again. And *Gregory*, We turn our backs as it were to our Teachers face, when we despise his words, and tread his precepts under foot, when he notwithstanding ceaseth not to call us. As a loving father seeing his childe going towards a dangerous pit, or green place, where serpents lie hid to sting him, calls with all earnestnesse after him, to make him turn back, and keep out of that danger of destruction, although by the childe not yet perceived.

*Verf. 21.*

*Hieron.*

*Haimo.*  
*Greg. Hom. 34:*  
*in Evan. Quasi*  
*terga in praecep-*  
*toris faciem ver-*  
*timus, cum ver-*  
*ba despicimus*  
*et praecepta cal-*  
*camus, et tamen*  
*ille nos vocare*  
*non cessat.*

*Verf. 22.*

Thou shalt defile the coverings, or places of thy silver graven images, &c. Here are shewed the notable effects that shall follow the preaching of the Gospel amongst the Gentiles now turned to be Gods people. They shall break down their Idols both of silver and gold, which they before worshipped, as filthy and abominable things, as the event shewed, when Emperours and Kings began to embrace the faith. And it was also in part fulfilled in the Jews, after their return out of Babylon, as was also before prophesied, Chap. 1.30. 2.20. for they alwaies hated Idols after, being willing in the Romans time rather to die, then

to

Verf. 23.

to suffer the Eagle, the imperiall arms to be set up in their Temple.

*And he shall give rain to the seed that thou shalt sow in the Land, &c.* After reformation from sin, the blessing of plenty of the fruits of the earth, shall follow every where, which apply answers to *verf. 20.* where scanty bread and water is spoken of, as coming by way of correction upon Gods people for sin, but now the contrary shall be upon the leaving of sin through the word working in the hearts of the hearers.

Verf. 24.

*Thy Oxen and Asses shall eat clean provender, &c.* a further amplification of their plenty, in that the beasts which laboured in tilling the ground, should be allowed corn well-dressed, the offall being cast away. The *Vulg. Lat.* hath *commistum migma*, whereby is understood diversity of grains mingled together as of Oats, Fitches, Pease and Barly, to make the provender the more pleasant to the taste.

Verf. 25.

*On the day of the great slaughter when the Towers fall.* Here the Prophet promiset further, that when the great slaughter of the enemies of Gods people shall be made, and the great ones of the earth set forth by Towers, which formerly overtopt them, shall fall, Rivers shall run upon high mountains, which *Jerom* understands of many wicked ones first perishing by Gods judgements, such waters shall flow, as *Christ* speaks of, *Joh. 4.* *He that drinks of this water, it shall be a river of water flowing out of his belly; Junius* likewise touching wicked hypocrites, whereof some be as Towers for their greatnes, *Ch. 2. 15.* but for the Rivers of water nothing else but a further amplification of most plentiful times. The Hebrews by the Towers understand the Romane Potentates, holding that this blessed time of so great plenty shall be to them, when they shall perish and their armies. *Sasbons* by the high places, the high in virtue, in them shall run rivers of grace, when the wicked, yea, the greatest in this world shall be destroyed at Christs second coming. For my part I see no cause if all the good promised before upon the destroying of Idols, *verf. 23. 24.* be temporall, standing in the blessing of greatest plenty, but that this should likewise be understood. For having said, *ver. 23.* that rain should be given in every place, and here, that rivers shall run upon high places, how can any exposition be so fitly brought of this, but by expounding these rivers, as of waters in abundance coming of that raine? sith in that dry countrey where *Isaiah* lived, when he spake this, and the parts about, water could never too much abound. And for the time of the great slaughter, to what can it more aptly be referred then to that spoken of *verf. 17.* where it is so many shall be slain, as that they shall be left but as a beacon upon a mountain, and for towers fallen? see *Junius* before.

Hieronym.

Junius.

Sasbons.

Verf. 26.

*And the light of the Moon shall be as of the Sun, and the light of the Sun sevenfold.* This is by some referred to the Jews deliverance out of *Babylon*, by some to *Christ* glorified more abundantly, who is the Sun of righteousness, and the Apostles after the coming down of the holy Ghost having their light encreased, and waxing more famous, and some to the day of judgement when they think that the Sun and Moon shall shine more gloriously, applying to this *Rom. 8. 21.* of the creatures deliverance into glorious liberty, and some to the thousand years spoken of *Rev. 20.* But forsomuch as the Argument in hand from *ver. 23.* is about temporal blessings that should be upon the beating down of idolatry, and these blessings come by the kindly influence of the heavenly Lights, the Sun, Moon, and Stars, the meaning can be nothing else, but that these shall be far more comfortable then ordinary, working upon the earth, so as to cause far more fruitfulness, and upon the air to cause more healthfulness, when once the Gospel so prevaieth, as that the Jews be converted, at what time as heathen Idols were destroyed Christianity first prevailing in Emperours and Kings, so Popish Idols shall be destroyed throughout the world, and all Nations shall bow their knees to one true God only. For what is the encrease of the light of heavenly bodies to us, but more comfort by their means through greater fertility and abundance? To the day of judgement this cannot

Isa. 65. 16.  
10. 23.

Isa. 60.



cannot be referred, because then the Sun and Moon shall lose their light; nor to the Jews deliverance out of the Babylonish captivity; because the times then were not so happy in outward respects, as sometimes past before; nor to the glory of Christ exalted, when the Gospel first prevailed, because so we should confound the cause and effect together, forso much as this blessing is an effect following upon Idols beating down, which was by Christ becoming glorious amongst the Nations. Lastly, Neither to the thousand years yet to come, for these are past long ago, as I have shewed upon Rev. 20. Now the time set for this great blessing is, when he shall make up the breach of his people, and heal the stroke of their wound; that is, whenas having been reduced to so few, as is said v. 17. they should again grow far more numerous by the accession of many Churches of the Gentiles.

*Behold, the Name of the Lord comes from a far, his face burning, &c.* The Prophet having threatned the people of God for their sins, and promised all comfort to the faithfull in the words before going, now enters upon threatnings by way of Prophecy against their most infest enemies, the *Assyrians* by whom as *Calvin* saith, he meaneth also the *Babylonians*, because their kingdom was translated to them. And he saith, *his Name comes from far*, that is, his power doing miraculously in confounding the great Monarch of the world, to the purchasing of fame to himself in all Nations, for so he gat him a name sometime in *Egypt*, by destroying *Pharaoh*. And *from far*, is as much as after a long time, that he had suffered that Tyrant to rage, his face or nostrils burning, that is, fire issuing from him, as breath out of mans nostrils to destroy, or his anger burning.

Verf. 27.

*Calvin.*

*His breath as an overflowing stream that shall reach to the midst of the neck, &c.* Having compared the wrath of God to fire extreemly hot and burning, now he compares it to three other things. 1. To a flood reaching to the neck, of which see Chap. 8.8. 2. To a fan that tosseth and casteth up the corn commonly to purge the chaff from amongst it; but this is a fan of vanity, bringing these wicked enemies to nothing. 3. To a Bridle, which we use to turn horses with, and to guide them in the right way: but this bridle should be put into the *Assyrians* or *Caldeans* jaws to cause them to erre, that is, to run such a race as should be to their destruction, the like phrase, see Chap. 39.29.

Verf. 28.

*Ye shall have a song, as in the night, when an holy solemnity is kept, &c.* When the *Assyrians* should be thus destroyed, as they were, Chap. 39. of which also see before Ch. 10.16, 18. then the people of God should have joy, making them to sing and to play upon pipes, and other instruments of musick in way of praising him, as sometime did *Miriam*, Exod. 15. and the godly are exhorted to do, Psa. 92. neither is it unlawfull for the faithfull now to do thus. But it is, as in the night of a holy solemnity, in a godly way, as they did of old the evening before their solemnity or festivall day, for their Sabbaths began in the Evening. So that here is nothing to countenance vain songs and pipings; but to stir us up to solemn praising of God, and keeping a day in so doing, when in fighting against our enemies he takes our part. And to shew where this should be done he saith, *As one going with a pipe to the mountain of the Lord*, that is, the Temple which stood upon a mountain, now in every house of God.

Verf. 29.

*Calvin.*  
Note.

*And the Lord shall cause his glorious voice to be heard, &c.* Here again the Prophet further prosecutes the argument in hand, verf. 27, 28. touching the enemies destruction, whom he nameth, verf. 31. and he amplifieth it divers waies, as first, by the glorious or powerfull voice of God, commanding it to be done. 2. By the descent of his arm, or strength doing it. 3. By the fury of his countenance appearing most terrible in these his judgements. 4. By the flame of a devouring fire. 5. By dissipation as by a tempest. 6. By inundation, of which before. 7. By a tempest of hail, for thus sometime he destroyed the *Cananites*, Josh. 10. Not that the *Assyrians* should be destroyed all these waies, but most certainly and terribly, seeing it cannot be otherwise with them that are beset with so many sorts of judgements, whenas God is able with any one of

Verf. 30.

them to confound all his enemies, but he useth such variety to terrifie the enemy the more, and to comfort his people against their most violent and proud attempts.

Verf.31.

*By the voice of the Lord shall Assur be broken in pieces, who smote with a rod. In saying thus he alludes to Chap.10.24. The rod of Assur shall smite thee. They that in times past smote the people of God, and many other Nations by their irresistible forces, shall be now smitten without warlike instrument, or humane forces, as it were, by the meer voice and command of God, of so great power is he, if any doubt should be made how so great and mighty a Monarch could be smitten. And by thus saying is further declared why he spake so magnifically of the voice of the Lord, v.30. The last words may indifferently be rendred, He shall be smitten with a rod, or he smote with a rod: Therefore some, saith Vatablus, understand it as spoken of God; but that wherewith God smiteth, is before said to be his voice; there Assur smiting in times past is rather meant, he being now paid with his own coin, which is more expresse, Chap.33.1.*

Vatablus.

Verf.32.

*And in every place where the grounded staff shall passe, which the Lord shall lay upon him. Calv. And there shall be in every place a grounded staff, which the Lord shall insit upon him. Jun. So every place whereby he shall passe shall be a most grounded rod, upon whom the Lord hath put it. To multiply no more, according to the Hebrew, it may thus be best rendred verbatim, And every passage is a staff fastened, which the Lord shall make to rest upon him. For he speaks of a thing to come, as already past, as most commonly for the certainty thereof he doth. And the meaning is, Let him go whither he will in fleeing from the stroak of the Lord, the very place whither shall prove as a staff to smite and break him in pieces, neither shall he with all his power be able to keep it away, that it may not smite, or when it smiteth, to make it cease smiting, till he be utterly destroyed: for which he saith it is grounded and rests upon him, as a staff stuck into his very bowels not to be pluckt out again, as Ehdad his dagger stuck in Egloons belly. For so Sennacherib passed from place to place to take Jerusalem, but before he came there, a fixed strong staff of judgement was set, as it were, so fast in his way, that he could come no further, but in his passage lost his Army, and then fleeing home with confusion; his life, see Chap.10. & 38. With tabrets and harps, and battels of shakings he shall fight with it; or with battels of agitation it shall be fought with them. For although in the Text it is נֶחֱסֵם yet in the margin it is נֶחֱסֵם put by way of correction, meaning the Assyrians and Babylonians also, for both were by this divine power confounded miraculously. For tabrets and harps they are mentioned to shew, that to the Assyrians overthrow should not be used any weapons of warre, but as in Jehoshaphats time, the Amonites and Moabites were overcome and fell by singing and praising of God on the Jews part, 2 Chron.20. and playing with instruments of musick, so they by Hezekiahs praying, there being nothing left to do for the Jews, but to praise God likewise.*

Verf.33.

*For Tophet is ordained of old, yea for the King it is prepared, &c. Calvin, Topheth was ordained since yesterday, even for the King it is prepared. And this is verbatim according to the Hebrew: But by yesterday is meant from the beginning of the world; and by Topheth, hell; for it was otherwise called the valley of Benhinnom. Hebr. גִּבְעֵן הַחֵמָה Geben hennom, contractè, Gehenna, 2 King.23.10. Jer.7.31. 19.6. Here they making a great fire burnt their sons and daughters in sacrifice to Moloch; of which cruel superstition, and where this valley was, see upon Levit.18.21. 2 Chron.33.6. It was near to Jerusalem, being a great and deep valley, had in such detestation by the Lord, for the most odious idolatry there committed: That here in threatening everlasting torments in hell, he doth it by this name, applying all circumstances accordingly both of the largeness and depth, the great pile of wood and the fire, hereby allegorically expressing, both hells capacity, and the extream pangs of the damned there, and that they are so deep in, that they can never get out. For having hitherto threatened the wicked enemy with temporal destruction, here he addeth*

addeth eternal, which shall be to all the wicked; and the proud King is specially spoken of, because he thinks himself too great for God to bring under, and by such pride are most Kings apt to be lifted up, as *Sennacherib* and *Nebuchadnezzar*, and *Pharaoh*: To this effect *Calvin*, who also saith, that no certain place is here to be conceived to be set forth, or fire wherewith the damned are tormented, but by things known, the unspeakable condition of such is declared, to deter us all from sinning. *Lyra* following the *Vulgar*, it is prepared of the King, that is, by God; but he confesses the Hebrew to be. [for the King] that is, the devil, who is said, *Job* 41. to be King of all the sons of pride; so likewise *Matth.* 25. *Go ye cursed into hell fire, prepared for the devil and his Angels*. And he saith, it is deep, that is, in the center of the earth. But whereas many expound yesterday of the second day of the Creation, holding all the time of the world after, to be but as to day, he rejecteth that, because the second day was spent in dividing the waters; and saith rather the beginning of time is meant, when he made heaven and earth; because yesterday being so understood, answereth better to all the time following. *Junius* differing from all others hitherto cited, saith, That this is but an *exegesis* or further declaration of that which was said, *v.* 30, 31, 32. against the King of *Babylon*. By *Tophet*, of which see, *2 Chron.* 28. 3. nothing else being meant, but as that was a noted place for putting to a tormenting death, they that there died having none other burial, so should not the King of *Babylon*, as was before threatened, *Chap.* 14. Of the word *yesterday*, put for a long time ago, see *Chap.* 30. 1. and *Gen.* 32. 1. Some others not much disagreeing herefrom, refer it to *Sennacherib*, saying that hereby his falling in his Army in *Topheth*, when the Angel smote it, was threatened, and that by burning, as children were burnt there to *Moloch*. *Pagninus* holds with *Junius*, that it was meant of *Belshazzar* slain in *Babylon*, and cast upon a dunghill. To me, seriously considering the three verses before, and this together, and finding the argument to be so alike, it seemeth that one only and the same thing is here and there set forth in more words, for the horribleness and miraculoufness of the destruction. For *v.* 32. the word *עֵשֶׂת* is used, coming of *Toph* a tabret, and here *עֵשֶׂת* is prepared, coming of the same radix; it being hereby alluded to the tabret there spoken of, because *Tophet* the valley of the son of *Hinnom* without *Jerusalem*, had the name from tabrets or pipes wherewith they played there, when children were tormented by fire to death, by way of sacrificing to the idol *Moloch*, as the Jews had trumpets sometimes blown in the offering of their sacrifices. And if we ascend to *v.* 28. we finde the breath of the Lord as an overflowing flood, and what doth that differ from the words here, *The breath of the Lord as a flood of brimstone*; for the same word *נָחַל* is both here and there. Wherefore *Cyril* in my poor judgement, applies it best to the destruction of *Sannacherib* the King of *Assur* before *Jerusalem*, and haply in that valley, for both *Assur* is mentioned, *v.* 31. and the smiting wherewith his Army, of which he was so proud, was smitten, most probably, was by a stupendious fire, called Gods Angel, for he makes his Angels a flame of fire, *Chap.* 10. 17, 18. for though the King perished not herein, yet his Army, his glory did; and therefore it might well be said to be prepared for the King, and his fatall stroke began so then, that he never joyed after, but fled and perished in the very act of idolatry, as many at divers times before had done in *Tophet*; yet I think it not fit to exclude the *Babylonish* King, but to take him in also as meant in this threatening, though not so properly, yea and the forces of them both, for the last word of *v.* 32. *עֵשֶׂת* against them, it being no unusual thing per enallagen numeri, to put the singular for the plural, King for Kings. As for hell to be meant here, there is more against it then for it; 1. Because the *Gebeninnom* is not once named. 2. Although it be meant under the word *Tophet*, yet for the place of torment, into which the infinite number of the damned shall be cast, there is no verisimilitude, that it should be set forth by that valley, being neither for the depth nor greatness a fit type thereof. 3. Here the King only is mentioned; whereas

Calvin.

Lyra.

Junius.

Cyril.  
Hugo.  
Th. Aquinas.



hell is prepared for an innumerable crew. 4. Although an hideous burning be here threatned, yet it is not added for ever and ever, as is commonly when hell fire is spoken of, as *Chap. 66.* 5. If by the King the devil were meant according to *Lyra*, here were no coherence with the former verse, but a strange chopping from one thing to another, not yet thought of in this Prophecie, the matter against the enemies then not being first concluded. Yet I deny not but this may be taken as some allusion to destruction in hell, which was not then, but under the Gospel more manifested, all the threatnings before being of temporal judgements and miseries.

## CHAP. XXXI.

Vers. 1.

*W*Oe to them that go down to Egypt for help, and stay on horses, &c. Here the Prophet goes on to speak to the same effect against the wicked Jews, who relied on Egypt against the Assyrians and Babylonians, adding some other reasons to move them not to do so, but to repent and to seek help of the Lord. As first, that the Lord is wise to know, and resolute to punish them severely for thus doing, *v. 2.* Secondly, That the Egyptians are not wise as God, but foolish as men, and their horses flesh, that is, weak and vain to save such as trust in them; and not spirit, that is, mighty, *v. 3.* Thirdly, That the Lords coming in judgement shall be as the coming of a lion, whom a company of shepherds cannot fray away, *v. 4.* Fourthly, That his people are under his protection, and therefore need not to be afraid, *v. 5.* Upon these reasons he exhorts them to repentance, promising if they shall cast away their Idols, that the Assyrians, whom they so greatly feared, should fall by the sword, not of man, but of God, *v. 6, 7, 8.* To this effect almost *Junius*. *Lyra* distinguishing betwixt this and *Chap. 30.* saith, that the Prophet having there inveighed against the Jews, in *Zedekiah* his time, here threatneth the Kingdom of *Israel* in *Hosiah* his time, which I touched upon before, in speaking upon *Chap. 30.* And he saith that the Lord threatned *Israel* and *Egypt* by *Sennacherib*s coming, but if *Judah* would repent, and put down idolatry, or because they did in *Hezekiah*s time, he comforts them with a promise of destroying the Assyrians their enemies, without their striking of a stroak with their swords, as indeed he did *Chap. 38.* wherein I do not much dissent from him, but that I hold that both Kingdoms were threatned, *Chap. 30.* here *Israel* only is threatned, and *Judah* living now under a godly King, for the present comforted, and under the name *Jerusalem* the Church of God wheresoever for the future. Nothing more needs explication here, but all things are plain till *Vers. 8.* where it is said that the Assyrians shall be made tributaries. *Junius* expounds this of the enemies of the Church in general, because we never reade that it was fulfilled touching them in particular; but hereby is shewed, that the time should come when the faithfull should reign, and then all the enemies of the faith should be under. But the word *נָתַן* here used, doth not only signifie to tribute, but to liquefaction or melting, and so it is rendred by *Calvin*; and the meaning is, they being dissolved by death in part, and the surviving without all courage and strength as water, and so the event proved, for their choice young men, as Captains of the Assyrian Army, were destroyed by Gods Angel, as by fire, and such as escaped with their King, for fear fled, all courage melting away.

*Junius.**Lyra.*

Vers. 8.

*Calvin.*

Vers. 9.

He shall passe over to his strong hold for fear, or Hebr. *His rock shall passe for fear, or passe away, or vanish*, as *Junius*: A Periphrasis of the Assyrians strength failing him, whereupon he relied and did formerly bear himself as invincible, for where was it now, when his great Army was so confounded: and his Princes fearing, fled from the Ensign, that is, the standard set up by the Lord against them, viz. the Divine power whereby they were smitten. And in describing the Lord who did it, he saith, *Whose fire was in Zion, and furnace at Jerusalem*; to denote from whence this destruction came unto them, even from the Temple, where

where the true God was worshipped, by fire continually burning, being ready when he pleased to flame out into a consuming fire to the enemies of his Church and people. A great comfort to the faithfull, and no lesse terrour to their wicked enemies at all times, when they shall dare to attempt any thing against them, they do but expose themselves to the danger of a devouring fire, for such is God to them; according to that, *Our God is a consuming fire.*

Note.

Heb. 12. 29.

## CHAP. XXXII.

**B**ehold a King shall reign in righteousness, and Princes, &c. The word rendered Princes, hath the letter *z* prefixed, signifying [*to*.] Although all Translatours passe it over as nothing, yet to me it seemeth to intimate, that to this King shall be Princes sutable, because then the Common-wealth is in best case, when it hath both a good King, and adjoined to him, as eyes and ears and hands to see to do justice, good Princes and under-Rulers. For under *Nerva* a good Emperour, by reason of wicked under-Rulers, the *Roman* Common-wealth was in a worse case, then under *Nero*, as many observe. *Jerom* refers this Prophecie to Christ, and so doth *Junius*. *Lyra* and *Calvin* to *Hezekiah*; yet so as that he is not the only man aimed at, but he as the type, Christ as the antitype, and this seemeth best. *Lyra* understanding *Hezekiah* after wicked *Abaz*, thinketh, that after him wicked *Manasseh* is here next prophesied of, v. 6, 7. it being shewed how bad he was, and v. 8. how good his grandchilde *Josiah* should be. Then he sheweth the destruction that should be in the time of *Zedekiah*, calling upon the women to lament it, v. 9, 10, &c. Lastly the felicity to come after this, through Christ, ver. 15. And this distribution of the chapter I shall follow, for it is not improbable by the text, that all these things are thus set down in order, as will appear to him that shall peruse the whole chapter; and it tends greatly to the magnifying of the Spirit of God enlightning *Isaiah* to speak so long before so punctually of these particulars. If it be objected, he saith, *A King shall reign*, this may well be understood of *Hezekiah*, although he reigned at the time of this prophesying, for he had as it were, two lives, forsomuch as after the sentence of death given against him, it was miraculously reversed, and then he lived and reigned again after this fifteen years. He was then the King here spoken of, and who knoweth whether this Prophecie be not misplaced, belonging to *Abaz* his time, although, order not being so much regarded, transferred hither, the people being comforted against his abominable wicked reign with a promise of a better King shortly to come. For which this is begun with this word of attention, *Behold*, as being a thing most remarkable, especially he being the son of so wicked a father.

*And a man shall be an hiding place.* Hieron. *shall be hidden.* Sept. *a man hiding his speeches.* But for so much as *נִחַן* is to hide, and the word is *נִחַן* coming of it in *Hithpael*, signifies to hide himself, it may be indifferently taken both waies; if for a noun *latibulum*, he means that this King shall be such, when any tempest ariseth to the poor that might otherwise be wronged by the mighty; if as a participle *absconditus*, he means that every man being a subject of this King shall be hidden, that is, kept out of danger by his righteous proceedings, and the Princes set up by him to execute justice, which is all one with the former; or as *Lyra* the tempest from which, may be understood of the *Assyrians* coming to take *Jerusalem*, safe from which by his means the Jews should be within the City; the other similitudes added, as *a covert from a tempest*, *rivers of water in a dry land*, and *the shadow of a rock*, serve only to declare the benefit of this good King further, and in him to shew what every King should be, viz. a defence and comfort to his subjects, not a tyrant, being grievous to them by cruelties and exactions, seeking the increase of his own treasure, but their welfare. So *Aristotle*, *A Tyrant seeks his own profit, a King the profit of his subjects.* *Seneca*, *Know (O Prince) that not the servitude, but, rulership of*

Ver. 1.

Hieronym.  
Lyra.  
Calvin.

Ver. 2.

Arist. Pol. 10.  
8. Seneca de  
Clement. Senec.  
ad Polybium.Principis mag-  
nifico stabilitas  
fundata est, quæ  
omnes tam pro se  
quam supra se  
esse sciant.

the City is committed to thee: And again, The Kings greatnesse is stable and well founded, When all men know that he is as well for them as above them. And Claudian to Honorius,

*Tu civem patremq; geras, tu consule cunctis,  
Non tibi nec una te moveat sed publica damna.*

But most of all is Christ thus to all his, as was shewed before, Chap. 4.6.

Verf. 3.

And the eyes of the seeing shall not be dim. That is, saith Lyra, in Hezekiah his time, they shall not be so dim, but they shall see into this Prophecie of comfort, and with delight hearken to it, when they see it to be thus, as is here promised,

Verf. 4.

Verf. 4. And the heart of the rash shall understand knowledge. That is, which rashly followed wicked Abaz in idolatry, they shall now know the difference betwixt serving God and idols, and they that for fear spake, as it were, stammeringly then, shall now plainly praise the Lord. Hebr. *Shall speak elegantly*, thus be: But Musculus and Calvin, who are also for things done in Hezekiah's time, extend this to Christs, as being words to the same effect with those, Chap. 29. 18. ch. 30. 21. Jerom, Salsbont and others, restrain them altogether to Christs Kingdom. I, as before, think that they are to be referred to both.

Musculus.  
Calvin.

Hieronym.

Verf. 5.

It shall not be said any more to the fool liberal, nor to the churl bountifull. For liberal, Hebr. *נָדִיב*, signifying either Prince or liberal; and for bountifull *שֹׁבֵל* signifying also wealthy, as being for his wisdom made such by Gods blessing, and so mighty. And this is by Lyra applied to Abaz, who dealt like a fool, for so the word signifieth, being Nabal, and is so expounded, i Sam. 25. for what greater folly then to be an idolater, therefore he shall lose the name of a wise Prince, and for his wealth, he was so rifled of it by the King of Asbur, that he was left poor and contemptible.

Lyra.

Verf. 6.

And v. 6. The Nabal or fool will speak folly, &c. N. Tr. The vile person vilany. He applieth to wicked Manasseh, who reigned after Hezekiah, who spake foolishly, when he spake for the worshipping of more Gods, pretending that thus they should have the more Gods to help them in their need. And his heart works wickednesse. That is, this wickedness of manifold idolatry, comes from his wicked heart, in working hypocrisie and speaking error to the Lord. That is, drawing the Princes on by dissembling good, that would redound to the Common-wealth hereby: As Leo saith, that the Romans did of old take into the number of the gods, the gods of those Nations whom they had subdued, that thus they might make them to work for their good. And he spake error touching the Lord; when he worshipped him still, thinking thus to please those Princes, who would not be moved to revolt from the Lord altogether: But this was a gross error to hold, that any worshipping of God could be acceptable to him, when it was joined with the worship of false gods. And he shall make empty the soul of the hungry, &c. That is, requiring so great means to maintain sacrifices for so many gods, that which should be for the sustenance of the common people, being to maintain idolatry, exacted of them, and they left even without necessary food.

Leo, *Magnum  
arbitrabatur se  
suscepisse religi-  
onem cum nulli-  
us gentis respu-  
bat falsitatem.*

Verf. 7.

And v. 7. The instruments, even his instruments or vessels are evil: For thus it is Hebr. *verbatim*. Vulg. *Fraudulenta instrumenta pessima sunt*. N. Tr. The instruments of the churl are evil. Jun. *Tenacia instrumenta*. Calv. *Avari instrumenta*. But the words are *כלי כלי רע*, which words are never used to signify, churle, tenacious, fraudulent or covetous, but vessels only or stuff. And this by him is applied to the evil officers whom Manasseh used as his instruments to set up idolatry, and to destroy those that would not consent unto it. He consulteth devices to destroy the poor with lying words, and in the poor's speaking judgement or right. That is, Manasseh accusing Isaiah and other godly men (for they are in the Scripture phrase called poor) but falsely as enemies to the publick good for speaking against the worshipping of many gods, which he pretended, might make so much for the benefit of all, thus wrought their destruction; for he both sawed Isaiah in funder, and killed many more unjustly, for which he is said to have filled Jerusalem with innocent blood. And touching

v. 8.



v.8. *The liberal man deviseth liberal things*; or more agreeably to the Hebrew, *The Prince shall think things worthy of a Prince*; so also the *Vulgar Latine*: And by things worthy a Prince shall be established. He applies it to *Josiah* the grandchilde of *Manasseh* a most godly King, who in his youth set himself to purge the Temple from pollution, and all parts from all monuments of idolatry thoroughout his dominion. But for these words, *By things worthy a Prince he shall be established*, he hath, *super duces stabit*, that is he shall rule over other of his Princes so as to bring and settle them in the same good way. But forso much as the word by him rendred *duces*, is the same with that before going, signifying things or thoughts worthy a Prince, or Princelike thoughts, and is of the feminine gender, I see no reason why he should render it by Princes.

Vers.8.

*Rise up ye Women that are at ease, ye careless daughters.* Hebr. & Vulg. *Ye confident daughters*. This he applieth to the time of *Zedekiah*, wherein *Jerusalem* was destroyed by *Nebuchadnezzar*, saying that the men are here spoken to by the name of women for their faintheartedness, and their confidence whereby they are upbraided, was the trust which they had in their strong wals.

Vers.9.

*Daies and years ye shall be troubled, &c.* Hebr. *Daies above a year*, so *Calvin* also, but why the *Vulgar* hath it, *post dies & annos*, I see not: Yet *Lyra* following this, and *R. Solomon* saith, that the meaning is, they should be a long time multiplying their sins, and then their destruction should come by the *Caldees*, but rather the time of their being in Captivity is here pointed at, which was many years, wherein their vintage ceased, as here followeth, because the ground lay unhusbanded: Or the time that was spent in besieging *Jerusalem*, for that was a hundred seventy nine daies above a year, as will appear to him that will look into *2 King. 25.* and this agreeth best with the words here used, *daies above a year.* From hence to *Vers. 15.* all things are plain, being applied as *Vers. 10.* Lastly *Vers. 15, &c.* to the end of the chapter, he understands of the time of the Gospel, when the Spirit came down in the likeness of cloven tongues of fire, *Act. 2.* in the vertue whereof the Apostles went out amongst the Gentiles and converted them, who thereupon became fruitfull as *Carmel*, being before a wilderness. But *vers. 14.* a joy of wilde asses and pastures of flocks. He saith the land of *Judea* was even after their return from Captivity, as well as before; for there were some good of the Jews living there, in respect of whom he saith, that it should be pastures for flocks: But because they were alwaies subjects to strange Kings after this, first to the *Babylonians*, then to the *Persians*, and after to the *Grecians*, &c. He calls it a joy of wilde asses. *Vers. 19.* *But hail shall be in the descent of the forest, and the City shall be made low.* That is, saith he, the *Roman* armies shall destroy the houses built with Cedars out of the Forrest of *Libanus*, both the Temple and Kings houses, so that *Jerusalem*, which before was lifted up aloft with stately buildings, shall now lie low.

Vers.10.

Vers.19.

*Blessed are ye that sow upon all waters, sending forth the feet of the ox and the asse.* That is, ye Apostles and other Preachers of the Gospel, who whilst *Jerusalem* was thus in destroying, sow the seed of the word amongst all peoples and Nations of the world: For both the Preacher is said to be a sower, *Matth. 13.* and the people of many Countries are set forth by waters, *Revel. 17. 15.* and by the ox and asse are meant the strong and learned, and the unlearned and weak. Thus *Lyra*, whom I have thought good thus to trace throughout the chapter, because for the most part he is singular in his Exposition hereupon. For *Jerom* applieth all things here to Christ and to the time of the Gospel, saying he is this King, and the Apostles these Princes governing the faithfull in all Countries, and that Christ is both an hiding place and all manner of comfort to the faithfull soul; and now so many of them that were blinde before, as were ordained to life, attain sight, and the deaf hearing, answerable to the promise made, *Chap. 29. 18.* And for the fool, *v. 5. 6.* he applieth that to the Pharisees, who in times past were counted the wisest, and ruled like Princes, but Christ coming sheweth them to be fools and hypocrites; and they spake against the Lord Christ, and devised the destruction of this meek one, when he spake no-

Vers.20.

Hieronym.

thing but right, but they most deceitfully to him, Master we know that thou art just, &c. Shall we pay tribute to Caesar or not? to intrap him, and to keep the souls of the hungry empty of the divine instructions, wherewith he was ready to feed them; they bad them search and see whether the Prophet should rise out of Galilee. But Jesus spake things worthy of a Prince, v.8. when he said, *Come to me all ye that are heavy laden, and I will refresh you*: And again, *If any man thirsteth, let him come to me and I will give him of the water of life freely*. Vers.9. The calling upon women, he takes to be Christs preaching, either to some women properly, and their daughters, who had formerly been careless, or some Cities of whom there was still some hope in respect of conversion; his words also agreeing, *Luk.4. This is the day of salvation, the acceptable year of the Lord*; to these v.10. *Daies and a year ye shall be troubled*; and these words, *The vintage is ended*, he applies to the Romans having done their last, when they had destroyed their City, so that now they should suffer no more, but after this have comfort. And by the houses of joy he understands the Temple, which should be abused by buying and selling therein. And by the pouring out of the Spirit, v.15. The Spirit of grace given to the Gentiles, who thereupon should have peace with God, and be as a fruitfull field, and the Jews as a wilderness through their unbelief. For the hail, v.19. he differs not from *Lyra*, nor in saying, *Blessed are ye* for he applies it to the preachers of the Gospel sowing the seed of life in all Countries, there being now no more difference put between the Jew, set forth by the ox, a clean beast, and Gentile by the asse, which was unclean, but all alike preached unto, and promised life upon turning to Christ by faith and repentance. Calvin and Musculus, as was said before, understanding this of *Hezekiah* coming to the Kingdom after wicked *Abaz*, apply v.5. to the great change that was then to the better; foolish and wicked men being before preferred, and made Judges and Rulers, for such pleased *Abaz* best, now contrariwise no such were in place of authority any more. but were put down, the worthy only being advanced. And mystically to Christs Kingdom, under which by the light of the Gospel, things did so appear as they were; as that such as had been formerly in great account for wise and learned men, as the Scribes and Pharisees, were then counted so no more, but fools and covetous, as the Lord calls them, *Matth.23*. And v.6. to all wicked persons and hereticks, who speak error against the Lord, and despise and mock at the truth taught; for that which is done against the truth of the Lord, is done against him. Vers.7. By instruments they understand all crafty waies of the covetous to bring in gain, and their circumventing of the poor with deceitfull words in judgement, the turning of the seat of judgement, which should be a sanctuary to the poor, into a place of robbing and spoiling them. Vers.8. *The liberal thinketh of liberal things*; that is, how he may do good to others, being never weary, as *Gal.6.9*. Vers.9. *The women that are at ease, arise*. Some, saith Calvin, think this to be the beginning of a new sermon or Prophecie touching judgements to come afterwards, but it is the manner of the Prophet when he hath spoken comfort, as he hath done in this chapter hitherto, suddenly to turn to threatening of judgements, that all might not think the foresaid comforts to belong to them, but hearing of judgements, which are the portion of the wicked, be moved to repent and fear. But when this judgement should come he saith not: but women are spoken to, because that sex is often spared in time of warre, but now in speaking to rouse them up, he sheweth what a bloody time is to come, wherein no sex or age shall be spared; wherefore he names women and daughters; though some by women understand, as the Hebrews, greater Cities, and by daughters little villages, grounding upon *Ioshua*, where a City and her daughters are oft spoken of. And for the spirit pouring out, the time whereof is set, as the limit of these calamities, v.15. He applies that to sanctifying grace under *Hezekiah*, but most of all under the Gospel, which when it shall take place, worldly blessings shall as much abound, as miseries did before. For the Forrest now shall be as *Carmel*, that is, through

Calvin.  
Muscul.  
Vers.5.

Vers.6.

Calvin.  
Judicium debet  
esse assylum pau-  
perum, quid ergo  
accedet si ex eo  
latrocinium et  
spoliarium fiat.

Luther.  
Oecolamp.  
P. Martyr.

through the grace of the spirit, they that were before barren shall be most fruitfull, and they that seemed to themselves as *Carmel* for some beginnings of grace in them, shall now think, that they were before but as a forest barren of fruit in regard of that which they are made now, *vers. 17.* And the work of justice shall be peace, &c. that is, the people of God being endued with so great grace to make them live righteously, as *vers. 16.* in stead of warre to waste them, they shall now have peace perpetual, and in stead of briars and thorns before threatned, *vers. 13.* admirable blessings upon the Land, so that in all places, where they should sow, yea though squalidous with water overabounding, yet their seed should so plentifully come up, that they should not need to keep their oxen or asses out of their corn-fields for fear of doing them hurt by treading and feeding upon their corn, but they should rather sometime put them in to keep it from being too rank, *vers. 20.* and whereas before they were threatned with destruction of their palaces by the enemy, *vers. 14.* now they should abide in tabernacles of peace, *vers. 18.* and when the hail should fall it should be upon the descent of the forest, the City being in a low place in safety, *vers. 19.* and so the storm not coming at it, but falling only in other places, where it might do them no hurt, for they shall suffer no violence any more. And concluding he saith, That the Church hath had no such time yet under the Gospel, by reason that sinne still remains even in the best Churches, and therefore the full accomplishment of this is not to be expected till the time of Gods creating a new heaven and a new earth in the world to come. I am not of *Lyra* his minde, that *Manassih* and *Iosiah* are here pointed at, *vers. 6, 8.* after *Hezekiah*, because all things cohere so together, as that all may best be referred to the time of *Hezekiah* his reign, and after that to Christs. But for *vers. 9, 10, &c. to vers. 15.* I think it best to apply that which is therein said to the destruction of *Ierusalem* by the *Romans*, and women are particularly called upon to lament the miseries of those times, because they would be to them most grievous, as who had never been used to any hardship, but lived daintily and tenderly. For in naming not only dayes, but years also, a very long time is certainly meant; and because it is said *לעול* for ever, whereby a very long time amongst them is commonly meant, the determination of which is not known *vers. 14.* we may well gather, That the long desolation of *Ierusalem* under the Gospel is prophesied of, whilst the Jews continue in unbelief, but being converted an end is put hereunto, as *vers. 15.* And so it notably agreeth with *Matth. 23. 23.* *Your habitation shall be left desolate, till I say, &c.* And the words *vers. 12.* *Lament over the daggis*, with *Matth. 24.* where *woe is to the women that give suck in those dayes.* And then *vers. 15.* must needs be understood of the conversion of the Jewish Nation, when they shall enjoy more peace and plenty, and security from enemies, then ever before, as the next words shew, *The desert shall be as Carmel*, that is, a fruitfull field, for since the destruction of *Ierusalem*, all the fields about are as a wilderness most barren, and therefore this may well be understood as a promise of their becoming most fruitfull again, as in times past it had been a Land flowing with milk and honey, according to *Psal. 107.* *A fruitfull Land turneth he into barrennesse, and a barren Land into fruitfull, or standing waters;* But what sense shall we give of the contrary, and *Carmel as a forest or wood?* A very good one thus, *Corn shall grow therein as thick as a wood*, as our common Proverb is, when we speak of an excellent field of corn. Expositours, I confesse, generally give another sense of the Jews barren before in goodness becoming fruitfull, and yet in the midst of their fruitfulness humbling themselves, as thinking their former fruitfulness barrenness; in comparison of that which they now were, yea even the best of them, and confirming it from the like, *Chap. 29. 17.* But here are not the very same words, but for *לעול* a wood or forest, *לעול* a wilderness is here, implying the ground to be spoken of, and not the persons, neither can the last words without forcing be expounded of any mens thinking themselves so, but as the former words imply a real change, so do the latter, and to intimate

*Psal. 107. 35.*



intimate the sense that I have given, he saith not, *Carmel shall be a wilderness, but shall be counted a weed.* and therefore even Calvin followeth this sense first, and interposing a more mystical sense a little seconds this through the other verses to the end, and what he hath said upon them, I take to be most genuine. Only whereas he seems to think, that this time of such extraordinary blessings of peace, and so abundant plenty, is not to be expected here, but hereafter. I conceive by comparing this with some places in this Prophecy like to it, that he, who made *Sodom* and *Gomorrhah* a desert most barren, which before was most fruitfull as the garden of God, and likewise the tract about *Jerusalem* farre and wide, can and will upon the Jews conversion make it again most admirably fruitfull. And whereas he *vers. 20.* by waters understandeth places most unlikely to bear corn for their waterishness, I cannot finde, that there were ever in that hot and dry Countrey any such places, but when watery places are spoken of fruitfullst soils are meant every where, and *Pf. 104. & 107. Isa. 30. 25.* and so I doubt not but sowing by or upon all waters, here is meant upon most fruitfull ground.

## CHAP. XXXIII.

Verf. 1.

Hieron.  
Furnius.  
Calvin.  
Saubert.  
Lyra.

*Woe to thee that spoilest, and thou wert not spoiled. that dealest treacherously, &c.*

Some referre these words to the devil, who stirred up persecution against the Apostles, but shall at length be destroyed together with all his instruments. Some to no particular, but generally to all wicked enemies of the Church. Some to *Sennacherib* the King of *Assur*, who was smitten in his host by the Angel, as is said here touching this spoiler, *vers. 3.* But the *Vulgar* rendring it, *From the voice of the angel*, erreth, because it is, *Heb. From the voice of the tumult* [When I look back therefore to *c. 21. 2.* where the same words are used in prophesying against *Babylon*, as I have there shewed, I cannot but conclude, that this is against *Babylon* also, which although it were prophesied against largely, *c. 13. 14.* and briefly pointed at *c. 22.* and *c. 29. 7, 8.* Yet because the punishment of that City was most remarkable of all others, as being by far the greatest, and the City whereby the people of God, and his City and Temple suffered most, it is not to be thought strange that *Isaiah* should so often threaten it. But of *Babylon* he saith no more, but the few words of this one verse, for the exposition whereof see before *Chap. 21. 2.* For he immediatly falleth to prayer, *O Lord, be gracious to us, we have waited for thee, &c.* much like to *Chap. 26. 8.* Because mercy to the people of God in destroying the enemy prophesied of *vers. 1.* is to be sought notwithstanding by prayer. And he praieth God to be their strength to mornings, for so the word properly signifieth, that is, to morning after morning continually, which he having briefly done turns again to his Prophecie against the *Assyrian*, whom he had also often threatned before, as another most infest and potent enemy of the Jews, of whose coming against them he speaks at large soon after this in *H Ezekiah* his time, *Chap. 36.*

Verf. 2.

See also Chap.  
25. 9.

Isa. 10. 24.  
Chap. 25. 7.

Verf. 3.

*At the voice of the tumult the people fled, at thy exaltation the Gentiles were dispersed.* It is not unlikely, that the Angel who smote the *Assyrians*, did it with a great noise, haply as of a Trumpet, whereby they being afrighted, as sometime the *Midianites* at *Gideons* sounding with Rams-horns began to flee, but in vain most of them, because he that terrified them smote them, so that few escaped, and now the Lord, whom *Sennacherib* had so boldly blasphemed, was exalted, by shewing to all the world his infinite power to his glory, that all might tremble before him as the most high. He seemed before, saith Calvin, to be low and little in power, whilst he suffered the enemies to go unpunisht, but now he made them know, that he had power above the proudest and greatest, and he speaks of Nations dispersed, although he meant the *Assyrians*, because their Army consisted of divers Nations. But touching the tumult,

Calvin.

rumult, at the noise whereof they are said to flee, he applies that to the *Caldees* at the coming of the *Medes* and *Persians*, which I also would willingly have done, but that I see not how the words following *vers. 5.* can be made to agree to those times, *He hath filled Zion with justice and righteousness:* For this must needs be understood of something in judgement done there, at the least in grounds to *Zion* appertaining, and not so farre off as *Babylon*; and *vers. 7.* *The embassadours of peace shall weep*] that is, *Hezekiah's* Embassadours sent to *Sennacherib*, seeing that they could not prevail. And *vers. 8.* *He hath broken the covenant*] which is plainly meant of the *Assyrian* promising peace upon *Hezekiah's* compounding with him, of which see *2 Kin. 18. 13.* Thus also *Calvin* himself upon these verses.

And your spoil shall be gathered as the gathering of the locusts. *Pagnine* rendreth it *Bruchus*, a kinde of locust, having the name from *bruxum* to eat, because in the East they often come in great numbers, and devour the fruits of the earth, so that Husbandmen gather abundance of them together, and making an hole in the ground put them in there and earth after them, so killing them; they have no wings as other locusts, and therefore they may easily be gathered; *Nicander* calls it *στροβη*, a corn devourer, and to the gathering of these, which may easily be done, the Prophet here alludes in speaking of the spoils of the *Assyrians* when they were slain or fled.

Wisdom and knowledge shall be the stability of thy times, &c. That is, this being done in favour to *Hezekiah* for his wisdom and fear of God, during the whole time of his reign after, it is here promised, that by the same means he should have fetled peace and prosperity, all Nations about hearing how mightily God fought for him, not daring to come against *Judea*, where he reigned any more. And this is mystically by *Cyril*, *Theodor.* and *Procopius* applied to the Church under the Gospel, and to Christ guiding her by the spirit of wisdom, and the fear of the Lord; see *Isa. 11. 2.* and happy dayes Gods holy mount enjoyeth being thus governed. And if our happinesse and stable peace be founded upon such knowledge and wisdom, as causeth in us the fear of God, it is our part to esteem more hereof then of the greatest treasures in the world: for that which *Hezekiah's* treasure could not procure to him, viz. peace with *Sennacherib*, although by sending to him he sought it, is for this treasure promised him, both in respect of *Assur*, and all other enemies round about. And specially now being in such danger of our peace breaking out into warre again, for which moneys be gathered, and forces maintained, let us seek stability by improving our knowledge to the fearing of God, and eschewing evil. O fools that employ your wits to invent errors, or to get treasures upon earth, but neglect the getting of this greatest treasure, that hath length of dayes in peace on her right hand, and on her left riches and honour, see a like promise to this *Chap. 32. 17.*

The Embassadours of peace shall weep bitterly. Here the Prophet returns to shew how it should be proceeded before the destruction of the *Assyrians* threatned *Ver. 3.* he saith, That their mighty and strong ones shall cry without, for so *צורר* signifieth, and the word rendred [*cry*] signifieth to utter a loud voice, and so may well be applied to *Rabshakeb*, and his fellows crying out against *Hezekiah*, and to declare the power of his master to make the Jews afraid. Which when they did, *Eliakim* and *Shebna* called here the Embassadours of peace, coming to speak to them upon the wall, wept and rent their cloaths to hear their blasphemies. *Calvin* understands Embassadours sent to *Sennacherib*, but when they could not prevail for peace, returning, and weeping, and crying for sorrow, so that they might be heard before they entered the City. *Lyra*, such as were placed without upon watch-towers, who espied the enemies coming, and crying out to them within to keep out of their danger. But neither rightly, for, 1. *Their strong ones crying without, and the Embassadours weeping, cannot be such as belonged both to one King, for then it would have been said, Their Embassadours as well as their strong ones, and the order*

Vers. 4.

Vers. 6.

Cyril.  
Theod.

Prov. 3. 16.

Vers. 7.

Calvin.

Lyra.

of

- of the words is inverted, by saying, *They returned weeping and crying so loud*; for first their crying out is spoken of, and then weeping, and they are called by two names, who did these two things, as being two sorts of men, and not one. 2. The word here used is never put for watchmen, but for mighty ones or Angels. But for the exposition given, who so shall read the story must needs confesse it to agree excellently.
- Isa. 36. 13. *Verf. 8.* *The high ways lie waste, &c.* That is, before *Assurs* overthrow, he with his Armies was so formidable, that men durst not travel; and the Cities are said to be despised, because other Cities of *Judea* besides *Jerusalem* were taken by him, 2 *King*. 18. 13. and then doubtlesse the people were spitefully used. And he is said to have broken the Covenant, because being compounded with by *Hezekiah* for three hundred Talents of silver and thirty of gold to depart, he notwithstanding bent his course against *Jerusalem*, 2 *Kin*. 18. 14, 15. such is the condition of wicked tyrants, who have no fear of God in them, that they will break Covenants, though never so solemnly confirmed by oath; when they please. For it is not probable, that *Hezekiah* would send him so great a summe of money but upon such a Covenant; and therefore the Papists are most wicked, like *Sennacherib*, and void of all fear of God, because they hold it for a maxim, That no faith is to be kept towards hereticks; upon which ground *Vladislaus* the Emperour having made peace with *Amurath* the great Turk for ten years, by the Popes perswasion brake it, and received a mighty great overthrow at his hands; and *Henry* the third of *England* brake his Covenant with the Barons, often confirmed, being all of one religion also, by the Popes dispensation, which cost him dear.
- Note. *Verf. 9.* *The earth languisheth, &c.* An amplification of the miseries of the Land of *Judea* in those times, and of the principal parts, *Lebanon*, where the Cedars were cut down by the *Assyrians* prevailing, *Carmel*, *Basban* and *Sharon*, all fruitfull places; and *Lebanon* is said to be ashamed by a *Prosopopeia*; *Sharon* made as a desert, because the inhabitants were destroyed or gone, and their cattel by means of the *Assyrians*.
- Verf. 10.* *Now will I rise, saith the Lord, and be exalted.* That is, when all things in *Judea* shall seem most desperate by this enemies coming, the course shall suddenly by Gods power be turned, the enemies so greatly prevailing being destroyed and fugated, and the distressed Jews filled with joy: and the Word exalted is used to shew, that the same is meant here, that is prophesied of, v. 3.
- Verf. 11.* *Ye shall conceive chaff and bring forth stubble, &c.* Here it is shewed how the Lord should be exalted, according to *verf. 10.* viz. by making all the high thoughts of the *Assyrians* against *Jerusalem* vain and nothing worth, as chaff and stubble, and making their own breath to kindle a fire, as it were, upon themselves to burn and destroy them, as in the next words, *Your spirit as a fire shall devour you, or The fire of your spirit*] so called, because as a man by blowing kindles a fire; so they in meditating mischief against Gods people, blew up a great fire to burn themselves, when God by his Angel destroyed them with fire, as was before touched upon *Chap. 10.* and is more confirmed *verf. 12.*
- Calvin. Muscul.* *Verf. 12.* *The people shall be, as the burnings of chalk, as thorns cut up, &c.* For here is both shewed, that their destruction should be by fire, and to what weakness they should then be brought; though before as hard chalk stones and pricking thorns, yet now they should crumble away, and be suddenly consumed. Whereby we may see, how vain the wicked enemies of the Church are in attempting any thing against her, when God riseth up to take her part, as he will assuredly do when her case may seem most desperate.
- Note. *Verf. 13.* *Hear ye that are farre off what I have done, &c.* After destruction thus denounced against the *Assyrians*, the Lord now calleth all men to hear and observe this, that the godly might be comforted: and *Chap. 34.* the wicked enemies, that they might be terrified; for there he shews the horrible judgements that should befall them, as *Cha. 35.* again, the blessed and happy estate of Gods Church, and the peace thereof.



The sinners in Zion are afraid, fearfulness hath surprized the hypocrites, who among us shall dwell with the devouring fire? &c. Here it is shewed, that when deliverance from the Assyrians was graciously promised, there were some wicked hypocrites amongst the Jews, who sought contrariwise to fill all men with fear like themselves, speaking yet through hypocrisie reverently of the Lord, as Abaz had sometime before done Chap. 7. As if they had been brought in saying, But how can we that are so wicked hope for so great a good from the Lord, sith he is a consuming fire to the wicked, and such as by Idolatry pollute themselves and their habitation? shall such as we are then finde him still dwelling amongst us with his favour to protect us? no, it cannot be hoped, that he will do so any longer, but we must now perish by the hands of the Assyrians. So Iunius. But Calvin contrariwise understands it, as setting forth the horrible fear that wicked persons and hypocrites shall be in, when God comes with his judgements, which before they feared not being onely denounced. Lyra, by the wicked hypocrites here spoken of, understands the wicked Priests, who were wont to stand and minister at the Altar, where fire burnt continually, and therefore is here called, *The everlasting burning*. Jerom understands it of the Scribes and Pharisees, as if it had been said, Who shall dwell with God to declare the everlasting burnings of hell fire? Sasbon understands it, as a description of God, called *devouring fire*; &c. for his destroying Sennacherib's Army by fire; as if he had said, What man being of a guilty conscience, although seemingly holy, can abide by God so terrible in his judgements! Thomas Aquinas & Hugo, by the Hypocrites here spoken of, understand the Assyrians, whose coming against Ierusalem made a great shew of power irresistible, but their power was proved to be of no force, when they approached near Ierusalem, where God dwelt, who is a consuming fire to the wicked, as they soon found it. And whereas these words, sinners in Zion, may seem to make against this exposition, they say, the Assyrians are said to be in Zion, because in the land of Zion. But it is plainly meant of the wicked and hypocritical dwelling in Zion, who when they saw God to have so terribly destroyed the Assyrians, feared lest they should be next destroyed also, whereupon the Prophet cries out, *Which of us shall dwell, the fire devouring*, &c. for so it is, if we render it *verbatim*, as if he had said, The condition of the wicked and of all hypocrites within shall be fearfull and trembling, when God shall so severely execute his judgements against the enemies without; but if any faithfull person shall ask, What shall become of the truly godly, shall they stand, when God comes to make a general judging of the world by fire and brimstone, after which shall follow everlasting burnings & tormentings in hell? this is in the next words v. 15, 16. resolved, they shall not by all this be moved, but continue with God in his greatest favour for ever in all joy and glory. Being any otherwise understood there will be no coherence of the next words, v. 15. with these, *He that walketh righteously, and speaketh uprightly*, &c. A description of a right godly man, like unto that Ps. 15. & to shew that this is an answer to the Question, v. 14. he addeth, v. 16. *He shall dwell on high his place of defence shall be the munition of rocks*, &c. That is, in heaven, where no evil can come at him, by most strong & safe places upon earth, the ever safe estate of the inhabitants of heaven, being set forth, & likewise by the bread and water here spoken of, their continual never failing supply of all comforts, for to speak properly, there is no need there of any thing to eat & drink. And in setting forth the place where, and with whom the righteous shall dwell, he useth another *Periphrasis* here, that it might the better be understood what was meant by the everlasting burnings, v. 14. even the Lord that is so to the wicked to destroy them both here and hereafter, but to the righteous as a most strong defended place to save and provide for them, that they shall never want in this world, or in that which is to come. Whereas in describing the righteous, v. 15. he saith, *That stoppeth his ears from hearing of blood*. Gregory saith hereupon, What is this, but not to consent to the sins to which flesh and blood perswades him? But it is better, with Cal. and others to understand it of consultations tending to the shedding of the blood of the

Vers. 14.

Iunius.

Calvin.

Lyra.

Hieronym.

Sasbon.

Th. Aquinas.

Hugo Card.

Vers. 15.

Vers. 16.

Gregor. Moral.

Calvin.

Verf. 17.

Hieronym.

Lyra.

Musculus.

Verf. 18.

Junius.

Muscul.

Sasbont.

Note.

the innocent, or to conspiracies against them for any mischief. And the shutting of his eyes against seeing evil, is meant either of any object whereby lust may be kindled in his heart or evil done by others, as abominating the very beholding of it. *Thine eyes shall see the King in his glory, they shall see a Land farre removed.* Jerom by this King understands Christ reigning gloriously in heaven, of whom he spake before *Isa. 32.1.* and the Saints looking from thence should see the earth afarre off, as little and contemptible. *Lyra* takes him for *Hezekiah*, who for the overthrow given to the *Assyrians* was glorious in all Lands round about, as we may see *2 Chron. 32.* and in particular he applies it to *Eliakim*, of whom the Prophet spake before *Isa. 22.20.* because he was such a righteous man that his eyes should see the Land afarre off, that is, the Land of *Judea* before covered with the *Assyrian* Army, but now cleared of them, for from *Zion* by reason of the height thereof he might see into the countrey of *Judea* very farre. *Musculus* consents with *Lyra* touching *Hezekiah* here meant, whom to see sitting fast in his Throne, the *Assyrians* Army being confounded, could not but be an exceeding great comfort to every faithfull heart, and not to *Eliakim* only, as he expounds it. But we must not rest in this as all aimed at here, but from *Hezekiah* look to Christ his antitype, who should long after this be seen gloriously reigning farre and wide, his Gospel being propagated into all Countreys and Nations, and they subjected unto it, for which it is added, *They shall see the Land afarre off* ] That is, Countreys farre remote from *Judea*, where Christ was born King, living under his obedience, so greatly in him shall the Jewish Kingdom be enlarged. Being referred to the faithfull in *Hezekiah* his time, it is meant, that they should after the *Assyrians* destroyed, who pent them up within the wals of *Jerusalem*, be at liberty to travel again afarre off, as they might formerly do, as occasion served, and that their Kingdom should be enlarged, in which as the true sense I rest.

*Thine heart shall meditate terror; where is the Scribe? where the receiver, &c?* That is, saith *Junius*, Think with delight upon the danger past, according to that saying, *Olim hac meminisse juvabit*; and so these words, *Where is the Scribe, &c?* are taken up exultingly *1 Cor. 1.20.* Here is an enumeration of Officers necessary in the setting forth of an Army, 1. Counsellours, for so he hath it for Scribes. 2. *Payers of money, for receivers.* 3. *Numbers of the Towers*, that is, to appoint how many, and where they should be made to prevail in the siege. Such indeed were in the *Assyrian* Army, but now they have all perished, and so shall all the wicked before God, *Psal. 68. 3.* *Musculus* not much differing, yet more fully gives this for the sense; Although I have spoken of thy seeing King *Hezekiah* in his glory, yet know, that first much terror shall be to thee, although soon over, and then thou shalt thus insult over the *Assyrians*, amongst whom some were appointed to write down the men of *Jerusalem* particularly who should be tributaries, some to gather and receive this tribute, and some to set down all the Towers or principal houses to be disposed of according to the will of the conquerour. *Ad. Sasbont* speaking much upon the word meditate, shewing that it signifies a serious and often thinking upon any thing, adjoins the first words here to *ver. 17.* as spoken of often recalling to minde their great dangers to stirre up themselves the more to fear God, who had so miraculously delivered them. For this ought not to go out of our hearts, but be often thought upon, when dangers are past, this good use being made by us all thereof, to love and fear almighty God, who did it, and not as is the manner of most, forgetting our deliverances past, and looking only at our present safety to be secure, and to go on still in our sins. For the next words, *Where is the Scribe, &c?* ] Jerom for Scribe hath *litteratus*, at which *Sasbont* wonders, because *1 Cor. 1.20.* it is rendred *Scribe*, seeing *litteratus* is a word more general, the word *Scribe* peculiarly used to set forth one learned in divinity in all places of the New Testament, except *Act. 19.* Amongst other Greek Authors it is sometime put for one that only writes *res gestas*, as *Demosthenes* upbraids *Eschines* by this, that he called him γραμματικός a writer only

of

of the publick actions. The *Septuagint* render it *Grammatici*, sometime applying it to civil things, and sometime to divine; to the first, 2 *King.* 12. 2 *Chron.* 24. *Ezra.* 3. to the other in this place, and all others. And concluding, he saith, the meaning is, in the time of the danger by the *Assyrians*, what did the Learned Doctors of the Law, who before spake highly of themselves, towards the saving of the city from destruction? Verily nothing, God alone did all. *Lyra* applies it particularly to *Shebnah*, threatened before, *Ch.* 22. and to *Eliakim*, saying, he should meditate of the fear of the Lord, but *Shebnah* to whom these three Epithetes are given, should, as he well deserved, be deposed from his dignity, to shew which this question is put, *Where is the Scribe now?* as if he had said, His place is no more to be found. Some apply this only to the terrour at the apprehension of the everlasting burnings before spoken of, in consideration whereof, and the faithful escaping them, who were but babes in knowledge in comparison of the Scribes and other great Scholars, it is thus cried out; it being meant, that all they dying without the knowledge and faith of Christ, perished in those burnings for ever, and this is most consonant to the Apostles applying of it, 1 *Cor.* 1. 20. and therefore though it first concerned those times, as hath been said, yet it is certain that the Prophet had herein a further reach, even to tax and terrifie the learned amongst the Jews and Gentiles, who under the Gospel wanted Evangelicall learning.

Lyra.

*Thou shalt not see a fierce people, &c.* Vulg. Lat. *Populum impudentem*, by whom he means the *Assyrians*, for they should not get the dominion over them, nor become a judgement to them by their strange tongue, as was threatened that the *Caldeans* in time to come should be, *Isa.* 28. 11. And this is opposed to *Verf.* 17. he shall see the King in his glory. And whereas there was danger of seeing the enemy rather getting the kingdom from him, he assures them that it should not so be, neither should the faithfull afterwards see the Scribes and Pharisees accounted of for learning and power any more, but declared foolish and blinde, and so accounted amongst Christian people, and proved, when by their folly they had brought destruction upon themselves and all the Jews by the *Romans*.

Vern. 19.

*Look upon Zion the city of our solemnities*, that is, saith *Jerom*, upon the Christian Church, wherein daies shall be solemnly kept to the praise and glory of God. And this he saith shall be quiet in alluding to the old Tabernacle which was removed from place to place, but the Tabernacle of this Church shall be unmoveable for ever, and that Tabernacle ceased, but this never; that was taken away, when the Jews were broken off from being a people, but this of the Gentiles continues firmly established as built upon a rock to the worlds end. Whereas it is added

Vern. 20.

*The Lord shall be a place of broad rivers*, wherein no gally or ship shall go, hereby is meant, that God as a broad river shall compass his Church about, and no enemies shall be able to arrive at her, or the devill set forth by ship or tower. Some yet applying it to the New *Jerusalem*, described also by a river, *Rev.* 21. as the Garden of *Eden*, a Type hereof, had formerly been by four Rivers compassing it, will have the meaning of no ships coming there to be to bring in any provision, for it shall not need, God that is this River being all in all to this City, and his bidding the faithfull to look to *Zion* the place of our solemnities to be, in any of their sufferings to look up to this most blessed place, where solemnities and festivals shall be continually kept in all joy for ever to be herein comforted.

Vern. 21.

Cyril.  
Procop.  
Sasbom.

*Lyra* applyeth all still to the time of *Hezekiah*, saying, that it is here prophesied of the great peace wherein solemnities should be kept in *Zion* after this, the people being free to come from all places to the Temple there at festival times, whereas before in the time of the siege by *Sennacherib* they could not. And he saith, the Tabernacle shall not be removed, in alluding to that in the wilderness, which was often taken down, and carried from place to place, and set up again by Tenons and pins joyning the parts together, yet so as that

Lyra.



it might again be taken down, but the Temple here meant was not so, but stood firmly alwaies, and could not be taken down and removed, neither should *Sennacherib* ever be able to do it by all his forces. And by the place of broad Rivers he understands the waters made by *Hezekiah*, by digging into a great pond becoming thus a defence to the city, and that so as to supply them within with water, but not the enemies without, that which was superfluous being made to run another way, and the waters as broad as they were being unusefull for them to approach against the City with Ships or Gallies. *Calvin* doth so expound it of the time of *Hezekiah*, as that he takes it most to concern the time of the Gospel, and that outward peace is not so much meant as peace of conscience, and inward security through faith against all that our spiritual enemies can do unto us, Christs Church being not like a city approachable by ships upon the water to be taken or disquieted, but being abundantly supplied with waters of comfort by God; he that is such a supply unto her, takes continuall care to keep off all enemies that might annoy her. And forsomuch as to understand this more waies, doth both agree with reason, and being so understood, is most comfortable, I shall not exclude any of these waies, but taking them all three in, understand it first with *Lyra* of *Jerusalem* safety under *Hezekiah*; 2. With *Jerom* of the safety of the Church in this world, being impregnable by all her enemies through God who is her strength, and where true joy such as in holy solemnities only is to be found through peace of conscience. 3. With *Cyril* of the future most happy estate of the Church in heaven, because the word rendred for ever is not, *עולם* but *עולם* for ever world without end.

Calvin.

Rom. 5. 1.

Vers. 23.

Hieronym.

Lyra.

Oecolamp.

Luther.

Vatablus.

Sasbon.

Calvin.

Furnius.

Note.

*Thy tacklings are loosed, they could not well strengthen their mast, &c.* This is by *Jerom* applied to the earthly *Jerusalem*, and the Jews, that for their unbelief were destroyed, when the Church before spoken of was so established under the Gospel, and they that of themselves had no strength like lame men, took the spoils, being yet forgiven, because they did nothing but the will of God herein. *Lyra* proceeds in applying it to the case which then was, as if they that could not fasten their Tents, were the Assyrians: for when they attempted so to do, the Angell smote them with death, and then none in *Jerusalem* were so lame, but being allured by the richnesse of the prey they went all out to take it, neither for joy did they feel their infirmity, and if it be enquired how this should come so to passe, they in *Jerusalem* having formerly sinned by idolatry, the last words may serve for answer, God shall take away their sin, his favour to *Hezekiah* was so great, because he served him with a perfect heart, that the sins of the people past in *Ahaz* his time should not come up in remembrance against them. And this is followed by *Oecolampadius*, *Luther*, and *Vatablus*, the former by *Sasbon*, who by the spoils of the Jews ruined when the Church of the Gentiles was set up and established, will have the spirituall priviledges meant, which the old Church of the Jews had, but now the Evangelical. *Calvin* and *Junius* understand it of the wicked enemies of the Church in general, who sometime are like a mighty ship overtopping the lesser vessels of the faithfull, but in the end the cords being broken, and the Sails falling, it stands unmoveable either for offence or defence, till it be rifled, and all the goods therein taken away, which is good if it be taken as a morall, but certainly the littall meaning is that of *Lyra*, and *Jeroms* the mysticall.

And from the conclusion *vers. 24.* *Calvin* rightly gathers, both that sin is the cause of all our sufferings, and that we are in a most happy and joyfull condition, when our sins are pardoned, we need not now to fear any most potent enemies for their riches wherein their power lies, for they shall become as a prey to us, though but of poor and weak condition.

CHAP. XXXIIII.

*The indignation of the Lord is upon all Nations; and upon all their hosts, &c.*

Verf.2.

After particular threatnings against divers Nations, here is thought by *Jerom* and many others to be a generall against all the world at the last day, much like unto the course taken *Chap. 14.* after particular Nations threatned, *Chap. 13, 14.* &c. thitherto, so *Chap. 28. 29. 30. 31. 32. 33.* having further prophesied against divers particulars, he here prophesieth against all Nations of the world, and as *Chap. 25.* and *26.* after judgements against the wicked, comfort is spoken to the faithfull, so after this *Chap. 35.* *Calvin* and *Musculus*, and many more of ours understand this, as *Chap. 24.* before-going, viz. of the wicked enemies of the Jews, who envied them and banded against them for their religion. But now being first called to attend to that which God determined to bring upon them, *vers. 1.* he declareth *vers. 2.* what that should be, they should be slain terribly, and *vers. 3.* proceeds to amplify it by the casting out of their dead carcasses, and the melting of the mountains with their blood, which is hyperbolicall, and *vers. 4, 5.* by the heavens being rolled together as a scroul, and his sword being bathed in heaven, for all this is spoken only to shew the greatness of the judgement, as if the very Heavens were made to fear, and to shrink up upon an heap at the sight of Gods anger, and to be as thrust thorow with his sword, when he addressed himself to do this strange and terrible execution, see the like *Apoc. 6. 12.* and at the day of judgement, to shew the dreadfullness of that time much more, the same is said, *1 Pet. 3. 19.*

*Calvin  
Muscul.*

Verf.3.

And *Idumea* is named in particular, *vers. 5. 6.* because the *Edomites* being the posterity of *Esaú*, and so nearer to the Jews in the flesh then other Nations, yet they were most malicious against them, and ready at all times to joyn with forreign enemies to destroy them, as *2 Chron. 20.* &c. And they help the *Babylonians* in the destruction of *Ierusalem*, as we may see, *Psa. 137.* and therefore they specially are threatned also, *Chap. 21. 11.* *Ier. 49.* *Ezek. 25.* The sword of the Lord is said to be bathed in heaven against *Idumea*, because God in heaven decreed to bring upon them this destruction, and he speaks of a sacrifice in *Bozra*, because that was the chief city of the *Edomites*, being so called for the great strength thereof; yet the inhabitants with slaughter, as Lambs and Goats are slain for sacrifices in great abundance.

Verf.5,6.

And the *Unicorns* shall come down with them, &c. that is, not only the common sort and weaker set forth by Goats and Lambs, but also the most valiant and mighty shall be slaughtered together with them, neither shall their valour, strength, or riches save them.

Verf.7.

And the streams thereof shall be turned into pitch, and the dust into brimstone, &c. which is so spoken to aggravate the judgement, for so the Lord did to *Sodom* turning the waters into a pitchy substance, there being therein and in the ashes covering the land a continuall monument of that hideous burning. And by saying, that so it should be done to *Idumea*, he means horrible desolation, that should come upon it, and that for ever, as he further sheweth. *Verf. 10.* &c. to *vers. 16.* see the like before threatned against *Babylon*, *Chap. 13. 19, 20.* &c. *Chap. 32, 13.* But it is not, saith *Calvin*, to be taken otherwise then hyperbolically, to strike the greater terrour into enemies of Gods people, who are nearest to them, yet bear the greatest malice against them. And the Prophet is the larger now in threatening the *Edomites*, because he but briefly touched them before, *Chap. 21. 11.* And that his prophesying of such a desolation to come to their enemies, might by the Jews be credited,

Verf.9.

*Verf. 16.* he saith, Search in the Book of the Lord, and reade, &c. Which, as *Calvin* saith, is best expounded of the Book of the Law, and the divers sorts of threatnings against the wicked, therein contained, especially *Lev. 26.* *Deut. 28.* and *32.* For whatsoever God threatneth against his own people sinning, their enemies must expect should come upon them much more. Then proceed-

Verf.16.  
*Calvin.*

ing to speak of the Owls and Vulturs that should dwell there, males and females, as he had said, *vers. 15.* he saith, none shall want his mate, *Heb.* his female, implying that the Land should be full of them, and that not for a long time only, but for ever and ever, *ver. 17.* wherein yet an *hyperbole* must needs be acknowledged.

Hieronym.

*Jerom* and others that follow him, taking the first part of this prophecy to be against the whole world in generall, set forth by *Idumea* which signifyeth the earth, the wicked inhabitants whereof shall lie in everlasting burnings, and the inhabitants of heaven which fell, shall then have Gods sword against them and fall, even the whole host of them, as is meant, *ver. 4, 5.* by saying,

Verf. 4, 5.

Verf. 8.

*All the host of Heaven shall be dissolved, and fall down, and my sword shall be bathed in Heaven.* Having I say expounded it so to *ver. 3.* he saith, that there the Prophet turns again to the Jews, and threatens them after their overthrow by the *Romans* for their great infidelity, with perpetuall desolation. But because it is added as a reason of dealing so severely with *Idumea*, *For it is the day of the Lords vengeance, and the year of recompence for the controversie of Zion,* it is a wresting of the words to understand them otherwise then of the same *Idumea*, and other like countreys of wicked enemies to Gods people. So also *Lyra*, who saith, that in some part of *Idumea* there is still ascending a smoak of fire and brimstone, as out of Mount *Etna* in *Sicily*, and that this perpetuall desolation of that countrey is to be understood of the wasting of all the old inhabitants, so as that none of them should remain to multiply again and repeople it.

Lyra.

Hitherto *Lyra* having set forth the literall sense, because it doth not so well agree either to the *Idumians*, for that it was not left in desolation for ever, nor yet to the *Romans*, whom some understand by *Idumea*, for their enmity against the Jews, as here threatned with utter ruine, or rather because *Rome* is the seat of the beast, *Rev. 17.* drunken with the blood of the Saints, and there be many most notable prophecies of the utter ruine thereof for ever. He bringeth out of *Burgenfis* another Exposition mysticall hereupon, that *Idumea* sets forth the Jews after the Gospel preached unto them, most like unto *Isaiah*, despising this their birthright, and therefore well worthy to be set forth under this name, and for their hatred against Christians, as in *Esau*, of whom the *Idumians* or *Edomites* came against *Jacob*. For their countrey indeed hath been ever since their city destroyed by *Titus*, in desolation, no Jews being permitted to come and dwell there by the *Romans* the conquerours, howsoever the Turks having it since in their power, have permitted some for money.

Burgenfis.

Verf. 11.

But in them is this Prophecy fulfilled, *The Cormorant and Bittern, the Owl and the Raven shall be there, &c.* that is, men black and foul by abominable errors, to which the Jews are given over, as God of old, in forbidding such to be meat because unclean, would have vicious men, and men black by error, as blasted by an evill spirit understood by them. For it is strange to recount the stuff, that is to be found in their *Talmud*, as That God was never merry, nor would have any mirth made before him, since he suffered *Jerusalem* to be destroyed, and That he weeps therefore three daies in a week, That by the Law-giver and Scepter that should not depart from *Jacob*, was meant, that the Jews should never want Rabbins to rule them by their teaching, as by a Scepter, till the Messiah comes, &c. He also saith, that they might be set forth by *Idumians*, because they had one *Rabbi Mayr* that was a Proselyte of the *Edomites* who bare great sway amongst them in his teaching, that when God gave his Laws unto *Israel*, he meant not so as he said, &c. For this and the like absurd and blasphemous commentings upon the word, were a turning of their Rivers into pitch and brimstone. And *Verf. 11.* in *Vulg.* *Her Nobles shall not be there, they shall there call their King,* he saith is meant, that the Scribes and Pharisees, whom they since counted their Nobles, should cease, as they have done long ago, and they called *Caesar* their King, when they said, *We have no King but Caesar.* But *Heb.* it is *No Princes shall be there, and they shall call it a Kingdom,* that

Calvin.  
Luther.



that is, when all shall be destroyed, yet the *Idumeans* shall be so proud, that they shall call their shattered and miserable state a kingdom still, but this shall be a vain brag. Hitherto he, and because the Prophet is mysticall, and hath a further reach then according to the letter, and that even to the worlds end we may apply this to the last burning, when the earth being on fire shall burn everlastingly, to the tormenting of the wicked world, being turned to an hell unto them who have formerly taken such pleasure in earthly things.

## CHAP. XXXV.

*The wildernesse and the solitary place shall be glad for them, &c.* After all Nations and *Idumea* in particular judged most severely Chap. 34. which were enemies to Gods people, now he returneth to comfort the faithfull again under the name of a wildernesse, meaning hereby the Jews surviving after the Babylonish captivity, who were brought back to their own countrey again, whereof they had great joy, when the *Persians* having taken *Babylon* destroyed that Monarchy with the appendices thereof, of whom *Idumea* spoken of Chap. 34. was one. Then *Jerusalem* that had lien so long desolate, was glad to see, that God had thus judged their enemies, and began to flourish again. But the Exposition is not to be limited to that time, for more magnificall things are spoken then agreed thereunto. Wherefore the Church under the Gospel consisting both of Jews and Gentiles, is principally meant here; see the like before Chap. 32.15. and Chap. 35.20. and to this do our Expositours generally agree: *Lyra* refers it wholly to the Church under the Gospel, expounding the wildernesse by the Gentiles, who before the faith reached among them, were barren of all goodnesse, as is a wildernesse of good fruits.

*The glory of Lebanon shall be given to it, and the excellency of Carmel, &c.* that is, whatsoever pertains to decency, or fruitfulness, or piety, shall be in Christs Church, though imperfectly here, yet perfectly in heaven.

*Strengthen the weak bands, confirm the feeble knees, &c.* that is, the Lord bids the Apostles and other preachers of the Gospel thus to comfort and confirm beleivers who before had no courage to endure any thing for Christ, till that by their preaching and examples, who suffered persecutions with joy, they also were encouraged to the like. Or it may be taken as necessary for the Prophets of those times to do, that the timorous in hearing of the calamities to come, might be comforted against them in expecting timely deliverance and revenge to be taken upon their enemies, for which it is said, *Verf. 4. The Lord will come with revenge, and save you;* how the Apostle applies this, see *Heb. 12.12.* And hence note, that the weak and timorous are not to be rejected by Gods Ministers, but to be comforted and confirmed with Gods gracious promises, *Rom. 14.1.*

*Then shall the eyes of the blinde be opened, &c.* that is, when the Gospel is preached with efficacy and power, contrary to that which was threatned, Chap. 29.9,10. For all the time that men are unconverted and in the state of sin and infidelity, they are blinde, and deaf, and lame, as is here intimated, but turning to Christ, their eyes and ears are opened to see and hear, and understand the mysteries of the kingdom of heaven to their comfort and salvation. For herein doth our Lord comfort his Disciples, *Mat. 13.12.* saying, *To you it is given to know the mysteries of the Kingdom of heaven, but to them not, &c.* see the same, *Isa. 6.9.*

*And the lame shall leap like a hart, &c.* that is, the lame that could not go in the waies of God, shall now go with all nimbleness, and the dumb that could not speak to the praise of God shall now sing clearly: Lo here, saith *Luther* miracles to confirm the Gospel to be of God, against those that deride his Ministers, saying, They cannot make so much as a lame horse sound. For all they in whose hearts it taketh effect, of blinde are made to see, of deaf to

Verf. 1.

Lyra.

Verf. 2.

Verf. 3.

Calvin.

Note.

Verf. 5.

Verf. 6.

Luther.

hear, of lame to go, and dumb to speak. Then another great blessing is added of barrenness turned into fruitfulness, *for rivers shall be in the wilderness*, and *vers. 7.* where Dragons lay, *grass shall spring, and reeds and rushes*, which are a sign of watery places, whereas Dragons lying there was a sign of barrenness and driness; but this fruitfulness is more spiritual then earthly, as the rivers causing it are, according to *Iob. 4. 10.* *If thou hadst asked of me, I would have given thee water of life. And who so drinks of the water that I shall give, it shall be a river of water flowing out of his belly to everlasting life.*

Verf. 8.

*And there shall be a path, and a way in which no unclean person shall go.* As in the time of barrenness there were no comers or goers to the Church of God, which he intended should be, inasmuch as there was no way to be seen to walk in to true blessedness, for this was the condition of all Nations before Jesus Christ revealed unto them: So after this, according to the manner of fruitful places, which are able to yield food to all comers, there is great coming and going of many people, to the beating out of a plain path, that any man, though never so simple, may see to walk without wandering from it another way. And this way is called holy, because holy persons only, and none unclean go in it, they ceasing now to be unclean, because they are *washed and sanctified in the name of our Lord Jesus, and by the Spirit of God*, as is said, *1 Cor. 6. 11.* by believing, and the Spirit of holiness and righteousness now guiding them in all things. Before indeed they were unclean through idolatry, fornication, theft, &c. as *vers. 10.* and so the place was polluted; but now they being sanctified, it is holy, as *Tit. 1. 15.* *To the pure all things are pure, but to the defiled all things are unclean, yea their very conscience.* It is not hereby meant, saith Calvin, That in the Church of Christ there should be none but holy persons, unless it be understood of that in heaven, for here the Church is, and will always be mixt, being called holy from the better part. But because there is no way or beaten path in heaven, for then travelling is at an end, it cannot be so well understood of that Church, but of this upon earth, wherein no unclean person walketh, when no idolaters are amongst the worshippers of the true God, and of Jesus Christ any more, or which deny Jesus to be the Son of God, or his Ordinances of preaching or baptizing, but come and submit hereunto and confesse his faith. For as of old no man was counted unclean, that was circumcised, and by outward washing cleansed from legal pollution, and so might not be kept out of the Camp; so now it may be said, that no unclean person walketh with the clean in the path or way of divine worship, when none but such as outwardly professe the faith of Christ, and submit to his Ordinances are in our Congregations, as members thereof, especially if upon uncleanness of life appearing in any, they be kept out of the way of communicating with the clean in the Lords Supper, because an unclean person, whose uncleanness appears not, as in hypocrites, cannot, so farre as men can judge, be called unclean, although before God they be such, and therefore all their service is abomination unto him. For the words added, *It shall be for them, and the wayfaring men though fools shall not erre*, Hebr. *וְהַיֹּדֵעַ* and he therein, that is, God in this way to go before them, as sometime he was by his fiery pillar in the way that they went in the wilderness, that they might come to *Canaan*; and where God is thus guiding his people, the traveller, though all in the company were fools, yet not one of them can go out of the way, as is said in the next words. And to this Calvin, after other expositions first brought, agreeth. Only he thinks that travellers in this way are thus spoken of, *though fools*, because they are so in the opinion of the world, that are godly, *1 Cor. 1. 20.* and think themselves so, being considered in themselves, *1 Cor. 3. 18.* and were such indeed before their conversion, *Tit. 3. 3.* But to render the words altogether to the end, according to the Hebrew they go thus; *And he therein walking the way, and fools shall not erre* for *וְהַיֹּדֵעַ* walking, is a singular, and *וְהַיֹּדֵעַ* Fools a plural, and therefore cannot be put together, as setting forth the same walkers, but walking hath reference to him, that is

God

Calvin.

God in the way to guide men, and so very fools are kept from wandering out of it, touching whom I must like not, that it should be taken, fools in the worlds account, yet I think somewhat more to be herein implied, *viz.* that the least worldly wise, who have not great wits, are here meant, according to 1 Cor. 1.19. *Not many wise are called*, if they be not so acute as some other Christians, yet he that walks with them guides them, that they go not out of the right way of holiness and truth. Therefore *Psal.* 25. it is said, That the word of God giveth light unto the simple; and of the spirits going before them, after whom they walk, *Rom.* 8.1. *which walk not after the flesh, but after the spirit.*

*There shall not be a Lion or savage beast, &c.* Because he had spoken of a wilderness, wherein the holy way should be, and wildernesses are not without savage beasts ready to devour passengers, he secures the redeemed from fear of them in their travel towards heaven. Now the devil is said indeed to be a roaring Lion here, 1 Pet. 5.8. and *Paul* saith, That God delivered him out of the Lions mouth, meaning *Nero* a persecuting Emperour, so that both devils, and their instruments, wicked persecutors are in their way to devour them. But God here promiseth, That his shall be as safe, as if there were no savage beasts there. For as it is with the Church in general, *The gates of hell shall not prevail against it*; so in particular with every true faithfull person, there shall be no Lion or Bear to hurt his soul in the way, or to hinder him from salvation, *Mat.* 10.28. They can only kill the body, not the soul, that is carried away unhurt by persecutors into *Abrahams* bosom, as it is said of poor *Lazarus*. And when God sees that it will make for his glory, he cures and tames the fiercest Lions towards his Church, so that instead of persecutors they turn Fathers and Preachers, as *Saul*, *Act.* 9. and nursing Fathers and nursing Mothers, as *Kings* and *Queens* converted, or at the least their rage is made to cease, as *Traians* against Christians; and thus also the Lamb and the Lion sometime dwell together, as *Ch.* 11. God making a Covenant, as it were, for his people, with beasts, not to hurt them, *Hos.* 2.18. and it may be applied to beasts properly understood also; for God hath sometime so restrained them, that they have contrary to their natures forbore to hurt his servants being exposed to them, as *Daniel* and many Martyrs, as is intimated in an Epistle of *Ignatius*, saying, when he was condemned to be cast to the wilde beasts, if they would not tear him with their teeth, he would provoke them, that he might be made fine meal for God. Contrariwise the wicked are threatned with devouring by wilde beasts, *Dent.* 28. and Bears did execution upon them, 2 King. 2. and 2 King. 17. Lions.

*Therefore the redeemed of the Lord shall return and come to Zion, &c.* As he began the Chapter with joy, so he concludeth, That Gods people, as they had begun to spring in the Decree made by *Cyrus* of liberty to return, so they should joyfully return to *Zion* after a long Captivity under the *Babylonians*, for their way, though long and dangerous thither, should be safe by his providence that redeemed them, even till they came to the end thereof, and therefore sorrow and heaviness, of which they were full before for their being detained in a strange Land, now ceaseth. But mystically it is further to be extended to such as in all Nations turn to the faith, for they thus come to *Zion* with joy, that is, the Church, as *Acts* 2. and 8. And although they have many times outward cause of sorrow, yet spiritual joy doth so abound in their hearts, that it is as nothing, *Rom.* 5.1. *Alth.* 4. *Jam.* 1. But they with whom it is thus, are *The redeemed of the Lord* Before that any can attain to such joy, they must by faith be assured of this, all others being incapable of true joy, how merry soever they are, and this joy begun here shall be everlasting in heaven, *Pf.* 16. *Apoc.* 4. and *Chap.* 7.

For *Ch.* 36, 37, 38, 39. they are the same *verbatim* with 2 King. 18, 19, 20. and therefore the Reader may have recourse to my Commentaries upon them for the understanding of these.

CHAP.

Vers. 9.

Note.

Luk. 16.

Vers. 10.



## CHAP. XL.

Verf. 1.  
Junius.  
Lyra.

Hieron.

Oecolamp.  
Calvin.

Verf. 2.

Rom. 5. 1.

Vatabl.

Calvin.

**C**omfort ye, comfort ye my people, saith your God, &c. In this Chapter, and the next, saith Junius, is one Sermon Prophetically touching the benefits by Christ, and the consolation which the faithfull have in him. Lyra, The Prophet having hitherto spoken of Christ to come, mingling with the Prophecies touching him, judgements against the wicked, here he prophesieth comfort to the faithfull. And this his prophesying consists of two parts, 1. An inducing of them to expect the promises touching Christ to come in general, to Chap. 45. 2. A more particular declaration of them, Chap. 45, 46, 47, 48. For the first he induceth to expect, 1. From Gods power, Chap. 41. 2. From his charity, Chap. 42, 43. 3. From his verity, Chap. 44. Jerom likewise applieth this Prophecy to Christ, expounding the double, which Ierusalem received at the Lords hands, verf. 2. of her sufferings by the Babylonians first, and secondly by the Romans; Lyra, of double comfort of soul and body coming by Christ, for though it be spoken of in the Preterperfect tense, as if some thing past were meant: yet it needs not to be so understood, but he speaks thus for the certainty of the consolation, as if it had been already come. Oecolampadius and Calvin say, That this is a Prophecy of their deliverance from the Babylonish Captivity, and comfort that they should have therein, and Calvin addeth, That this doth most aptly follow Chap. 39. where the servitude of the Kings in Babylon was spoken of, yet in this consolation, he saith, he also comforteth all the faithfull by the benefits coming to them by Christ Jesus, whosoever dispersed throughout the whole world, and that this must needs be so extended appears v. 3. The voice of a crier in the wilderness, &c. which is applied to John the Baptist by all the Evangelists.

Speak comfortably to Ierusalem, &c. Hebr. Speak to the heart of Ierusalem, and say, Her warfare is accomplished; that is, she shall suffer no further the miseries coming by wars, as she hath done hitherto by the Caldeans, but as a souldier at fifty years of age was allowed to rest, as being now emeritus miles, so Ierusalem, that is, the Jews, being tossed with many miseries in Babylon, in seventy years of their Captivity, had thenceforth rest in their own Land. But because this was not so fully then performed, for they had enemies which hindered them in their building, it was most perfectly accomplished in Christ to all believers, who against the terrours of all assaults and fightings against them of their spiritual enemies, by justification through faith in Christ have peace with God, and peace and joy not to be broken off by the rage of the wicked world against them. For then only can we have true peace, when our sins being not imputed, but all pardoned, neither the devil nor our conscience accusing can disquiet us any more. Because she hath received double from the hand of the Lord in all her sins. N. Translat. For all her sins. That the Lord may not be thought here to give occasion to think, that it is meant he punisheth the Jews twice as much as they deserved, according to the sound of the words, some expound this of comfort, as Lyra before; and Vatablus saith, that some understand abundance of benefits by Christ, some by the double one of grace, and the other of glory. But forsomuch as the comfort was to come, and here it is spoken of that which was past before the coming on of this comfort, Calvin understands it better of sufferings, saying, That they had suffered abundance of punishment, so that the Lord was now moved with compassion, as having done more against them, then he by the goodnesse of his nature was willing; as if he had said, They have suffered too much already, I will not therefore proceed against them any further, but forgive them, and put an end to these miseries by destroying the Babylonians their enemies, by whom I have chastised them, and setting them again at liberty with joy, to go home and possesse their City and good Land, as in former times of their prosperity. Whence it cannot be gathered, that God punisheth any more then they deserve

serve by their sins : for then it could not be said, *Her sins are forgiven*, after all this (seeing this argueth, that more punishments were still due, if God should in justice have proceeded against them) but only that the Lords anger was now over, and that he was moved in the bowels of his mercy in a manner to repent him of the miseries wherewith he caused his own people to suffer. That no man may dare to think, That God in his greatest anger exceeds the measure of mens sins in his punishments, as the truth is that he doth not, for so much as sinne deserves death, *Rom. 6. 23.* and therefore what punishments soever we sinners suffer, that come short of this, which is everlasting destruction both of soul and body in hell fire, we have no cause of complaining that we are punished beyond justice. Whereas *Jerom* applieth this double punishment to that by the *Babylonians* first, and after by the *Romans*, I cannot herein subscribe to him, because then this comfort should in no part have place at the end of the *Babylonish* Captivity, which the Lord was so carefull to comfort the faithfull amongst the Jews by. It is rather then meant of a double grievous punishment upon the Jews, 1. In the destruction of their City and Temple. 2. In their Captivity and miseries therein of so long a continuance. And being applied to all Gods faithfull people under the Gospel, they may be said to have received double, because Jesus Christ hath suffered death for them, to justify them from their sins, and yet they suffer by persecutions also, as all that will live godly must do to the worlds end. Although herein God hath another end besides judging for sinne, *viz.* the bringing of his faithfull servants to the greater glory in heaven for ever, when they have patiently and chearfully suffered for his sake upon earth for a short time.

2 Tim. 3. 12.  
2 Cor. 4. 17.  
Rom. 8. 16.

*The voice of one crying in the Wilderness.* Who was meant here *John* the Baptist declares *Joh. 1. 23.* and in naming the wilderness, he alludes to that *Chap. 35. 1.* where the wilderness is said to rejoyce, and to spring, meaning the Church hitherto, as a wilderness; but now valleys are filled, when Gentiles low in confession are raised to confesse Christ, the high by pride are humbled, for their sins past, wherein they had gone blindly on, and the rough made plain, when they of rough manners were made meek and gentle, and then all flesh saw the salvation of God; when being by *John* baptized, the heavens opened, and a voice was heard saying, *This is my beloved Son, &c* Thus *Ierom.* The *Hebrews* understand this of their return out of the *Babylonish* Captivity, which cannot be, but as hath been already said, and even some of them consent, that it is spoken of the time of the *Messiah*, only they would hereby prove, that he is not yet come, because the earth is not yet made plain, as is here prophesied, for they understand the words literally. But they are indeed allegoricall, as are many things more spoken by *Isaiah* of Christ and his Kingdom. And *R. Moses* one of their own men is clearly against them, who saith, That in the world there shall then be no alteration in respect of the earth, but it shall continue, as at the first Creation; so *Lyra*, who agrees with *Jerom* about high things and rough things; and for valleys he understands thereby the humble, who were exalted by gifts and graces bestowed upon them; and by crooked, walkers in the ways of wickedness, who are now brought into the way of righteousness. *Thomas Aquinas*, *Calvin* and some others expound this of *Cyrus* making Proclamation of liberty to the Jews to return home, and removing all impediments of their passage: wherein they say somewhat, which might have been probable, but that *John*, who overpoiseth all Expositours, hath made it plain, that it was meant of him. And for further explication of the words, enough hath been already said in my Exposition upon *Mat. 3.* and therefore I spare it here.

Verf. 3.

*Hieronym.*

*Lyra.*

*Tb. Aquinas.*  
*Calvin.*

*The voice said, Cry, and he said, What shall I cry, &c?* *Jerom* applying this to the Prophet, saith, because *Chap. 6.* he bad him say [*Hearing ye shall hear, and not understand, &c.*] now he remembering that, desires what he should say further, as fearing an hard message, about which he should be employed again. But now he bids him say nothing, but what daily experience teacheth to be true,

Verf. 6.

Calvin.  
Musculus.  
Luther.

true, viz. *That all flesh is grasse*, for so do the fairest women soon wither, that erewhile drew flocks of vain men after them by their beauty, and are as much despised as before they were loved: but the word of the Lord, and they that are sociated to it, endure ever. So that by *flesh* here is meant the outward man, of whom it is said before, *All flesh shall see the glory of the Lord*: For multitudes were present at *Jordan*, when he being baptized, who is the glory of the Father, was so graced. But this notwithstanding the carnal were but flesh still and withering, but Christ and his body, the Church of the faithfull meant by the Word, as *Lyra* further explains it, shall endure for ever. *Calvin*, *Musculus* and *Luther* being larger upon these words, say, That some understand this, as spoken of the Jews enemies, whom they should not need to fear, for they were but as grasse soon to be cut down and withered: But against all fear of them be comforted in the word of God coming to them by his Prophets, because that should stand and ever take effect, saving all that into believing hearts receive it, as is hereby promised, and that both temporally and eternally. Which although it be true, yet much more is here intimated, viz. the vanity of man in himself, and his eternity by receiving worthily into his heart the word of God. *A voice saying, Cry*. This is not to be restrained to the voice before-spoken of, but to be understood generally of the charge given by God to *Isaiah*, and all other Prophets, how to proceed in their ministerial office at all times. The thing to be taught by them is the vanity of all men in themselves, not only in respect of the body, or any thing that graceth it, but also in respect of the indowments of the minde, wisdom, memory, courage, eloquence, and pious and charitable performances, and whatsoever else makes him seem glorious in the eyes of others, as riches, goodly apparel, honour and worldly power. For a man in the midst of all these is but as grasse or flow-ers of the field, upon which fierce winds blowing they wither and soon fade away: So the Spirit of Gods wrath blowing upon men even of greatest eminency, they with all their pomp and pride, and seeming glory, fade, and come to nothing. *But the word of the Lord endures*, &c. That is, entering into the heart to regenerate and sanctifie, makes such as were before so vain and withering, flourishing green by grace, and everlastingly glorious in heaven, 1 *Pet.* 1. 23. And this is constantly by every Preacher to be taught with all freedom and boldnesse every where, not with a voice suppressed, but lifted up aloud, whereby the dulnesse of men to hearken and to be moved by this is intimated, and yet no true happinesse to be by any man attained, till he comes to this, every one being otherwise as grasse, yea vanity and misery for evermore. The word רַחֵם rendred glory in this place signifieth properly mercy, but as *Vatablus* hath it, is diversly translated, *clemency*, or *piety*, or *beneficence*, but it may best be rendred *decor*, any thing about man being hereby meant, that makes him best esteemed of amongst men. And that which is here said is taught by every Philosopher, saith *Sasboni*, why then are the Prophets bidden to cry this? Verily because it is never taught effectually, till by the Prophet of God and his Spirit, for which it is not uttered without a preparative to stirre up to attention *A voice saying, Cry*. And he said, *What shall I cry?* A Dialogue betwixt God and his Prophet as if he had said, A voice came from heaven saying to the Prophet, that will shew himself most obsequious to God, Proclaim with a loud voice that it may pierce into all mens ears and hearts, which is most necessary for all, the thing that I shall now say. Whereunto the Prophet replying, What worthy and remarkable thing is that? who can but give all diligent attention?

Note.

Ad. Sasboni.

Verf. 9.

*O Zion that bringest good tidings, get thee up into the high mountain, &c.* Now returns again to *Jerusalem*, to whom he had spoken comfort, *verf. 1.* by *Zion* and *Jerusalem* meaning the Preachers of the Gospel sent out from hence with the glad tidings of salvation by Christ. And he bids them get up into an high mountain, and yet *Zion* was an high mountain; meaning that they should go further forth, that they might be heard every where throughout the whole

world;



world; for being thus ascended they are in the next words bidden lift up their voice, *Lift up thy voice with strength; lift it up*: Because a man standing on high and speaking with a strong voice, is heard afar off. So that here is prophesied the going out of the Gospel from Zion into all Nations, as it was fulfilled in the time of the Apostles. And whereas it is added, *Fear not*, the dangers where-with they should be compassed about, against which they are encouraged, both which were accordingly fulfilled; for both their sound went into all lands, and they were hotly persecuted by the Jews first, and then by the Gentiles, that they had great need of this comfort not to fear, as they had, *Matth. 10. 28*. And *Jerom* noteth here, that the word bringing good tidings, is *Hebr.* of the feminine gender, and that it may be referred either to the law or precept which is a feminine; and then it is to be rendred, *Ascend thee up on to an high hill bringing glad tidings to Zion*; or to Zion itself, being read as before; because Cities are commonly set forth as daughters, that be feminines, and this reading is to be preferred \*. The meaning is, that the Apostles going out of Zion to preach should ascend higher in opening the mysteries of salvation to all peoples far and near, then any Prophets or Preachers that went before them, and be without fear of Persecution that should be stirred up against them in so doing. But to shew where they should begin first to preach, it is added, *Say to the Cities of Judah, Behold your God*. For they were bidden first to preach to none, but to the lost sheep of the house of Israel. And first his Incarnation is preached, *Behold your God*,] for then God was visible to the eyes of mortal men; according to that, *We beheld his glory, as the glory of the only begotten of the Father*.] And [That which we have heard and seen.] This is the same with that *v. 5*. *All flesh shall see the salvation of the Lord*; and what is this, but Jesus a Saviour? Then is preached his second coming in power at the last day, *v. 10*. *Behold the Lord cometh with a strong arm, &c.* But he shall first in time of his humiliation do as a shepherd, *v. 11*. *He shall feed his flock like a shepherd, he shall gather the Lambs with his arms, &c.* As he also sets forth himself unto us, *John 10.* and *Luk. 15.* in the parable of the lost sheep. And he shall gently lead those with young. That is, saith *Jerom*, the Apostles and other Teachers, who travel in birth with the people under their teaching. *Lyra*, by his coming with a strong arm, understands his divine power to work miracles whilst he lived here, and by his ruling by his arm, his arms stretching out upon the crosse; after which he said, *All power is given to me in heaven and in earth*. Lastly his reward with him being as certainly to be bestowed at his second coming, according to his promise, as if he had then brought it with him. But I rest in the former, because it is said, he comes in power, and his arm, that is, his strength, rules. For when his arms were stretched out upon the crosse, he was in his lowest humiliation. *Musculus* proceedeth to apply all this to the deliverance out of the *Babylonish Captivity*, which filled Zion and Jerusalem with so much joy: And *Calvin* by Zion and Jerusalem understands the true Church, which is hereby shewed to be that, wherein the word of God, and nothing else, is continually founded out aloud, as by the voice of a crier, for which she is called *The ground and pillar of truth*: But if any Church ceaseth so to do, it is but a vain brag for her to pretend her self to be such, as the Church of Rome doth. I hold it not amiss to take this as spoken first and literally of that deliverance of the Jews, but the thing chiefly intended here is Christs coming, both first and second, as hath been already said: Although *Cyri*l and *Procopius*, as *Lyra*, apply all to his first coming, when by his Almighty power he cast out the very devils.

*Who hath measured out the waters with the hollow of his hand, &c.* To purchase credit to that which was said before, he here declares the greatness and Almighty power of God, whereby he is able to do whatsoever he pleaseth, and therefore to shew himself visibly by taking flesh upon him, and to come in power at the last, and to rule over all, and to give rewards to them diversly, and in the mean season to render and do for his people, as a shepherd for his lambs, so *Jerom*, *Lyra*, &c. And there is need that the faithfull should be

U

hereby

Rom. 10. 18.

Hieron.

\* *Lyra* additio, Mary coming into the hill Country to Elizabeth, hears her telling the good tidings of her being the mother of our Lord; and to point at this the word is a feminine.

Joh. 1. 14.

1 Joh. 1. 4.

Vers. 10.

Gal. 4. 19.

Lyra.

Mat. 28. 18.

Muscul.

Calvin.

1 Tim. 3. 15.

Vers. 12.

Hieron.

hereby confirmed touching the great works of redeeming and saving them, having so many and potent enemies to hinder it, as the devils of hell and their cursed instruments endeavouring nothing more then the destruction of their souls, and the overthrow of the Gospel by continued Persecutions; so that unless God be apprehended as infinite, we cannot conceive how these things can be. *And comprehended with three fingers the dust of the earth.* So Calvin reads it: and *Jerom*, *Who hath weighed with three fingers the heap of the earth.* N.Tr. *Comprehended the dust of the earth in a measure.* Hebr. *And all the dust of the earth in three*; there being no verb either comprehended or weighed; so that this is by Translatours supplied out of the words beforegoing; but why the N.Tr. should leave the old rendering by *three*, to turn it *measure*, I see not. But why it should be rendered *three fingers*, good reason; because, as *Lyra* hath it, this argueth the facility of his taking up the whole masse of the earth; for when a man takes up any great weight, he doth it with his whole hand, yea with both; but when a little, with two or three fingers; and fingers may well be added to three, because he spake before of the hand of God and the hollow and span thereof. And he saith [*the dust*] meaning the whole earth, to shew how light a thing it is to him; so *Calvin*: for the dust is so light, that the winde blows it away. And from hence to v.18. he amplifieth further the theme begun touching Gods power and greatness, and wisdom. All men and things are nothing to this infinite and incomprehensible Essence, and he only is wise and of counsel to bring to pass whatsoever he pleaseth: And the drop of a bucket is spoken of, because that is a thing of nought, which a man regards not, but lets it fall.

Lyra.

Calvin.

Vers.18.

Hieron.

Vers.21.

Vers.22.

Lyra.

Hieronym.

Vers.23.

*To whom then will ye liken God, &c.* Now he fitly comes to shew the vanity and foolishness of idolaters, that presume to represent God by an Image, for what Image or similitude can be made of him that comprehends all things, and is himself incomprehensible? And he proceeds to this next that he might move mens mindes when Christ should be preached, to turn from dumb Idols unto him, they being but the works of mens hands; who if they be all put together, are to himward but as the drop of a bucket and the small dust of a balance, and therefore extream folly and madness it would be in any to adore them. Thus *Jerom*, who also draws it to an allegory against Hereticks, that set up Idols in their hearts, made, as they think, of firm and incorruptible matter, shining by the gold and silver of humane eloquence, and fastened by Logick so strongly, as not to be moved.

*Have ye not known and heard, hath it not been told you from the beginning, &c.* Having spoken before of Gods greatness, and the vanity of Idols, how costly and artificially soever made, now he comes to challenge Idolaters for this their wickedness, as not being able to plead ignorance, sith from the beginning of the world they were better taught by Gods works of Creation; so that they might easily have gathered, what his infinite wisdom and greatness was, as is shewed, *Rom.1.19.*

*He sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers, &c.* That is, saith *Lyra*, as King, and because men being compared to him are so little, they are said to be as grasshoppers. *Jerom*, in comparison of the vast earth, if they be lookt upon, from one end thereof to the other. *He spreadeth the heavens as a curtain, and as a tent to dwell in.* That is, for men and other earthly creatures, who are under the canopy of heaven as the covering of a tent; and so it seemeth indeed in the horizon to compasse us round, even to the earth, which hangs in the midst as a ball, supported by nothing, but by Gods Almighty power, the basis being only a thinn and empty air round about.

*That bringeth Princes to nothing, and makes the Judges of the earth as vanity.* That is, If their power, glory and wisdom be compared with his, as experience daily sheweth: For they come but up a little while to act a part, and then all their glory vanisheth again and is gone; so *Xerxes*, and *Alexander*, *Nebuchad-*

nezzar, and Solomon; and other Assyrian, Babylonian, Persian and Roman Monarchs.

He bringeth out their hosts by number, &c. So the Psalmist saith, he calleth them all by their names; but Abraham could not number them, and the stars are his hosts, whereby he ruleth earthly things, and fighteth against his enemies, and for his people when he pleaseth, Judg. 5. And such hosts be his Angels, of whom he hath Legions, ye twenty thousand thousands, and ten times more.

Why saiest thou (O Jacob) and speakest (O Israel) My way is hid from the Lord. That is, considering how powerfull and wise the Lord is, why doest thou Jacob, or the two Tribes, and Israel or the ten Tribes lead into Captivity, speak despairingly, as if he did not regard or take any care of you, but left you to the will of your enemies?

Hast thou not heard, that the everlasting God, &c. fainteth not? He speaks in the same manner to his own people, that he did before to Idolaters, v. 21. laying a great taxation upon them, that they being so well taught should doubt of Gods care over them and humane affairs, and whether he moderated in that which they now suffered, or not, or would even put an end to their calamities, as he had promised. Thus intimating, that no error is so gross, but even Gods own people are ready to fall into it, notwithstanding the good instructions that they live continually under, if temptation cometh. And that this is a gross one, that God either sees not or cares not what becomes of his servants, if they have once by their sins provoked him; it is a very heathenish error, neither did they fault more that made and worshipped Idols, then such. For God will as soon cease to be God, as to regard the transaction of things amongst men here upon earth: a sparrow falls not to the ground without his will.

He gives to the weary strength, &c. Here he comforts the faithfull by teaching that the Lord will not fail to supply all those that put their trust in him, with any thing that they shall stand in need of, although others, who be young and lusty shall become faint and feeble, these in their feeblest estate shall be strengthened and have spirit put into them, as more largely appears by putting to this, v 30, 31. And this is not spoken for Israel only then in distress, but for all Gods faithfull servants that fear him in all Countries and Nations to the worlds end.

Verf. 26.

Dan. 7. 10.

Verf. 27.

Verf. 28.

Note.

Verf. 29.

CHAP. XLI.

O Islands, be silent before me, and (O people) gather strength. The Lord being now about to declare his dealings of old with his people, first gives a charge to the Islands, beaten upon by the sea on every side with a great noise, to be silent; as when a Judge is to speak in the face of the Country met together, the Crier first enjoineeth all men silence, that he may be the better heard. And then he wils his people that were faint-hearted and weak through many sufferings and of long continuance, to gather strength to hear him; because when God utters his voice, there is need of extraordinary strength to bear it, the infirmity of man not being able, unless supported by God and his word encouraging him, as we may see in Daniel. To this effect almost Jerom: But for these words, Gather strength, he hath these, *mutent fortitudinem*; but in the sense giving he agreeth, Change it into greater, that they may be able to bear the voice of God speaking. Lyra, Let them change their strength to do evil, into strength to do good. But forsomuch as the next words, Let them speak, let us come together into judgement; it is manifestly a challenging of them, if they had any thing justly to except against the Lords dealings towards them, to speak; and that they might be able to speak most to the purpose, to strengthen themselves with arguments, as Calvin and Musculus have it. Whereby is

Verf. 1.

Hieronym.

Lyra.

Calvin.  
Musculus.



Note.

intimated, that if men would but diligently hearken to the word of God, the noise of worldly things not sounding in their ears, when they are in hearing, by wandring thoughts, but they being attentive to the sound reasons by him brought, they could not but be wrought upon by being brought home to him by true repentance.

Vers. 2.

*Who stirred up the righteous from the east, and called him to his foot, &c.* Hebr. Righteousnesse; and so Calvin renders it: But *Jerom*, *justum*; and N.Tr. *The righteous man*, which is according to meaning, sith *Abrahams* righteousness by faith is thus set forth; and it was by vertue of his faith, that when God called him, he went from *Ur* of the *Chaldees*, which was Eastward from *Canaan*.

Calvin.

And that by righteousness the man, in whom it was, is meant, appears by the next words, *And called him to his foot*. And he calls him righteousness, saith Calvin, because he was the father of the faithful, and what he did to him he being the same God is ready alwaies to do to all his faithfull people. Wherefore he mentioneth his calling out of *Caldea*, a very remote place, to intimate that he could as easily bring them out of *Babylon* home again. This stirring of him up, was *Gen. 12. 1.* and was of great force to be remembred, because he was a lone man, having only two or three more with him, when he went out from *Ur*; and therefore if God preserved him in all places where he came, much more could he bring home his posterity, being a great number, coming together in safety. And he is called righteous, not because he was so before God called him, for *Josh. 24* shews the contrary. Gods effectual calling him, working in him faith and obedience, made him righteous, and not because he was righteous God stirred him up, for he is the authour of all good unto us, And in me, saith *Paul*, *there is no good*. But when God pleaseth he can stir up righteousness in the midst of the most notoriously unrighteous, such as the people of *Ur* of *Caldea* were. And it is said, *He called him to his foot* meaning, to go to a Country which he would shew him, not naming it unto him, but making him to follow him as his guide, step after step. *And subdued Kings to him, &c.*

Jam. 1. 17.

That is, the four Kings whom he overcame, *Gen. 14*. He subdued them and their Armies, making a great slaughter of them; which he sets forth, by saying, *He gave the Nations before him, he gave them as duff to his sword, &c.* *Jerom* recites this, as an Exposition of the Hebrews, and another applying it to *Cyrus*, who subdued the *Babylonians*. But he reading it, *He will give the Nations before him, and Kings, &c.* applieth all to Christ our righteousness, who is said to be raised up out of the East, as the sun, because he is the Son of righteousness.

Hieron.

And to him Nations and Kings are subdued, when converted to his faith. But *Lyra* saith the same with Calvin and *Musculm*: And whereas he following *Jeroms* Translation, reades it, *He will give the Nations before him, &c.* in the future Tense, he saith this is frequent amongst the Prophets, by the future to set forth things past: But all our Translations are in the *preter* Tense, and so take away all occasion of questioning how it can be applied to *Abraham*, whose time was past long before: yet *Hebr.* it is in the future, yea and the word call him to his foot also. And he saith, that both Catholick and Hebrew Expositours understand it of *Abraham*. But I marvel how he could say so, seeing *Jerom* did not, nor *Cyril*, nor *Procopius*, but of Christ. And although before in speaking hereupon, I have represented others applying it to *Abraham*, yet considering the word *righteousnesse* here used, whereby no man was ever called, but Christ only, and his speaking in the future Tense, as of a thing to come and not already past, and lastly of Nations and Kings to be subdued by him, being to him but as duff and stubble; I cannot but hold with *Jerom*, that a greater then *Abraham* is here meant, even Jesus Christ both God and man. For although the *preter* Tense be sometime put for the future in Prophecies, to shew the certainty, yet the future is never used for the *preter*: and therefore neither *Lyra* nor *Cornelius*, who seek thus to talve it, produce any like passage; and whereas *Cornelius* saith, that the conjunction [*and*] coupleth these futures to the *preter* Perfect, to shew, that all is to be understood alike; for [*he*

Mal. 4.

Lyra.

Muscul.

Cornel. a Lap.

stirred

*stirred up*] is the preterperfect, it is *gratia dictum*, for the conjunction [and] doth not coupletenses but persons, and it is as good Grammar to say, *he hath stirred up, and will call to his foot*, as *he hath stirred and called*, for he is stirred up when in the decree of God, as he was slain from the beginning of the world, and when the time set in this decree shall come, *he will call him to his foot*, &c. that is, he shall having humbled himself to come in the form of a servant, be obedient in all things, and then he shall give the Nations before him, and kings, that is, all Nations to be subdued by the Gospel, a thing often spoken of, and promised to Christ, whereas if it be applied to *Abraham*, that conquest once made by him over a few Kings only, will not bear these magnificall words and those following: much lesse can it be applied to *Cyrus*, who was but an heathen King, and therefore most unaptly should have been set forth by the word *righteousnesse*, although *Hugo*, *Sabons* and *Pagnin* be for it. And being applied to Christ it will best answer to the promise of his coming before-going, *Chap. 40.9, 10, 11.* with so great power and such a mighty arm. And whilst the Lord speaks of this, no marvell though he requires the Isles to be silent and attentive (as to a thing of the greatest moment in the world, and most concerning all Nations) and all people to come with their strongest arguments, if they had any thing to say, why they should not, leaving dumb idols serve this mighty conquerour, being otherwise in danger to be consumed, and utterly to perish.

*He shall pursue them, he shall passe in peace, by the way he hath not gone with his feet.* Vulg. Lat. *Semita in pedibus ejus non apparebit*, The meaning being, as both *Jerom* and *Lyra* have it, he shall passe on conquering with so great celerity, that no prints of his feet shall appear upon the ground, his expeditions being rather like a flying with wings, then a going with feet. But the words are *verbatim*, *the way with his feet he shall not go*, that is, any beaten way wherein others have gone in their conquests, but by a way before unknown, by death destroying him that had the power of death, that is, the devil, and by spirituall arms of miracles and preaching, the Spirit cooperating, subduing Kings and Nations, and not with force of arms, *Psal. 45.* it is said, *Ride prosperously, vers. 4.* not go on thy feet, and *Rev. 6.2.* a White Horse, and the Word of God upon him goes out to conquer. And because he should thus proceed, it is said, that he should *passe in peace*, that is, in a peaceable and quiet way, not striving by force, but coming with these words, *Peace be to this City*, or *peace to this House*, he shall sweeten souls, and make them subject to him every where. They that expound of *Abraham*, say, that when he had done pursuing the Kings, he returned in safety with his whole company, not one of them being slain or wounded, which was miraculous, he having never been used to war before, for which it is said, *The way with his feet he hath not gone formerly.*

*Who hath wrought and done it, calling the generations from the beginning, &c.* that is, first making man, then chusing an *Abel*, a *Sheth*, an *Enoch*, a *Noah*, *Shem*, *Abraham*, &c. generation after generation, untill Christ, and after him 1 Apostles, 2 Prophets, 3 Pastors, time after time, thus the *Cald. Paraphra.* in part, and more fully *Cyriil* and *Procopius*; and because none can answer but God, saith *Jerom*, who moveth the Questions, he answereth, *I the Lord, the first and the last am he*, where as *Calvin* hath it, he doth not so much mean in respect of his essence, as of his being in continuall action, bringing into the world generation after generation, and ordering and disposing of all things. see the like *Rev. 1.8.*

*The Islands saw and feared.* By the Islands and all the ends of the earth, here *Jerom* understands the Gentiles, whom he had called upon, *v. 1.* to keep silence, seeing the miracles done in the name of Jesus by the Apostles, they were stricken with fear to see such powerful acts, and so came and drew near to Christ by embracing the faith, after this recounting with indignation, what fools they had been in animating one another in idolatry, as followeth, *Chap. 6.* and *7.* *Lyra* according to *Ensebinus in Chronico*, saith, *Ninus* the builder, of *Nineveh*,

Vers. 3.

Heb. 2. 15.

Vers. 4.

Cald. Paraphra.  
Cyriil.

Calvin.

Vers. 5.  
Hieronym.

Lyra.

Idolatry begun, how.

Calvin.

the 7. year of *Abraham* set up an Image of his Father *Belus*, granting to guilty persons that fled to it pardon, whereupon they obtaining so great a benefit adored it as the Saviour of their lives. After which example other Kings set up to their friends departed Images likewise, calling them after *Belus* his name, *Belzebub*, *Belpoor*, or *Baalim*. And of these *Isaiah* speaks, saying, they saw and were afraid, drew near, and came to worship them, being in time moved with reverence towards them, as thinking them Gods and of great power. Therefore they encouraged one another to the making of these Idols, and by speaking of the Smith, the smiter with the hammer, and the former, the one working the matter in the fire to a state fit for hammering, the other forming the parts with an hammer, the third joyning them fitly together, three are intimated who were employed in this work. *Calvin*, that they saw the mighty acts done for *Israel*, *Abraham's* posterity, in the judgements upon the *Egyptians*, and dividing the Red Sea, and the River *Jordan*, that is, they heard hereof, and therefore were taken with great fear at the approach of the Hebrews to their Land, as *Rahab* confessed. But being in this fear what did they? turn from their idolatry? No, but encouraged one another more in it, *they drew near, and came*, that is, gathered together, and by their mutuall exhortations to one another, were more hardened to go on in their wicked superstition, hoping, the more intent they were and constant in that, which they counted piety to the gods, the better they should be defended from their enemies. That of *Jerom* seems not so probable: for both the words are forced about the speeches mutually had amongst Idolaters, being expounded as spoken after conversion to the faith, and a plain difference is put betwixt these here spoken of, and *Israel* *vers. 9, 10, 11*. These saw and feared, they are bidden not to fear, and by them doubtlesse the seed of *Abraham* by faith is to be understood. And how by the Islands and the uttermost parts of the earth the *Canaanites* should be meant, who dwelt upon the firm Land, and that in the midst of the earth, I cannot see: wherefore I prefer that of *Lyra*, expounding this as nothing pertaining to that which went before, but an intimation of the beginning of idolatry in all the world, for the reason by him rendred, they were moved with reverence towards Idols, out of an opinion growing upon them, as hath been said, that they could do them good, and so combined together to set them up. Or it may be taken as cohering with the former words thus, I the Lord will set up one that is of all power to subdue Kings and Kingdoms, that is, the Messiah. Therefore though all countreys have been so foolish as to adore and reverence the work of their own hands, being upon false grounds drawn hereunto, yet be not thou (my servant *Israel*) such a fool as to fear their fear, but adore and reverence him only, that is to come, and in respect of his deity now is, who is able indeed to save all them that beleeve in him, and yeeld him due reverence.

Verf. 8.  
Hieron.

*But thou Israel, my servant Jacob, whom I have chosen, the seed of Abraham my friend.* *Israel*, saith *Jerom*, is two-fold, either according to the flesh or the spirit, but here he speaks to *Israel* according to the spirit, whether Jews or Gentiles, that is, such as into beleeving hearts receive the Gospel, for they are Gods chosen and seed of his friend, yea, his friends whom he most dearly loveth, *Joh. 15. 15.*

Verf. 9.

*I have taken thee from the uttermost parts of the earth, &c.* Here is further confirmed, that by *Israel* beleevers of all countreys and Nations are meant, because they are taken out of all parts of the world to constitute one servant, one *Israel* or Church.

Verf. 10.

*Fear not, for I am with thee, &c. I will sustain thee with the right hand of my righteousness.* Here is the end of Gods speaking so comfortably to the faithful, abhorring now from Idols, and by teaching Christ, beating them down every where, he fore-seeing how the world both of unbelieving Jews and Gentiles would persecute beleevers, for this confirms them by setting his singular love before their eyes, and his being with them in all times and ages to the worlds end, as he said *Mat. 28. 20.* and his sustaining them with his right hand, that is,

Mat. 20. 28.

his



his most powerfull arm, then which what can the greatest friend in the world say more? But it is to be noted, that he saith, *The right hand of my righteousness*, as alluding to *vers. 2. I have stirred up righteousness out of the East*; and further proving, that the righteousness there spoken of was not *Abraham*, because by him the faithfull are not sustained in time of trouble, but *Christ*, to whom strength or a right hand to sustain doth well agree.

*They shall be made ashamed and confounded that provoke thee, &c.* that is, both Jews and Gentiles, their machinations and conspiracies to stop the course of the Gospel coming to nothing, *Psa. 2.*

*Fear not worm Jacob, ye dead of Israel I will help thee, &c.* he calls the faithful thus, because so much contemned by the wicked world, as *David* speaking in the person of *Christ*, saith, *I am a worm and no man*, and therefore his body the Church may well be so called, and for humility and lowly walking. And dead they are called because in daily danger of death for *Christ's* sake, according to that *Rom. 8. We are counted daily as sheep to the slaughter.*

*I have made thee as a threshing instrument having teeth.* What the threshing instrument then was, see before *Chap. 28. 27.* and to this are the Preachers of the Gospel compared, and spirituall powers strong and high, as mountains opposing them and stopping up their way, to mountains and hills, which shall before the word be brought to very dust, which the winde bloweth away, *2 Cor. 10. 4.* they are called strong holds. The proud and hard hearts of wicked men may also be understood, which are broken by the preaching of the Word. Hitherto according to *Jerom*, *Lyra* expounds it as spoken of the Hebrews in *Egypt* and brought out by a mighty hand, as if he had said, Ye are not *Pharaoh's* servants but mine, therefore fear him not, and the right hand of his just one sets forth *Moses* who brought them out of *Egypt*. And by their enemies fighting against them who were confounded, whom they should seek and not finde, are meant the *Egyptians* drowned in the red sea. By the worm and dead of *Israel*, they are meant, who were but as dead men whilest they were under *Pharaoh's* tyranny, who killed their male children so soon as they were born. By their being as a threshing instrument rearing the mountains in peeces, is meant, their destroying of the *Cananish* Kings and their people. And he proceeds *vers. 16. The poor and needy sought water, &c.* that is, in the wilderness, when the Lord soon made waters to flow abundantly out of an hard rock. *Vers. 19. I will plant in the wilderness the Cedar, &c.* that is, I will give variety of graces to my people, and the thorn which was first sent as a curse for *Adam's* sinne, but now is a glory to the beleeving Gentiles, their Preachers being hereby set forth, who feel not gently, but prick their hearts, as *Alf. 2.* Then he goes on, *Vers. 22. Let them shew us what shall happen, &c.* which they cannot any more at *Christ's* coming do, for all Oracles then ceased and were mute. But this and that *vers. 19.* is *Glos. Ordin.* *Lyra* by the Cedar and other Trees understands the comfort of the shadow by the cloud in the wilderness, and his provoking of Idols to foretell what shall come to the Idols of *Babylon*, which being afterwards to be destroyed by the *Medes* and *Persians*, they could foretell them nothing of it: applying therefore *Vers. 25. I have called one out of the North, to Cyrus, and from the rising of the Sun to the Medes.* *Sasbon* follows *Jerom*, and saith, that the six Chapters following, do all further set forth Evangelicall comforts by *Christ* to poor sinners of any countrey or Nation, that by faith and repentance turn to him. Likewise *Augustine lib. de Unitate Ecclesie, c. 7, 8. Cyril, Theodoret, Eusebius, Papa, Epist. 1. decret.* But *Junius* follows *Lyra* concerning *Egypt*. *Calvin, Musculus*, and others understanding the Jews according to the flesh, coming of *Abraham*, say, that the Lord having hitherto inveighed against the idolatrous Gentiles, here speaks to the Jews, as out of his singular grace separated from them to be his peculiar people, and therefore bound more then they to serve, not Idols, but the true God, seeking to move them hereunto by many expressions of his great love towards them. And he saith, that he brought them out of the ends of the earth, either respecting their Father *Abraham*, in whose

Vers. 11.

Vers. 14.

Vers. 15.

Lyra.

Qui non palpant  
sed pungunt cor-  
da.Sasbon.  
August.  
Cyril.  
Theod.  
Calvin.  
Musculus.

loins they were, brought from afar to *Canaan*, even from *Ur* of the *Caldees*, or himself that brought them, who ruleth over all the ends of the earth; but their bringing out of *Egypt* cannot be hereby meant, so *Calvin*, neither indeed can his Exposition stand, referring this bringing from the ends of the earth to one *Abraham*, for though he came from one end, yet he came not from the other also, and therefore if it had been meant of him, the plurall number [*ends*] should not have been used, but the singular, and to put it out of doubt that he means not him, he saith expressly, *the seed of Abraham* was brought from the ends of the earth. And for the other way of expounding, that agrees worse, because the ends of the earth are plainly applied to them that were brought, and not to him that brought them. But to the faithfull who are *Abrahams* true seed, all things do very well agree, and therefore we should do ill forsaking that of *Jerom* and other Ancients, to prefer another new Exposition, although it seems plausible enough, but only in respect of the place from whence gathered, of which I have spoken enough already, whereunto may be added, that from *Vers. 10. &c.* he speaks in the future tense, as of a thing not past, as was *Abrahams* bringing out of *Ur*, and the Hebrews out of *Egypt*, but afterwards to be done. Wherefore I rest in the Exposition upon these words first made.

*Vers. 17.*  
*Hieronym.*

*When the poor and needy seek Water and there is none, &c. Vers. 18. I will open rivers in high places and fountains, &c.* That is, the Gentiles, like unto people in a dry wilderness, shall seek comfort by Philosophers and Wizards, but in vain: for what true comfort can there be in superstition? Idols and their Priests can afford none, but all must be, notwithstanding these, as men whose tongues cleave to the roof of their mouth through thirst. Then the Lord will abundantly supply them with water, yea, rivers of living water, as *Joh. 4. 10. Chap. 7. 37.* by giving them the holy Ghost to their exceeding great and everlasting comfort, as is *Joh. 7.* further expressed, and was fulfilled *Act. 2. Chap. 8. 10. 19.* when ordinarily upon the laying on of the hands of the Apostles, the Spirit was given, and sometime in praying, sometime in baptizing, and sometime preaching, great refreshing and joy thus coming to weary souls.

*Vers. 19.*

*I will plant in the Wilderness the Cedar, and Shittah Tree, the Myrtle, and Oyl tree, &c.* Hereby variety of graces being meant, which should be conferred upon the faithfull, being before as a barren and dry wilderness, wherein no Trees grew, but now being well watered fit for planting trees of all sorts. The Cedar, Cypress, and Myrtle Trees are well known to be of a sweet smelling savour: touching the *Shittah*, *Theodotion* renders it a thorn, and it is like a white thorn, but singular for durability, without corruption, lenity, strength, and shining, wherein it exceeds all other, and therefore was used about the Ark, and the Elm and Poplar are good to joyn Vines together to them, as it were in marriage, and are fit for works to be made upon them. Lastly, The Oyl-Tree affords light, and is the Embleme of peace. And it is promised that all these shall grow here, to shew, that no good grace shall be wanting in the Church of God, but it shall be as a muscull instrument, not wanting one string to make sweet melody in his ears. Hitherto *Jerom* and the Prophet saith, rivers in high places, because this is contrary to the course of nature, but spoken of also before, *Chap. 30. 25.* For it shall be as miraculous a thing for the Gentiles who were void of all drops of grace to abound herewith, as they did since their receiving of the Gospel, as for rivers to flow upon the tops of mountains. And I doubt not, but the Prophet in all this Prophecy from *ver. 8.* alludeth to things miraculously done of old for Gods people, the seed of *Abraham* according to the flesh, and so good use may be made of *Lyra* his Exposition before-going, for the applying of all things here to those Histories. But not to rest therein, as the full meaning of the Prophet, for this were to wrong the Prophecy, sith those temporall and worldly blessings served to set forth the spirituall in Christ Jesus; Then he called the Jews out of *Egypt* by miracle, now the Gentiles out of all parts to the faith, whereby they might be saved, being before in continual dan-

*Ne saltem una  
corda cythara  
Domini, & ali-  
qua virtus gra-  
tiarum Ecclesia  
desse videatur.  
Item de prædi-  
tis arboribus  
dicit, quarum  
sublimitatem &  
verticem ad co-  
lestia festinan-  
tem illuminaret  
lignum olivæ,  
quod nutrimen-  
tum lucis est &  
laborantium re-  
quies.*

ger of death by the bondage, wherein they were held by the devil. Then their enemies the *Egyptians*, that came to fight against them were drowned in the Red Sea, and they saw them no more. Now the Jews that persecuted the Christian Religion were destroyed together with their City, and the Gentiles persecutors were likewise drowned by the breaking of a Bridge, together with *Licinius* their Emperour, being forced by *Constantine* to flee, after a cruel battel fought betwixt them. Then they had no more strength then a worm, neither were they better accounted of, yea, they were as dead men, when *Pharaoh* with all his host in so great fury pursued them. Now the Christians life was but as a death all the three hundred years of persecution, but then their enemies were torn as it were to dust, there being not many left after *Constantines* peaceable enjoying of the imperiall Diadem. Then they being in distresse for want of water, were miraculously supplied out of the rock, now the seed of *Abraham* amongst both Jews and Gentiles, wanting spirituall water of true doctrine, whereby they might be comforted and live, (because the Pharisees amongst the Jews troubled the fountain with mens traditions, and the Philosophers amongst the Gentiles with naturall reasons) were refreshed by Christ and his Spirit, as by Rivers of water in dry places, when the mysteries of the Kingdom of Heaven were opened to them, and the Spirit of comfort bestowed upon them. Then also they had shade in the wilderness by the cloud, that went before them day after day: now by Trees of all sorts of the best, made to grow in great abundance, where it could not have been expected, viz. graces of the spirit in the hearts of beleiving Gentiles, who were before barren and bare nothing that was good. And here is 1. the Cedar setting forth the grace of solidity, keeping from corruption by worldly things. 2. The Thorn or Shittah Tree setting forth pricking in the heart for sin. 3. The Myrtle setting forth compassion to the tempering of their pain, who are in tribulation. 4. The Olive-Tree, Mercy and Charity. 5. The Fir-Tree growing up on high, Heavenly-mindednesse. 6. The Elm, which sustaineth the Vine, the support of Gods Ministers by secular men ministring of their goods unto them. 7. The Box, which is alwaies green, the Faith in young ones not able yet in works to shew it self, yet keeping green by holding what they have received from their faithfull parents: thus *Gregory*. *Luther* putting all these Trees together, faith, they are almost all barren, but good for shade, and therefore serve to set forth peace and comfort to the soul after temptation. *Calvin* applies it to the Jews return out of *Babylon* to their own Land, to which end they must go through a vast barren wilderness in the heat of the Sun, but by this enumeration of Trees that should grow there, to be a shadow unto them, he means whatsoever comfort should be necessary for them upon the way. But chiefly the spirituall comforts by Christ, which should abound to miserable men when the conversion of the whole world should be to Christ. And this last, and applying these trees to divers graces, wherein *Gregory* is most punctuall, is best.

That they may see and know, and consider together, &c. That is, I have spoken and will do all things that have been said before, and hereby all men shall know how great and mighty a God I am. But how impotent Idols and gods of the Heathen are, it shall now also appear to all that will understand, because they have power to do nothing, neither do they know any thing that is to come, *Verf. 21, 22, 23.* yea, he challengeth them to tell things past, viz. touching Christ and his power, so *Jerom*, who will have this to be said to those of the Gentiles, that when others embraced the Gospel, refused it, What cause or reason can ye yeeld? yea, I challenge you Idols, If ye be Gods, shew it by speaking of things past or to come, for when Christ was born all Oracles grew speechlesse, both that at *Delphos*, *Delos*, *Laxe*, and *Clari*. If it be objected, they have foretold many things in times past. *Sol.* If any thing true, something false withall, as in that to *Pyrrhus*,

*Aio te Aeacida Romanos vincere posse. Et Cressi,  
Cressus perdes Halin transgressus maxima regna:*

*Greg. Moral.*  
20. 13 *Evang.*

*Luther.*  
*Calvin.*

*Verf. 20.*

*Verf. 21, 22.*  
*Hieronym.*

*Ob. Bar*



Origen.  
Cyril.  
Theod.

Calvin.

Verf. 25.  
Hieronym.

Lyra.

Calvin.

Junius.

Pfal. 2.

*Ob.* But the devil can do evil. *Sol.* He cannot without Gods permission, as we may see in *Job* and the *Gadarens* swine. Or it may be said, that the dead and senselesse images of mens bodies, such as the Heathen Gods were, can do nothing, for they have eyes and see not, &c. with *Jerom* all Expositors here agree, only about telling things past. *Origen* saith, he meaneth, Tell what God did from eternity before, the worlds creation, *Cyril* and *Theodores*, Tell what hath been done touching your selves, when and by whom ye were made, some Tell yee Images, any thing past or to come, for they can say nothing, having mouths but speak not. *Calvin*, tell, that is, Tell things past before they come, for ye never yet could do it. Let the Reader follow which of these waies he pleaseth, that of *Origen* seemeth best to me, or if not devils but Images be meant, that which assigns this for the cause, they are dumb, and so can tell nothing.

*I have stirred up from the North, and he shall come from the rising of the Sun.* He proceeds here to speak to the Gentiles under the time of the Gospel, that would not beleve when others did, but served dumb idols still, meaning by him whom he raised out of the North, some Northern Nation, by whom God would judge them; and they should suffer great miseries, that so they might turn to him that came out of the East, that is, the Sun of Righteousnesse, *Christ Jesus*, elsewhere called *oriens*. *He shall tread Princes as clay*, no power shall be so great but he will tread them under his feet, as the potter clay, making of some vessels to honour, some to dishonour, and this he saith after his challenge made to Idols, who can tell nothing, that contrariwise it appearing that he knew and could do all, even such great things, all men might be drawn to serve and worship him alone. And he speaks of it as already done for the certainty, as is common amongst the Prophets; thus *Jerom*. But *Lyra* will have by him out of the North and East *Cyrus* meant, who together with *Darius* should destroy the Babylonish Monarchy: because the *Persians* were Eastward, and the *Medes* Northward, and *Cyrus* is said to call Gods Name, because he in his Proclamation made for the Jews return, acknowledgeth, that God had given him all Countreys and Nations, and he is said to tread upon Princes as clay, because he subdued all the babylonish Princes, and disposed of them at his pleasure, as the Potter of his clay: *Calvin*, by him out of the North, understands the King of *Babylon*, who should destroy *Jerusalem*, and carry the Jews away captive, and *Cyrus* by him out of the East, so that two things are here prophesied of, which none could now imagine should come to passe, but by Gods revealing them. For the Jews were now in amity with the King of *Babylon*, and there was no such Eastern Potentate till long after. *Junius* saith, that Christs Church is meant, which under the Gospel should be raised from all parts of the world, North and South, East and West, two being named, and their contraries left to be understood, which should joyn together to destroy the kingdom of darkness. *Corn.* a *Lapide* cites *Zanchy* and *Ferrerus*, expounding this of *Abraham*, and approves it most, as if it were a repetition of that *vers. 2.* but passing this over as most improbable, because there the East only is named; here North and East, and it is spoken in the future tense, as of a thing to come, I approve above all other Expositions that of *Calvin*, that two men are here meant, the words being as if he had said, I will raise one out of the North, and another shall come from the rising of the Sun, and each one of them shall subdue Princes, and do with them as he pleaseth, even as a Potter with his clay, and shall call on my Name: for so did *Cyrus*, when he took order to build Gods house at *Jerusalem* for prayer, and *Nibuchadnezzar* after that he had been driven from amongst men seven years, knew, as it is said, that the God of heaven ruleth, and therefore it is to be presumed, that thenceforth he called upon him, and before neither of them could any King or Potentate stand, but were subjected by either in his time, and by the North the judgement coming upon the Jews from *Caldea*, is commonly set forth by the Prophets. As for *Ieroms* applying it to Christ, I think it may well be taken in as the allegoricall sense, for of him it is said, thou shalt break them in pieces as a potters vessel, and he called men to him in

Gods

Gods Name, as being sent of him. But *Innius* his Exposition saith more then the text gives warrant for; wherein, if West and South had been meant also, they might as easily have been expressed; and if a multitude had been meant, the word [*shall come*] should not have gone in the singular, but plural number. Lastly, For *Lyra's*, it is not so full as that which I follow; and it is more for the glory of Gods prescience and power, to expound it of two distinct things by so long an interval of time disjoyned, then two conjoyned at one time, especially the scope of the place being by fore-knowing and power to do, to prove God the only true God, and Idols vain things; and because pretended to be gods, when they are but stocks and stones, abominations. And that this is the scope is further manifest by v. 26. *Who hath declared from the beginning, &c. that we may say He is righteous, &c.* This is God alone speaking by his Prophets, as shall appear when these predictions are fulfilled, and so he shall be justified to be the only true God, but others not, who can foreshew nothing.

Verf. 26.

The first shall say to Zion, Behold, behold them, &c. Sept. *The beginning I will give to Zion, and will comfort Jerusalem in the way.* Calvin, more according to the Hebrew, *First Zion behold, behold they themselves and I will give a joyfull message to Jerusalem.* That is, Do thou Zion first behold and consider these things to be confirmed that thy God is the only true God, and then let Heathens themselves behold, that comparing Gods power, with their Idols impotencie they may be ashamed of these vanities. And for Jerusalem, that is, my Church, consisting of both beleeving, I will give my Gospel, of which they shall all have joy.

Verf. 27.

For I beheld, and there was no man, &c. That is, amongst Idolatrous prophets, that could foretell any thing, so that it is folly and madnes not to give them over as vanity, v. 29.

Verf. 28.

# CHAP. XLII.

**B**ehold my servant, I will rest upon him, &c. The Sept. *Jacob, my servant, Israel, my chosen.* But Hebr. there is neither *Jacob* nor *Israel*; and *Matth.* 12. 18. it is applied to Jesus: And the *Cald. Paraphrast.* hath it, *My servant Messiah.* The *Hebrews* expound it also of *Cyrus*, but absurdly; for to Jesus it excellently agreeth, and to none else. He, saith *Ierom.* hath this title, *My servant*, because he humbled himself, and came in the form of a servant, *Phil.* 2. And upon him was the Spirit sent down in the likeness of a Dove, *Matth.* 3. and a voice came from heaven, saying, *This is my beloved Son, in whom I am well pleased. He shall not cry, nor lift up his voice,* because he shall be meek and gentle. *He shall make judgement to go out to the Gentiles,* and yet his voice shall not be heard abroad; that is, He shall contain himself within the limits of *Judea*, preaching, whilst he lived upon earth, to the lost sheep of the house of *Israel* only, but after sending his Disciples out to teach all Nations, who knew nothing before of things pertaining to salvation. *The bruised reed he shall not break,* for he shall be placable to all, forgiving their sins; and *the smoking flax he shall not quench;* that is, they that were near quenching out for their sins, shall by him be saved, and their dark blacknes shall be turned into light. *He shall bring forth judgement in truth.* Not respecting the persons of any, but boldly inveighing against the hypocrisie of the Scribes and Pharisees. *He shall not be of a sad or troubled countenance till he sets judgement upon earth, the Islands shall expect his Law.* That is, by his terrible look, making any afraid to come unto him, till the last day, when he will execute judgement upon all the world: And by the Islands expecting his Law, he means the Nations imbracing his faith, who were by Persecution beaten upon, as Islands by the waves of the sea; and his Law expected by them, is that Law of which *Jeremy* saith, *I will make with them a new Covenant,* that is, of grace and free pardon of sin. Thus *Ierom.*; from whom *Lyra* little differing, saith, By his not crying, is meant, with the voice

Verf. 1.

Hieron.

Lyra.

Calvin.  
Muscul.  
Junius.

Flax in Latinis  
linum, of which  
linen is made,  
and of this by  
some is the  
wick of a can-  
dle made, and  
accordingly is  
a candle almost  
ready to go out  
called here,  
smoking flax,  
by a Synecdo-  
che of the part  
for the whole.

Gregor.

Neurum judi-  
cii potestate per-  
culit, sed utrius-  
que patientie  
longanimitate  
tolleravit.  
Basil. Reg. bre-  
vier. resp. 291.

Note.

voice of contention, not of preaching or praying, for so he cried, *Ioh. 7.* and upon the Cross he cried out, *Eli, Eli, &c.* *The bruised reed he shall not break.* That is, the Gentiles void of true grace, and shaken with divers errors; as with windes, he shall be so far from breaking, that he will confirm them to stand unmovably in the truth. *The smoking flax* sets forth the Jews weak as flax against the *Romans*; the fire kindled by the *Romans* amongst them, he will not quench any more, till all their edifices be consumed: And by *Islands*, he saith, *Sicily, Brittain*, and other *Islands* imbracing the Christian faith are meant; and his judgement bringing forth in truth, of his difference putting betwixt some, imparting his grace unto them and letting others go. *He shall not be of a sad countenance.* That is, not understanding it of a natural passion, arising out of the sense of sorrow, for so he said, *My soul is heavy to the death*; but of heaviness darkening the understanding: Wherefore *Hebr.* it is, *He shall not be darkened.* *Calvin, Musculus and Junius* apply this also to Christs meekness of spirit, in dealing with broken-hearted sinners, He will not by a loud and terrible voice affright them, as is the manner of cholerick Judges; no man abroad shall ever hear of passionate speeches coming from him, for he will cherish and comfort the bruised in minde for their sins, and not break their hearts by despair; and as a man deals with a light, the weak whereof is linen, of *linum*, if it smoaks and burns not clearly, he puts it not out, but useth means to clear it up; so he will give to such as are clouded with discomforts for their sins, a clear sight of his grace. *He shall bring forth judgement according to truth.* That is, against hypocrites, such as the Scribes and Pharisees, he shall not spare to inveigh, being nothing milde towards them. *He shall not fail nor be broken, untill, &c.* The same word כָּרַךְ is here used, that *v. 3.* being there rendred *smoking*, and it signifieth *to darken*: The meaning is, although he shall be so milde to the bruised and darkened through discomfort of spirit, yet this shall not be in him out of pusillanimity, for his courage for the light of truth shall not be broken, by suffering any thing at the hands of wicked men that hate him; neither shall his light shine more dimly, but continually in the like brightness, *Till he settle judgement upon earth*, that is, by his Apostles and other Ministers, spreading the light of truth all over the world to continue, none being ever able to extinguish it. *And the Islands shall expect his Law.* That is, the most remote people of the world shall be converted to his faith. And this seems to be the very meaning here; yet for so much as *Matth. 12. 18.* applies it after contumelious speeches used against Christ by the Pharisees, whose sick seeking to him he still went on to heal, but enjoined them silence, It is not amiss applied, as I have there shewed, to the wicked Jews, who were weak as a bruised reed to withstand Christs power, and were but like the wick of a candle made of linen cloth, being almost out and smoking, yet such was his mildness, that he did neither break nor extinguish them by his immediate judgements, but was patient towards them, and would have nothing reported that he did, to inrage them more to the increase of their sins, till that they being full they suffered by the *Romans*, for then judgement was brought in righteousness. So also *Gregor. Moral. 33. c. 3.* *The shaken reed was the Kingly stock, which failed when Herod was made King: The flax smoking, was the Priesthood, set forth thus for the linen worn by Priests, and because they had lost then the heat of a true faith, they were not burning any longer, but smoking; that Christ brake not, this he quenched not, because he smote neither of them with the power of his judgement, but tolerated both, by the longanimity of his patience.* *Basil* by the bruised reed understands him that doth good, but not with that sincerity which is required: By the *smoking flax*, him that doth no duties with that ardency of zeal; the one is not to be rejected, but better taught; the other to be quickened by putting him in minde of Gods judgements against the lukewarm, and his promises to the zealous. And if he be the Lords delight that is milde towards weak Christians or malicious enemies, helping the infirmities of the one, and having patience towards the other, Then it is a grace that we should



should endeavour after. *Iustinian* of this faith, *Nihil tam peculiare est imperiali majestati, quem clementia, per quam Deus imitatur.* *Alex. Severus*, when it was objected, that by his mildness he had made his power weaker and more contemptible, answered, *But more secure and longer lasting.* *M. Antoninus* to his wife, willing him for his better security to cut off the complices of *Avid. Cassius*, that had been a Traitor to him, answered, *I will spare his wife and children, for nothing commends an Emperour so much as clemency; This made Caesar a god; This consecrated Augustus, and this adorned thy father: Be then secure, the gods will defend me, my clemency is cordial to the gods.*

*Thus saith the Lord that created the heavens, &c.*

*I the Lord have called thee in righteousness, &c.* Having prophesied of Christ that was to come, by whom all the faithfull from one end of the earth to the other should be saved; he now brings in the Lord speaking to him, first setting him forth by his Almighty power, in opposition to heathen gods (that the great and miraculous work that he was about to do in bringing such a man into the world, might be the rather credited,) Then the speech concerning him, *I the Lord have called thee in righteousness, &c.* *Ierom*, because *v. 1.* begins with *Ecce, behold my servant*, but it is not said who spake these words; here it is shewed to be the Lord, who spake so to Christ. *I have called thee; that is, to declare me to the world, to be God both of Jews and Gentiles, who are yet ignorant of me. And will hold thy hand: That is, Working wonders by thee and with thee; according to that, My Father hitherto worketh and I work; I have given thee for a Covenant of the people: That is, in performing my Covenant or Promise that thou shouldst come, made long ago. To open the eyes of the blinde: That is, both corporal and spiritual, which had before no sight of God or of his truth. And to bring the bound out of prison, for sins are as bands. My glory I will not give to another: He saith not, I will give it to none, but, not to another; So cautiously spoken, that it is to be admired. For it is not meant that he would not give it to his Son, for he glorified him with the same, *Iob. 12.* but not to another God, as is in the words following expressed. *Lyra*, *I will give thee for a Covenant: That is, by suffering death, and the bound in prison he expounds of the fathers of old held in Limbo from the sight of God, who is light. Calvin* also and others generally understand it of Christ, whom he is said to have called in righteousness, meaning justly, and therefore he should be established for ever, and for this cause he saith he held him by his hand. Touching the blinde whose eyes he opens, all consent with *Ierom*, and for the bound in prison, they are the same spiritually blinde, and bound and held by Satan as in a prison, till converted. For *Lyra* his *Limbo*, it must first by some plainer place be proved before we receive it; see *chap. 61. 1.* where the same is again prophesied, and applied to Christ, *Luk. 4.* so that they who expound in of *Cyrus* are far wide.*

*Behold the former things are come to passe, and I declare new.* These words are used to perswade men to beleve Prophecies of things to come by their experience of things before spoken of from time to time by the Lord, falling out accordingly. To *Abraham* he foretold the multiplication of his posterity, their servitude, and deliverance, and possessing the land of *Canaan*. To *Moses* the judgements to come upon *Egypt*, the dismiss of the *Hebrews* from thence, and when they had sinned by murmuring, their perishing and long stay in the wilderness. To *Ioshuah*, that none should be able to stand against him all his daies, and that he should conquer the Land and divide it, &c. all which was fulfilled. Now nothing having failed hitherto, great reason there is to beleve the new Prophecies coming from the same God, before mentioned of the *Babylonish* Captivity, *Babylons* destruction, and their deliverance, and of Christ *Jesus*. And that there should be for him such rejoycing and singing, as followeth, *Vers. 10.* Sing to the Lord a new song, ye that descend to sea, &c. After mercy promised, as is usual in other places, so here the Prophet sheweth what praise and glory God should have in all parts of the world for sending his Christ; of the

*Iustin.* in *Cod.*

*Vers. 5.*

*Vers. 6.*

*Hieron.*

*Lyra.*

*Calvin.*

*Vers. 9.*

*Vers. 10, 11,*

*12.*

- like see before, chap. 26. and 38, 29. and hereby was intimated, that his Gospel should be preached in all Lands, as was prophesied, *Psal. 19.* and it is applied *Rom. 10. 18.* wherefore all the earth is mentioned and the sea and Islands, the wilderness, Cities and Villages of *Kedar*, that is, *Arabians* dwelling in tents, and those in rocks and mountains.
- Verf. 13. *The Lord shall go forth as a giant, &c.* This is spoken, because when the faithfull consider their many and potent enemies, they might fear that the promised joyfull time of their deliverance should never come. To support them then against this fear, causing great sorrow in stead of joy, he declares the irresistible power of God by a Giant, known amongst men to be so mighty, that none can stand against him. And he saith, he shall stirre up zeal, to shew his wrath against his enemies, which seems to be nothing, whilst they are in prosperity or asleep, but when he executeth his judgements upon them, then he stirs it up to their cost.
- Verf. 14. *I will cry as a woman in travel.* This may seem not so well to agree to the Lord of all power, when he cries out, and comes upon his enemies with force that cannot be resisted, as v. 13. But he puts the person of such a woman upon him, to shew how dear and near his people were to him, even as the childe to the mother in travel with it, who makes but little noise for a time, but keeps within the compasse of soft and low groaning, but her pangs becoming more extream, she can hold no longer from crying out aloud. In like manner the Lord would hereby shew, that he was pained extreamly, as it were, and longed to be delivered by bringing his people out of the danger of their enemies, by destroying them. Wherefore it is to be taken only as an expression of his affection, not of his weakness, as in such a woman, to work for their deliverance, though he had hitherto only silently groaned a little, as it were, through compassion towards them, and done nothing for their deliverance, yet now the time of their deliverance should come, and an end be put to his pain for their miseries, as of a woman in travel, when she crieth out loudest. A notable place of comfort for all the faithfull in their miseries, God is pained, as it were, with them, and therefore will not certainly suffer the wicked alwaies to oppress them, but longs for their deliverance, and it shall not be long delaid.
- Note. *I will bring mountains and hills into a desert, &c.* That is, By the fierceness of mine anger burning them up that be mine enemies, although like mighty mountains; and drying them, although as rivers, and then they shall become as Islands, firm earth, where water before abounded.
- Verf. 15. *And I will leade the blinde by the way which they knew not, &c.* That is, saith Calvin, such as could see no way of escaping out of dangers, to them will I lay open a way; which should support us against despair, when our case seems at any time to be most desperate, and we can see no more how we should come out then a blinde man the way that he should go. *Jerom* expounds the blinde of the same, which were spoken of v. 7. and the way, of Christ, who is the way, the truth and the life; and then the eies of the blinde are opened, when Christ is seen prefigured in the Law, in regard of the seeing of whom therein, they were as blinde men, which was foreshewed in the vail put upon *Moses* his face, according to *2 Cor. 3.* And this I embrace, but reject not the other, because it may well be deduced from hence, if in regard of the way to escape death eternal, God opens the eies of his, that they may see it when they were blinde of themselves and knew it not, he will also shew them a way in his good time to come out of all other dangers, who depend upon him, and wait for his direction, trussing nothing to their own wits.
- Verf. 16. *Calvin.* *They shall be turned backward, and be confounded, who trust in graven Images, &c.* This is otherwise and not according to the plain meaning of *Isaiah*, rendred by *Jerom*, *They are turned backward, and they shall be confounded that trust in graven Images.* As if the meaning were, that the Lord said that he would do to the Jews as he spake before, but they through unbelief turned from him, thus making themselves incapable of this great good. For to them
- Verf. 17. *Hieronym.*

doing so and trusting to Idols, he threatneth confusion: Or having shewed their obstinacy at the first, he brings them in as crying out upon such as trust in Images after this, intimating hereby their future conversion. But the meaning is, As the faithfull formerly blinde should be so graciously dealt withall, as hath been said; so contrariwise perfliters in idolatry still shall be made to fall backward to destruction, and confounded for ever.

*Hear (O ye deaf) and yee blinde; look:*

*Who is blinde; but my servant? &c.* Having prophesied of the opening of the eyes of the blinde by Christ, in the former part of the Chapter, now he comes to speak to the Jews, who should be blinde and not able to see Jesus to be the Christ, when the Gentiles should see; for who is his servant but *Israel*? and who his Messengers, but the Learned amongst them? and of the closing of their eyes he spake before, *chap. 29. 9, 10.* and of their blindness Christ speaks, *Joh. 9.* *Ierom* renders the last clause, *Who is deaf, but he to whom I sent my messengers?* but it is plainly *Hebr.* as the messengers I have sent. The wicked Priests being hereby meant, as *Musculus* noteth, *whose lips should preserve knowledge,* and who is called *the messenger of the Lord*, *Mal. 2. 7.* *Calvin* saith, that all men are here taxed as blinde, *v. 28* but specially the Jews and Priests amongst them, for whom it was the greatest shame, because they had all means of knowledge: Yet he saith, that some expound these words, as if they were the words of the wicked retorting upon the Prophet that which he had said to them, *Hear (ye deaf, and ye blinde) see:* As if they had said, *Who is so blinde as thy self?* but he rejects it, as it is well worthy, if we consider the words following, *v. 24.* and in the very 20<sup>th</sup> verse, *Seeing, but not observing, hearing, that he may not hear,* as was before threatned to *Israel*, *Isa. 6. 9.*

*The Lord willing for his righteousness, &c.* That is, He is willing to have it otherwise with his people, whom he hath peculiarly chosen, *viz.* that they should see and embrace the things pertaining to their peace, that no evil imputation might be laid upon him, when it shall fall out ill unto them, as if he were not just to perform to them his promises, when they should suffer such grievous things at the hands of their enemies. *That he might magnifie his Law.* By drawing mens hearts unto it through benefits conferred upon them, to whom it was committed, whereby it might be gathered that all others, who should live under it and keep it, should also be happy. This was truly Gods good will unto them, but they through their own default were destroyed, *insnared, &c.* This is by *Ierom* applied to the destruction of the Jews by the Romans after their blindness and malice shewed against Christ; for then their destruction was the most grievous by farre, and they were imprisoned and captived, as is here further expressed, yea although hidden in the holes of the rocks, they were drawn from thence, and spoiled, and made slaves of, thirty being sold for one piece of silver. But *Calvin* expounds it of their destruction by the *Babylonians*, against which maketh that it is after the coming of Christ prophesied of, and therefore it cannot be so understood. Moreover, *vers. 23.* he foretelleth, that when this destruction of them should be made, they should not know or attain to the sight of the cause, or for what sin especially they were brought to such misery, as *vers. 24.* But when they suffered by the *Babylonish* Captivity, they soon came to a sight of their sins, especially their idolatries; only since their crucifying of Christ in this most long space of time they are not come to the perceivance of this to be the cause, but only that they have committed a greater sin then ever before, which hath caused the Lord to leave them longer then ever before without any glimpse of his favour.

Verf. 18,  
19.

*Muscul.  
Calvin.*

Verf. 20.

Verf. 21.

Verf. 22.

Verf. 23.

#### CHAP. XLIII.

*And now thus saith the Lord, thy maker (O Jacob) and thy former. (O Israel) Fear not. This Ierom denieth to be spoken of the whole Nation of the*

Verf. 1.  
*Hicron.*



- Jews, as if their conversion to come were respected, at the second coming of the *Messiah*, because they are *Chap. 42.* spoken of as a people spoiled and destroyed, and even then without hearts to consider the cause. Wherefore to expound these words as spoken to the same, is altogether discrepant. But if we distinguish *Israel* into two, according to the flesh and according to the spirit, they agree very well to the last, that is, the Apostles and other Preachers of the Gospel sent out by Christ at the first amongst the Jews, and those that were of that Nation converted to the faith by them, of whom it is said, *Act. 21.* That there were many thousands that believed, or any afterwards converted, or that shall be converted to the worlds end. These he bids not to fear water or fire, intimating great and hot persecutions, that should be raised against them. But the *Hebrews* by four things here named, *water, floods, fire, and flame*, understand the *Assyrians, Babylonians, Macedonians and Romans*, from all which *Israel* shall be preserved. *Lyra* understands the faithfull of the Gentiles, who upon their believing become Gods people, and are stiled accordingly *Jacob* and *Israel*, as is more plainly shewed *Ch. 44. 5.* And therefore he saith, *Whom I have created and formed*, by the spirit working in the preaching of the Apostles to form the new man in them, which is in righteousness and holiness. For going thorow water and fire without hurt, hereby is meant, that they should suffer persecutions of divers sorts, yet the Church should again come out of them, and not perish hereby, but rather flourish more, as it did indeed, when *Sanguis Martyrum* was *semen Ecclesia*, according to the old Proverb. *Calvin* applieth it particularly to the faithfull amongst the Jews, who, he saith, are comforted against the destruction before threatned. I subscribe to *Lyra*, because these Prophecies begun *Chap. 42.* are plainly of the times of the Gospel, wherein *Israel* properly so called, or *Israel* according to the flesh is not so much respected, but the *Israel* by faith; and whose shall consider the miseries in the Primitive times, suffered by the faithfull at the hands of Persecutors, cannot but acknowledge, that they had great need to be thus comforted. Yet I would not have the Gentiles so understood as to exclude the faithfull of the Jews, but taking them in also, as appears by *vers. 3. and 14.* *I have called thee by thy name*; herein he alludes to his giving *Jacob* the name of *Israel*, when he had wrestled with God and prevailed.
- When thou walkest thorow the waters, they shall not drown thee.* As they were not drowned when they went thorow the red Sea, and afterwards the three children were in the fire of *Nebuchadnezzars* furnace without burning, and in some of the faithfull, saith *Lyra*, it hath since been fulfilled according to the letter, they have walked miraculously upon the waters, as Christ did, and the flames of fire have had no power to kindle upon them, but have been extinguished, or made to burn up their Persecutors.
- I gave Egypt for thy ransom, and Ethiopia, &c.* That is, saith *Jerom*, the salvation of the peoples which shall be called by the Ministry of the Apostles, shall be reputed the salvation of their souls. *Lyra*, They are said to be given for *Israel*, when by imbracing the faith they are joyned to *Israel*; or rather, I conceive, they are made the *Israel* of God. And *Egypt* and *Ethiopia* are spoken of in special, because the Gospel was so soon received there; in *Egypt* by the Ministry of *Mark* in *Alexandria*, and by *Matthew* his Ministry in *Ethiopia*. *Calvin*, *Egypt* and *Ethiopia* were given for a ransom for *Israel*, when *Sennacherib* the King of *Assyria* being about to besiege *Jerusalem*, was by a singular providence called away to go against the *Egyptians* and *Ethiopians*, to fight against and overcome them, and returning again was shamefully put to flight from *Judea*, *Jerusalem* being preserved in safety. And this is the true literal meaning most commonly followed. But of the *Ethiopians* and *Egyptians* see more in relation to the Jews, *Isa 45. 14.* But mystically here is further foreshewed, that the enemies of spiritual *Israel* should impugn it, and by persecution seek his destruction, but they themselves should be destroyed and this *Israel* preserved, and *Egypt* and *Ethiopia* and *Seba* only are named, because

cause they were the most potent; that were continually at enmity with Israel, all idolatrous persecutors being by them figured out: so likewise Cyril. To apply it to the conversion of idolatrous peoples, at what time they are made Sacrifices to God, according to Rom. 12. 1. c. 15, 16. as some do, were to confound the persons ransomed and made the ransom. And it is improper to say, *I will give the Egyptians a ransom for thee*; as meaning to be redeemed with thee, for to this sense it should rather have been said, *I will redeem them together with thee*.

Cyrl.

Since thou wast precious in my fight, thou hast been honourable, therefore I will give, &c. Here a reason is rendered, why the Lord would do for his Israel, as he said before, viz. he was precious and honourable upon his turning Israel, by imbracing the faith, a great encouragement to us to turn, such are honourable, the wicked base.

Vers. 4.  
Note.

*I will bring thy seed from the East, and gather thee from the West, &c.* The like speech is used by Christ Luk. 13. 28, 29. declaring plainly, that by these children the faithfull of all Countreys and Nations are meant, and not the generality of the Jews, for of them he saith, *And your selves thrust out*. Calvin and Musculus apply it to the Jews captived into divers parts of the world, whom the Prophet here comforts against the fear that might surprize them in their enemies Countrey as farre off lest that being there they should be forgotten, though not at home in their own Countrey; against this fear he promiteth to bring them out of all parts. This I grant may be somewhat here aimed at, but the principal is that which hath been said, whereupon Jerom also goeth, and Calvin.

Vers. 5.

Calvin.  
Musculus.

*All that are called by my name, for my glory I have created them, &c.* This sheweth, That the Israel hitherto spoken of is the Church of Christ consisting of men and women called Christians by Christs name, and to shew that he speaks of the same Israel, he repeats the words of vers. 1. *I have created and formed thee for my glory*; these words, *For my glory* being added to shew what glory should redound to God by the conversion of the Gentiles.

Hieron.  
Vers. 7.

*I will bring out the blinde that have eyes, &c.* Here is shewed, how the Lord creates him a people to his glory, viz. by giving sight to them before blinde, and hearing to them before deaf, yet having eyes and ears, which doth most properly belong to the Israelites, that were now converted, because of them it is said, Isa. 6. 9. that they had eyes to see, but not to perceive, and the generality of them remain so to this day, but many amongst them who had the light of the Law and Prophets, which were as eyes to them, saw not the things which in the time of Christs coming in the flesh, they saw to their comfort and believed.

Vers. 8.

*Let all the Nations be gathered together, and let the people be assembled, &c.* Having hitherto foretold wonderful things to come, whereby it might appear to all the world that he is God, now he challengeth the servants of other gods to do the like, if they will justifie them to be Gods, and not vanities and dumb Idols. Whereas in bidding them declare former things to justifie that they are gods, but this may seem to be a point of small knowledge for gods; see the like before Chap. 42. 22. and the explanation thereof. Or *Let them hear and say, it is truth*, Hebr. *And they shall hear and say truth*, Calvin, *But let them hear, and they will say, it is true*, giving hereupon this good exposition, If they that are most rude and ignorant, would but hear and consider, that the Lord reveals things to come, but none else can do it, they would say, It is true, he alone is God, and none other. Jerom, *Let them hear and say, truly ye are my witnesses*, adjoyning the words of vers. 10. that is, saith Lyra, Let them hearken and learn, if they can, from their gods, what shall come, and speak of it before to others for the justification of their Deity, but if they cannot truly speak any thing this way, it is plain that those gods are but vanities. Then follows, *Truly ye are my witnesses*; the word *EDN* in our Hebrew Bibles, as we now have them distinguished by pricks and verses, being pulled without respect of pricks from vers. 9. and joyned to vers. 10. Cornel. a Lapide

Vers. 9.

Calvin.

Lyra.

Cyril.

notwithstanding this disappointing and displacing in their authentical vulgar Latine, restores the word *truly* to *vers.9.* giving this sense, which I cannot but acknowledge to be best; Let Idols servants foretell things before they come, and they shall be justified truly to be gods by others that shall hear them, saying Truly they are. But of this Cyril is the first Author. According to my rendering of the Hebrew before, They, that is, some shall hear their Prophets from them declaring them long before, and as witnesses on their side shall be able to say, *it is truth*, and not a feigned thing, they are gods.

Vers.10.

Thus he challengeth all peoples of the world that were lead away by false gods, and puts them to a *non plus*, to prove them true. But for himself, he hath many witnesses, as it follows *Vers.10.* *Ye are my witnesses, and my servant whom I have chosen, &c.* That is, Ye Jews amongst whom I have sent my Prophets and declared many things formerly, which ye have seen fulfilled, and Jesus my servant shall be my witness above all others, both by having my predictions fulfilled in him, by his averring me to be the only true God, and by the miracles which he shall work in my name.

Joh.17.3.

Vers.14.

*For your sakes I have sent to Babylon, and I have brought down all of them bound,* or as the Vul. Lat. hath it, *All their bands*, meaning, those whereby they held the Israelites in slavery, which were pulled off and thrown down, when they were out of that Captivity by Cyrus delivered, and Babylon with the great strength thereof before broken. And he speaks of it, as a thing done, though not done till above an hundred and forty years after, for the certainty thereof, and he instanceth in this of so great note, which was to come long before his beloved sons coming in the flesh, who should bring the greatest happiness to all true Israelites, that seeing this fulfilled they might be in assured expectation of that in Gods appointed time. Why our new Transl. for Bars hath *Nobles*, I know not, Calvin renders it more agreeably to the words, *They are all fugitives* for so the Hebrew word also signifieth, and then the sense must be, he hath brought Babylon down, the inhabitants thereof are become fugitives before the Persians, who in times past made all men fear and flee, being most mighty both by Land and Sea, for which he adds, *The Caldees crying in ships*, that is, shouting in an exulting manner, when they went to any Sea-fight in assured hope of victory, for the Caldees were the inhabitants of the City Babylon.

Vers.16.

*That maketh a path in the Sea, and a way in mighty waters, &c.* To make it the more credible which he had spoken *vers.14.* he styles himself their King, recounting the miraculous acts formerly done by him in dividing the red Sea *Exod.14.* And the river Jordan *Josh.3.* and the drowning of Pharaohs chariots and horsemen there. Thus he seeks to move them to believe their deliverance from the Babylonish Captivity, by shewing that God had done greater things for them already.

Vers.17.

But from hence *Vers.18,19.* he proceeds to foretell of a farre greater mercy yet to come after that, viz. a spiritual by Christ Jesus, of whom he had spoken *Chap.42.1.* And therefore he extenuates both their deliverance out of Egypt and out of Babylon, as not worthy to be remembred in comparison of this, saying, *Remember not former things. Behold I do a new thing, I make a way in the wilderness and rivers in the desert, &c.* Which is by Lyra expounded of Christs incarnation, and of all Nations as barren in respect of good, as a wilderness, being therefore hereby likewise set forth *Cha.35.1.* and of the spirit said to be as a river alwayes flowing, *Joh.4.14.* See also *Chap.35.7,8.* where the spirit given by Christ is likewise set forth by springs of water, and a way is also spoken of there.

Vers.19.

Lyra.

And for the new thing, he saith, it is also spoken of, *Jer.31.22.* *A woman shall compass a man.* Thus also Jerom, who seeks to draw that *vers.14.* to Christs times also, as if by Babylon were meant the wicked world, and by the bound ones the bound in sinne, and by Caldees devils, who were destroyed by Christs coming, and their captives loosed from their hands. But herein I rather prefer Lyra and others understanding that properly, because he speaks not of the new and most admirable thing above all

Hieronym.

others,



others, that is, Christ and his Kingdom, till now, and in such words, as plainly exclude the thing related *vers. 14.* as not pertaining to this Prophecie, *vers. 19, 20.* So *Procopius*, *Ad. Sastont. &c.* But *Calvin*, *Junius*, &c. will have it meant of the same deliverance out of the *Babylonish* Captivity, taking in all the time following, till the coming of Christ, in which time he recounts many admirable mercies shewed to the Jews, for which the doings of the Lord towards them might well be thus magnified, but especially his comforting of them by *Haggai* in respect of the Lords house built after their return, by this, that he would fill it with more glory, then that formerly built by *Solomon*, which was fulfilled when Christ came into it. I see no reason, why this should be mingled with other things done before, although all exceeding great mercies, because the Prophet plainly distinguisheth betwixt those outward mercies, and these here promised, by calling these new and preferring them so far beyond them, as to call off from remembering them any more in comparison of these. For if the comparison had been betwixt the old acts of the Lord done for them, and those in bringing them out of *Babylon*, and such others as followed after, what reason can be rendred why these should be so much extolled above them, being indeed not equal to them, as will easily appear to him that shall consider the many miracles wrought then, and but few now, and the servile condition, that the Jews were almost alwayes in after their return from Captivity, and their free, before, living under some most glorious Kings of their own. And the word *New*, doth plainly intimate not the like, but another kinde of mercy farre more excellent. Yet in speaking of it the spirit alludes to corporeal mercies before shewed them in their coming through the wilderness towards *Canaan* at the first, that they might be the more sensible of it.

*Calvin.*  
*Junius.*

*The beasts of the field shall honour me, the Dragon and the Owl, &c.* Having compared the graces of the spirit overflowing under the N. T. whereby a way is made for the faithfull to heaven, with the way sometime thorow the red sea, and the waters flowing out of a rock in the wilderness, whereby the *Israelites* passing were refreshed: now because not only men, but beasts then had comfort by those waters, that the many rivers of grace flowing in the most vast wilderness of Heathen Countreys in stead of one then in one wilderness might not seem to come short of that in any thing, he sheweth here, that beasts should have comfort of these waters also, that is, the most bestial sort of men, and the unclean fowls setting forth the uncleanest of men, because grace coming into their hearts, they are again of beasts made men dear unto God, and chosen by him, as is intimated in the last words of this verse, *To give water to my chosen people*; To this effect *Jerom*, who also saith, that *Theodorion* for *Owl* hath *Thannim*, others *Syrens*, denoting men drawn away by pleasure to become a prey to the devil, because the *Syrens* allured passengers by sea by their sweet singing to be devoured by the *Scillean* Dogs. But he prefers the former reading of wilderness-birds, putting yet *Ostriches* for *Owls*. *Gregory* hereupon saith, Dragons are earthly-minded men, creeping, as it were, upon the ground; and *Ostriches* hypocrites, because they have wings, and yet flee not: but these being converted, or having drunk of this water, do sincerely or seriously worship and serve God. *Plato* saith, That in man, as in the *Trojan*-horse, are all sorts of beasts; the Fox, in the subtil and deceitfull; in the cruell, the Lion; in the lustfull, the Sow loving the mire; in the slothfull, the Ass; in the greedy-gutted, the Wolf; in the curious and fine, the Peacock, &c.

*Verf. 20.*

*Hieronym.*

*Gregor. Moral.*  
*31. c. 5.*

*Plato de repub.*  
*lib. 3.*

*But thou hast not called upon me (O Jacob)* Having prophesied of the vocation of the Gentiles, now he prevents an Objection, which the Jews might make thus, Wilt thou indeed thus be indulgent to the Gentiles, when they shall be converted unto thee? What can they do more then we have done and do daily? For we pray often unto thee, offer many Sacrifices and incense daily. Contrariwise he saith, That they had not prayed nor offered him Sacrifices,

*Verf. 21.*

*Note.*

Hieronym.

Ad. Saubont.

Calvin.  
Musculus.

Vers. 25.

Cornel. a Lap.  
Saubont.

Joh. 6. 44.

meaning, that their prayers and sacrifices were as nothing, forasmuch as their sins made them all abominable, as *Chap. 1. 14.* So that they serve not God who do duties unto him, but they make him to serve with their sins, as *vers. 24.* that is, by laying on a load thereof upon him, as *Amos 2. 13.* which they lookt he should bear by suffering them to go unpunished, and notwithstanding blessing them every way; and he saith, *That they wearied him with their iniquities* both in this regard, and because that all the time of his forbearing to punish them, he strove with his justice putting him on to punish even till he was weary. Some referre his being made to serve with their sins, to Christ, that for sinne came in the form of a servant to redeem them from servitude. Of the Exposition before-going *Jerom* layes the ground in brief, taking it also as propheticall of their obduration by unbelief when Christ came, for then they turned not in his name to call upon him; and what they did before in sacrificing was nothing, seeing they were not obedient, and obedience is the best sacrifice, *1 Sam. 15.* Some will have this spoken, as alluding to that which was said before of the heathen praising God, but *Israel* called not upon him, that is, to be accepted. Some take all that which is spoken from hence to the end of the Chapter, as a rendering of a reason, that the good before promised to his people was not of their merit, but of Gods mercy, therefore he here first chargeth them with not serving him so as to be worthy of any thing, but of judgement, because if they prayed or sacrificed, it was done but unwillingly, they not knowing by reason of the Law requiring it how to do otherwise, which is intimated, by saying, *Thou hast been weary of me, or wearied in me,* as the word *יָגַד* signifieth, that is by counting it a wearinesse which thou dost in my service, and their sacrifices were accompanied with many sins. Some, saith *Calvin*, understand this as spoken of the time of their Captivity in *Babylon*, but he rejects this.

*I, I am, that doth away thine iniquities for my self, &c.* Upon the ground before laid down of their unworthinesse, and the Gentiles being before their conversion as beasts, he now inferreth, that all the favour done to his spirituall *Israel* was meerly out of grace; that hereunto only and not to merit of man remission of sins and salvation might be ascribed, as even the Jesuite *Cornelius a Lapide* yieldeth: see the like *Ezek. 36. 22.* And *Saubont* a Papist is forced by the evidence of truth to determine thus. When it is said, *I do thy iniquities away for my own sake*. It is not thus spoken to teach, that nothing is required on our part, that we may be forgiven, for we must believe in Christ, as *Abraham* believed and it was imputed to him for righteousness. But when we do, it is still for his own sake that he forgives us, because he both draweth us to faith in his Son, and when being drawn we believe, it is not for the merit of our faith, that we are forgiven, but because to the believer God imputeth not sinne. Again, we must be baptized and repent, but when we do thus, it is not therefore that we are forgiven and set clear from sinne, but for Gods own sake, and his grace, who in meer mercy is thus pleased to justify and save us: If it be said, he forgives us for Christs sake, and because he by his death hath satisfied the divine Justice, and paid our ransom; it is true, but when he forgives for his sake, he forgives for his own, sith he sent his Son, and the Father and Son are one. Thus he, most orthodoxly confirming our tenet of Justification only by grace, and not in any part by works, closing with *Paul*, *Ephes. 1. 6, 7.* *In whom we have redemption through his blood, the forgiveness of our sins, to the praise of the glory of his grace.*

*Thy first father hath sinned, and thy teachers have transgressed against me.* To make good what he had said, that he did away their sins for his own sake, he ascends here to the consideration of their and their fathers condition from the very first that he took *Israel* to be his people; the words rendered, *Thy first father*, may better be rendered, *Thy fathers, the first of them.* For it is *אֲבֹתָיִךְ* not a singular, but a plural, *Thy fathers*, then *אֲבֹתָיִךְ* that first whereby he plainly means *Abraham*, not *Adam*, as some would, for *Abraham* was first chosen

chosen to be the father of the faithfull, and he sinned before his calling, by Idolatry, as is intimated *Josh. 24. 2.* See my Exposition upon it. As for their other fathers, from whom the Tribes of *Israel* had their names, they were notorious for some sins, *Reuben* for incest, *Simeon* and *Levi* for deceit and murder, and all the rest for being helpers herein, and for meditating the death of *Joseph*, and man-stealing, *Judah* for incest also with *Thamar* his daughter in law, yea their very teachers, or Legats sent from God to them to deliver them out of *Egypt* sinned, for so the word *מְשִׁנִּים* signifieth, or interpreters, and these were *Moses* and *Aaron*, who sinned at the waters of *Meribah*, for which God was angry with them, and took them away, before they came into the Land of *Canaan*.

Therefore I have prophaned the Princes of the Sanctuary, &c. That is, the same men, who were over the Sanctuary of God, dealing with them as with the common sort of the Jews, cutting them off for that sinne in the wilderness, as the whole multitude of murmurers, who were all destroyed from twenty years old and upward, and two only saved that opposed them in their murmuring, *Caleb* and *Joshuah*; so *Jerom*. For to be prophaned is to be made like the common sort in their bodily death, and I gave *Jacob* to the curse, and *Israel* to reproaches, that is, when they were by the curse of God held in the wilderness forty years, till all the murmurers were consumed by divers judgments, and were faine to hear of their wickednesses to their great shame and reproach, when they were by *Moses* and *Aaron* upbraided hereby. And if their fathers and teachers, even the best of them, were not without their sins, yea a whole generation of which they came grossly tainted, and accordingly punished, then it must needs follow, that the great mercies promised before in this Chapter must spring from Gods meer grace pardoning their sins, which deserved the contrary, much more then their fathers had done, as being greater sinners, which is the main scope and end of this commemoration. *Musculus* expounds this of their fathers in common considered as one body, and their Priests and Prophets leading them on in sinne, till they were destroyed and shamefully enthralled by their enemies, *Caldeans*, *Assyrians* and others, who scorned and disgraced them. But because it seems to be an argument *à maiore ad minus*, it will hold better from *Abraham* and *Moses* and *Aaron*, &c. to them, because they were of eminent holiness, these base Idolaters and debauched sinners. And whereas he for the sin of *Abraham* refers us to a query made by him, How he should know that he should inherit the Land of *Canaan*? I see not how it can be counted a sinne any more then *Hezekiahs* asking a signe, or *Gideons* afterwards, seeing as to them and to the Virgin *Mary* a sign was given in mercy without a reproof, so to *Abraham*. Yea he is set forth above all others, as a patern of believing without doubting through unbelief, *Rom. 4.*

Verf. 28.

Hieron.

Muscul.

Gen. 15. 8.

#### CHAP. XLIV.

Y<sup>E</sup>t now hear (O Jacob my servant) Heb. for *Yet* is *And*. He proceedeth to comfort his spiritual *Israel*, as *Chap. 43. 1, 19, 25.* there being nothing almost said here more then there, till *ver. 9.* for *vers. 1, 2.* run parallel with *Chap. 43. 1, 2.* the 3. and 4. with *vers. 19, 20.* the 5. with *vers. 7.* the 6. and 7. with *vers. 11, 12.* taking in *Chap. 41. 4.* and *ver. 8.* with *vers. 10.* So that for the exposition little more is to be said upon these verses. Only after convincing them of the pardon of their sins coming from Gods meer grace, and telling how he had dealt with *Jacob* and *Israel* in judgement, and that not without cause, for they had sinned, as *Chap. 43. 27, 28.* it seemed good unto him to speak to his spiritual *Israel* here again, as he had done before, that the difference betwixt *Israel* according to the flesh, and *Israel* according to the spirit might be perceived. For there he saith only *Jacob* and *Israel*, here *Jacob my servant*.

Verf. 1.



Hieronym.  
Verf.2.  
\*See my Notes  
upon the word  
Jeshurun there.  
Verf.4.

Verf.5.

Gregor. Moral.  
31.c.5.

Verf.9.

Hieron.

Verf.20.

Calvin.

servant, and Israel whom I have chosen, as Jerom noteth, and the word is varied *vers.2.* into *Jeshurun* signifying righteous, *Deut.32.15.* \* And whereas *ver.3.* after watering promised by way of explaining what he meant, he saith, *I will pour my spirit upon thy seed, and my blessing upon thine offspring,* by two comparisons setting this seed forth after the water of Baptism poured thereupon, 1. Taken from the grasse. 2. From willows growing by the waters-side, whereby, he saith, are two sorts of people set forth, making one *Israel* of God, the beleiving Jews, by the grasse, and the Gentiles by the willows, amongst whom these waters shall chiefly flow, being in times past as dry as a wilderness, so that without a miracle no trees could grow there. *Verf.5.* sheweth as was noted before, *Chap.43.7.* that the *Israel* here spoken of, sets forth the faithfull of all Nations, because they shall now begin to be called from the name *Jacob*, and *Israel*, and *God*, as they were not before, according to *Hos.1.10.* But upon *vers.4.* note, that there are not two comparisons, but one only to willows; for it is, As the willows grow amongst or between the grasse; the meaning being, that the faithfull now should be to others, that were Gods people before for knowledge and grace, much over-topping them, as the willows do the low grasse. *Gregory* saith, the faithfull are compared to willows by the rivers side, because they are alwaies green, and being cut down they grow more, so they in affliction. Whereas *vers.5.* it is said, *This man shall write himself with his hand the Lords.* Some Popish Expositors apply it to the sign of the Crosse, which he making with his hand, or putting with his hand a Crucifix about his neck, declares himself to be the Lords. But to set to the hand to the Lord, is nothing else but to subscribe to him, which is done, when *Paul* writes himself the servant of *Jesus Christ*, and a follower of him, making it good in taking up his Crosse, and learning humility and meeknesse of him. And he that is called *Israel* hath also his name from the Lord; a sincere Christian is a true *Israelite*, *Joh.1.43.* And he that lives in all things according to the Law, a Jew within, pretious before God, *Rom.2.29.* So that mens calling themselves after *Israels* or *Jacobs* name here, doth not countenance the superstitious, now calling themselves by the name of *Francis* or *Dominick*; or any in *Corinth* by the name of *Paul* or *Apollo*, &c. as they are taxed, *1 Cor.3.*

*They that make graven Images are all of them vanity.* See before, *chap.40.19.* & *41.7.* and he enlargeth himself more here in shewing the vanity of Idols, as turning to that *Israel* again, whom he had said, that he had given to the curse, *chap.43.28.* the cause whereof was this, their most grosse sin of idolatry; yet their idols being but blocks of wood, could foretell nothing, as he both sheweth, that he had done, *v.7,8.* and after this debasing of the idolater, *v.20.* sheweth more: For thitherto extendeth his declamation against idolaters. *Jerom* saith, that *Flaccus* a Satyrist derides Idols in like manner, as *Isaiah* doth here.

*Olim truncus eram ficulnus, inutile lignum,  
Cum faber incertus scamnum faceretne Priapum,  
Maluit esse Deum; Deus  
Inde ego furum atq; avium maxima formido.*

*He feeds upon ashes.* That is, The Idolater, against whom he hath declaimed hitherto feeds his with delight in a piece of wood, being fully satisfied, when he hath made, and formed, and worshipped his Idol, which indeed shall one day be burnt into ashes, as the other part of the tree was, of which it was made, *v.19.* *Calvin* turns it another way, *viz.* to feeding upon the winde, as it were, for which he citeth, *Hos.12.2.* and by this winde he understands the deceitfulness of his own heart, making the next words, *a seduced heart inclineth him*, an amplification of these. The *Vulg.* to put it out of doubt, that the matter to which the Idol shall be reduced, *viz. ashes*, is meant; rendreth it, *Part of it is ashes.* And *Hebr.* a word is used signifying either feeding, or a friend or fellow, and in this sense *עֵרֵךְ* is sometime used; and so it may be rendered, The piece brought to ashes, spoken *v.19.* was his fellow, for it was part of the same tree; or retaining our Translation the sense is plain, as before; and the

the next words, *A seduced heart, &c.* is a rendring of a reason, why or by what means he is brought to deifie such a contemptible thing, *v. 2.* because his seduced heart permits him not to see Idols to be lies, that upon this consideration he might repent, and so have his soul delivered from death, of which he is by his idolatry in continual danger, *Hab. 2. 18.* An Idol is also called a lie, as in this place, *A lie in his right hand,* that is, working and forming it with his best skill, and thinking that herein he doth most lie, if it be well formed.

*I have blotted out as a cloud thy sins, &c.* Returning to spiritual *Israel* again, *v. 21.* he speaks as at *v. 1. 2.* stirring him up to attend to this comfort of comforts, the doing away of his sins, as *chap. 43. 25.* only he here sets this his great favour to the faithfull forth, by a comparison taken from a cloud vanishing before the sun, or dispersed by the winde.

*Sing (O ye heavens) for the Lord hath done it.* *Jerom* joyning the two former verses and this together, saith, that he would have *Israel* remember the vanities of idolaters before spoken of, to flee from this gross sin, prophesying here of the fall and vanishing away of Idols at the coming of the light of the Gospel; as the clouds in the morning having covered the face of the heaven before, yet when the sun is got up to some height, vanish all away before it, and disperse and scatter by the power of the Spirit accompanying this light, as by the force of a mighty winde: For even so did Idols vanish by means of the Gospel inlightning all parts of the world, and the spirit working with it, which being done, joy followeth both amongst Angels in heaven, and men upon earth, as is exemplified, *Luc. 2.* in the heavenly hoasts singing, *Glory to God on high, in earth peace, and good will towards men.* And for men upon earth he saith, *To lower parts of the earth,* because the earth is lower in comparison of heaven, and he means the inhabitants of all Nations in general; and by the forrest, which he biddeth to break out into singing, and the trees thereof, the same Nations being formerly as a desert, dry and barren, but now planted with high growing and prospering trees, as a forrest, that is, men eminent for divers virtues and excellent gifts and graces of the Spirit, according to the allegories whereby he spake before, *v. 3.* and *chap. 41. 18, 19.* and *chap. 35. 1, 2.* The same also is meant by mountains here, which should sing also, some men being magnified or made great and conspicuous for the power to work wonders given unto them, as the Apostles and seventy sent out by Christ. *Cornelius a Lapide*, by the lower parts of the earth, understands *Limbus patrum*, wherein the Papists feign that the holy men of God were detained, till the time of Christs ascension, but then carried up to heaven with him, and therefore they are bidden for this to rejoice. But he goeth herein from *Jeroms* Translation; wherein for the lower parts of the earth, it is *extrema terra*: And from the sense given by all Ancient Expositors that I have seen, who generally understand thereby the common sort, as by the trees and mountains, the most eminent for gifts and graces; although the Hebrew words indeed do signifie the low parts of the earth, for they are *הַרְוֵי אֶרֶץ*, whereby nothing else is meant, but as hath been already said. *Calvin* will have all these spoken to, though inanimate, as bidden to rejoice; to shew the exceeding greatness of the benefit of our redemption, it being such, as, if it were possible, might affect heaven and earth, and all things both high and low.

*Thus saith the Lord that maketh all things, &c.* Here the Lord not being content to prove himself the only true God by all which he had said hitherto, capitulateth many things together further to confirm it, because he knew that the wicked Jews were so prone to Idolatry, that he could never speak too much against it, or to keep them to the worship and service of him the true God only. Wherefore he saith that he made heaven and earth, and formed man in the womb. And if for all this they would not be moved, he addeth, *v. 25.* his frustrating the tokens of liars; and to shew whom he meant by liars, saying further, *that he made diviners mad, and the wise foolish,* that is, Wizzards and Soothsayers, either because they could not see what should come to pass

Vers. 22.

Vers. 23.  
Hieron.

Cornel. a Lap.

Calvin.

Vers. 24.

Vers. 25.  
Ch. 47. 10,  
11, 12.

to

Hieron.

Against judi-  
ciary Astrology.

Calvin.

to the destruction of their own Nation, the *Caldees*, to forewarn them hereof, or if they foretold any good unto them, and gave signs for confirmation, they were frustrated; no good, but grievous evils befalling them: at which these Wizzards were mad to see themselves so much disgraced by this means, as ignorant fots and false prophets, whom all men formerly admired as the only wise men of the world for their sagacity, and extraordinary insight into secrets. *Ieron* applieth Gods speaking of his creating the heaven and the earth, and forming *Jacob* from the womb, as an argument to prove, that he could do in destroying *Babylon*, and rebuilding *Jerusalem*, as he had promised. For how shall this seem difficult for him to do, that hath done farre greater things? And as for the signs of liars frustrating, &c. he speaks thus, as foreshewing the overthrow of Idols and all false gods, whom most cunning Wizzards sought by all subtle means to uphold as true Gods, but when they should be put down, as they were, at the coming on of the Gospel, what should all their signs formerly shewed, and their seeming wisdom making them to be so highly reputed, then be thought of but as meer vanities and grosse foolishness? Thus also others generally. But because he spake before against the deity of Idols, about whom he is in a controversie in this Chapter, whether they were gods or he only; and having proved them none, but himself God, now for a conclusion of all this, he fetcheth proof from the beginning of the world for it, and goes on to other proofs of things since daily done, and alledgeth the *Persians* prowess and success for one against the *Babylonians*, which should as certainly come to pass, as if it were already done, and their King that should do it were now born, although he should not be born till a hundred years after, he nameth, *viz. Cyrus*. Whereas if the scope of this place were to make it credible, which he promised in favour of the Jews and against the *Babylonians* their enemies, he would not doubtless have alledged the thing in question to prove it by, as it must needs be yielded that he doth, if the first words, *v. 24, 25*. be brought as a proof of it, because he continueth in the same strein to the end of the Chapter. Lastly, That the main *propositum* of the place is to prove him only to be the Lord, appears by his saying, *I am the Lord*: As if he had said, Those of whom I have hitherto spoken, shewing that they are senseless stocks, are no gods; but attend to that which I shall say, and it will easily appear that I am the Lord, both by my deeds of creating the world, crossing Wizzards, the priests of Idols in their presages, and raising up *Cyrus* to be the ruine of them and of their country, and declaring this so long before, sith these were the two things whereby Idols were put to it before to prove themselves gods; foreshewing things to come, and doing mighty things surpassing the strength of all creatures. For *tokens* or *signs of liars*; *Vulg. Lat. and Calvin* have, *tokens of diviners*. But the word 𐤀𐤏𐤃𐤁 signifieth liars; unless because Astrologers, that take upon them skill by the signs of heaven to foretell things to come, yea the great mutations in Kingdoms, are commonly found liars, their predictions not taking effect, as the Lord's by his Prophets do; they be set forth by their proper name Diviners, the sense being more respected then the signification of the word. But forsomuch as the Lord puts the term of liars upon them to their disgrace, we have no reason in our Translations, banking this name, to set them forth by any other. And although *Calvin* in rendering the words, forbeareth to put lying upon them, yet he utterly condemns the art of judiciary Astrology, as being not only vain, but tending to the robbing of God of his honour of invocation and dependance upon him, and to the establishing of the Stoicall opinion of the Fatall necessity of things. For he saith, that the Lord simply condemned this art, when he forbad the permission of such amongst his people, *Levit. 19. 31. Deut. 18. 10, 11*. And therefore no certainty is in this Art, but meer imposture, for which it is to be abhorred by all the godly. *Ob.* The stars are given for signs. *Sol.* It is true, that by observing how they keep their course, we may glorifie God, who directs them so to do, and they are sometimes signs of judgements to come, that we may be



be moved to repent. But that hereby the ends of principalities and Kingdoms, or notable events in Kingdoms, or to particular persons may be foreseen, is not to be held, neither ought any man hereby to dare to pry into such things to come, it being a wickednesse to search into them, or to finde them out. For let it be granted that all things in the world are subject to the empire of the stars, then Gods tribunal is overthrown, and he is no more Judge to inflict punishments upon sinners, or to shew mercy to men in a desperate condition: Neither is any thing left to him, but all attributed to fate: Thus the judgments of God being buried, all piety is extinguished, and all invocation upon him abolished.

*That confirmeth the word of his servant, and performeth the counsel of his messengers.* Here, by his servant, Jerom understands Christ, and by his messengers, the Apostles, because chap. 42. 1. he is thus called. But Lyra by his servant, will have Moses meant, whose word about bringing the Hebrews out of Egypt he made good; and by his messengers, the Prophets, and the things by them revealed he calls their counsels, because God at the first declared them in secret unto them, thus making them, as it were, of his privy Council, and in his appointed time fulfilled them all. Calvin thinks, that by his servant, Isaiah is meant, and by his messengers, other Prophets, speaking of our redemption and deliverance by Christ; and by counsel he meaneth the word of God taught by them, for so the word is sometime called, Act. 21. 27. Luc. 7. 30. It is indeed Gods counsel, but called theirs, because by them declared at his appointment. The word *מְשִׁיב* here rendred *confirming*, is, *raising up*; whereupon Musculus noteth, that it is well so said, as implying Christs death and burial, in the time whereof there seemed to be no hope of its taking effect, but the word of promise seemed to lie, as it were, dead and buried. I subscribe to Calvin, that by his servant here is meant Isaiah, and by his messengers other Prophets, disclosing what God in his secret counsel purposed to do, whether in respect of the Jews affairs after the *Babylonish* Captivity, or the good of his faithfull people of all Countries under the Gospel. All this he saith, that he confirms and performs, and so can no false god do to his servants. For reason requires that having spoken of his frustrating of the signs of the *Caldees*, those great Diviners, and shewing their wisdom to be foolishness, who promised haply to the King of *Babylon*, that his Kingdom should be perpetual, and that the Jews hearkening to Isaiah and other Prophets did but hope for a good day in vain: he should now *ex opposito* speak of his certain performing of the predictions of his Prophets touching the Jews deliverance, that they might by all men be beleaved, and not the other.

*That saith to the deep, Be dry, &c.* Here another sign is added, the dreaning of the rivers of *Babylon* by Cyrus King of *Persia*, by making many dreans, into which they were all let out in one night, and so they entred and took *Babylon*, which they could not do before, because the waters compassing it about, suffered them not to approach; as I have shewed in my continuation of the history, from *Nehemiah*, &c. Calvin will have it spoken allegorically of fetching up the Jews, as it were, out of the bottom of the deep, as sometime through the red sea. Musculus, of the Princes subject to the King of *Babylon*, who were to him as rivers to the deep sea, but now the greatness of them all shall cease.

*That saith of Cyrus, He is my shepherd.* Vulg Lat. *Saith to Cyrus, Be wise.* But it is Hebr. *וְיִרְעָה* my shepherd: And therefore Jerom, although he sets down that as the Translation of the *Septuagint*, yet he follows this. Here Cyrus is named long before he was born, that things present and to come might appear to be alike present to the Lord; and his shepherd he calls him, because he should tender the good of his people, as a shepherd of his sheep, leading them out of *Babylon* to their own Country, as a shepherd his sheep into large and fresh pasture, being before shut up, as it were, in a pin, for so had the Jews been in *Babylon*. The accomplishment of this, see in *Ezra* and *Nehemiah*, and how the

Res arcanae &  
occultas scrutari  
aut investigare  
nefas omnino est.

Verf. 26.

Hieron.

Lyra.

Amos 3.

Calvin.

Muscul.

Verf. 27.

Verf. 28.

the foundation of the Temple was laid, and *Jerusalem* rebuilt, as is here further prophesied.

## CHAP. XLV.

Verf. 1, 2.

Hieron.

**H**ere for five verses together the same *Cyrus* is further prophesied of, and how the loins of Kings should be loosed, and the gates of brasle broken before him; for the understanding whereof see my Exposition on *Ezra* 1. *Thou saith the Lord to mine anointed Cyrus*. Hebr. it is *Cores*, and so some read it: And some, saith *Jerom*, *To mine anointed Lord*. But if the word be turned into Latine, it is commonly rendred *Cyrus*, both here and *Ezra* 1. where is the same word in speaking of *Cyrus*. His anointed he is called, because a King by him set up, it being usuall amongst the Hebrews to stile the King, the anointed, that is Hebr. *Messiah*, Grace *Christus*.

Verf. 3.

Verf. 4.

*I have given thee the treasures of darknesse, and for my servant Jacobs sake I have called thee by thy name, though thou hast not known me*. The Lord here tels *Cyrus*, that whereas he subdued *Babylon* and enjoyed all the treasures thereof, much being hidden in secret for fear of the enemy: it was by Gods gift that he came to them, that he might acknowledge him to be the only true God. And he was thus with him and gave him power to prevail for *Jacobs* sake, that he might deliver the Jews from the Captivity wherein they had now been held seventy years. And he saith that he named him, as one specially chosen, as he had before named *Jacob Israel*, though he knew him not, by saying which, he intimated that he was an Idolater, and not the Christ to come to save beleevvers; which makes *Jerom* admire their folly, that expound the Christ or anointed here, of Christ the Lord, adding also this title in stead of [*Mine anointed Cyrus*,] especially because, *verf. 5.* he saith, *I girded thee, though thou knewest me not*; which can by no means agree to Christ, but to *Cyrus* only. As it is here spoken to *Cyrus*, so God in his providence took order, that in due time he saw and read it, being by the Jews shewed unto him, and he hereby stirred up to do by the Jews, as he did; *Ezra* 1. See my Exposition there. *Calvin* notes, that the parts from whence *Cyrus* came, were far remote from *Babylon*. and the Country a poor place; wherefore it was most improbable that a King should ever come from thence, able to carry forces so far as *Babylon*, and subdue it, and be infinitely enriched with the treasures of others; but what is impossible with men, is possible, yea easie with God.

Verf. 5.

Calvin.

Verf. 6.

Therefore he adds, *verf. 6.* *That they may know from the rising of the sun, and from the West, that I am the Lord*. That is, In all parts of the world, the East and West being named, and the other two understood: That is, When the same hereof, and that this was done by the God of *Israel*, should be blazed abroad in all Countries and Nations, which could not be known, but to near dwellers only presently, to all others by their means in processe of time. And coming to know this, how can they but know that God is the Lord, such none but the Almighty can before appoint, and so long after do such mighty things as these?

Verf. 7.

*Forming light and creating darknesse, &c.* Here he alludes to the beginning of Gods works of creation, *Gen. 1.* by light understanding comfort and joy, whereby it is commonly set forth, meaning the joy which the Jews should then have for their deliverance out of Captivity; and by darknesse, misery, meaning their Captivity, whereby they had extreemly suffered, yet not without the Divine providence bringing this upon them for their sins. And to these two the two next words answer, *I create peace and make evil*; that is, prosperity, comfort, and all kinde of felicity in this world and that which is to come, all is my doing, coming from nothing of merit in man preceding, as creating is to make something out of nothing. And by *evil* is meant the evil of punishment by the sword, plague or famine sent for sins, and all other mi-  
series

series which men suffer here or hereafter; not the evil of sin, for of this he is not the Author to any man, *Jam. 1. 14. Hos. 13. 9.* And therefore having said, *Creating peace* he varies the word, saying, *Making evil*; that is, when men are unworthy of peace, by reason of their sins, turning it into misery. *Gregory* explains it thus, He makes evil, when he forms things well made into a scourge to us for our sins; as poison, meat to serpents, is death to men.

*Drop down (ye heavens) from above, and let the clouds rain righteousness.* Some (saith *Calvin*) take this for a form of prayer to be used by the people, till they should attain the salvation before promised; some for the Prophets prayer; some for Gods command of all blessings both heavenly and earthly, to come upon his people, which should be when *Cyrus* before spoken of should attain to that greatness. But *Jerom* best, it is separate from the words before-going, as a Prophecy touching Christ; a like place unto which is *Psal. 85. 12.* where Christ is manifestly spoken of, as also *Calvin* saith. By righteousness dropping from heaven, the coming down of the Son of God is meant, who came from heaven, *Job. 3.* And by the earths opening, spoken of in the next words, *Let the earth be opened and health and salvation come forth*, the Son of man his bringing forth by the Virgin *Mary*; for what is man but *Adam*, earth? as *Gen. 1.* and the woman is the same, for both male and female have one name [*Adam*] *Gen. 5. 2.* And that Christ is salvation, see *Matth. 1. Luk. 2. Matth. 21. 11.* and that he is *righteousness*, *Isa. 41. 2.* and *The Lord our righteousness*, *1 Cor. 1. 30.* If it be applied to *Cyrus* in respect of bodily salvation, and justifying the Jews to be the people of God, and he be said to have come from heaven, because appointed miraculously by God in heaven to this; and out of the earth, because from baseness raised to so great dignity; the words following seem to make for it, *vers. 13.* but that this is not the Prophets *ultima meta*, but further in *Cyrus*, some figure of him, to set forth Christ, appears, *vers. 22, 23, 24.* where it is said, *In the Lord I have righteousness, and all the seed of Israel shall be justified in him: And as intimating the times of the Gospel when this shall be fulfilled, he saith, every knee shall bow to me.*

*Woe to him that striveth with his maker, the potsherd with the potshards, &c.* In this and *vers. 10, 11.* the Prophet returns to the condition of the people before their deliverance by *Cyrus*, and afterwards by Christ, knowing how impatient they would be of their sufferings in Captivity, and afterwards murmuring and complaining against God for making them so miserable, and not believing therefore that he would ever bring to passe so much good for them as he had promised. Against this he opposeth, *Woe to him that striveth, &c.* meaning, that as it were an insolent part in a son to challenge his father for his deformities or infirmities which accompanied his generation; and the pot howsoever mishapen, and to what base use soever it be made, doth not challenge the Potter therefore, for this were monstrous: So no man ought to dare to challenge God or murmur against him, although he creates him darkness and evil, as *vers. 7.* how long soever he be in misery, but in silence quietly bear all things, till light and peace come. Then *vers. 11.* he sheweth about what they should rather busie themselves. *Ask of things to come concerning my sons, and concerning the work of my hands command me.* This last clause to make the sense good is to be read interrogatively, *Concerning the work of my hands do ye command me?* For he had reproved their insolency against him in murmuring, by two similitudes, of children and pots; now to that of children he saith, *Enquire of me future things, concerning my sons* what miseries I will make them suffer and why, and how I will again deliver them; this I allow you to do, and it will be profitable to repentance, and for the strengthening of your faith to do so, and this ye may do by the mouth of my Prophets. But concerning the work of my hands, which ye are also, as the Potter is the pot; Will ye take upon you to command me what I should do, or when? Oh do not so absurdly, neither be so petulant, if the Potter be left to himself to do what he pleaseth in his own profession, let me alone much more, to do as I please with

*Cum res bene  
conditas nobis  
peccantibus in  
flagellu format,  
Greg. Mor. 7. 3.*

*Vers. 8.  
Calvin.*

*Hieronym.*

*Vers. 9.*

*Vers. 11.*



Calvin.

all people. Calvin hath this, but thinks it somewhat inforced, and therefore he prefers another, viz. as if all were spoken by way of increpation; When a son will not be so bold with the father to ask an account of him of his actions, ye ask me forsooth, and command me as it were. But I rest in the former, as nothing coact; unlesse keeping to the imperative in the word *command*, as well as *ask*; we take it thus, Bid my Prophet *Isaiah* and other Prophets tell you what I mean to do, and they shall tell you; and thus far will not every father go in making his son acquainted what he means to do. *Jerom* takes all as ironically thus, Shall not a son be so bold with his father as to ask, as afore is said; ye then are very dutifull to usurp thus over me, to ask and as it were to command me, as if you could teach me what I shall do with my children under the Gospel? ask on therefore and command on, for surely it becomes you well so to do. But neither by this or any other Exposition, can there be any ground for Gods submitting himself to be commanded by men praying, to which some draw it to extoll the force of prayer.

Hieron.

Vers. 12.

*I made the earth and man, and extended the heavens, &c.* Still he continues in the same argument of taxing such as are so bold to expostulate with him, as *ver. 10.* For he is not only as an earthly father, but the Creator both of heaven and earth, and all men, therefore intollerable petulancy for any man to reprove his doings towards men, whether in judgement or mercy, for this were for man a worm, to lift up himself above heaven.

Vers. 13.

Hieron.

*I have raised him in righteousness and will direct all his waies.* Some, saith *Jerom*, expound this of *Cyrus*, to speak of whom the Prophet now returns again; and some of *Zorobabel*; but he of Christ; because the things here spoken of agree to neither; not to *Cyrus*, for he was not directed by God in all his waies, for he knew not God, *vers. 4.* neither did he build the City, but *Nebemiah*: Nor to *Zorobabel*, for he set not the Captives at liberty, neither built the City; but Christ both built the City of God, which is his Church; according to that, *Upon this rock I will build my Church*; and this is a City set upon an hill that cannot be hid: and set the captivated in sin at liberty, *Isa. 61. 1.* and went aright in all his waies, and set the people at liberty without any price paid by them; for he gave himself a ransom for them, *Matth. 20. 28.* And to this agree *Procopius*, *Eusebius*, *Origen*, *Haimo*: But *Calvin* is for *Cyrus*. The best, as was said before, to expound it of *Cyrus* as the type, and more fully accomplished in Christ his antitype. And he saith, *I have raised him in righteousness*; to stop the mouths of any that should say, Why not some Hebrew, but *Cyrus* an Heathen? and why not before this time? Gods will was to do it now, and this is the most exact rule of righteousness, wherefore all must rest therein. Although *Cyrus* built not the City, yet he laid a foundation by sending home those that did it afterwards, and he began the race of those Kings that furthered the building of it: And of his free dismissing of the Captivated Jews, see *Ezra 1.*

Mat. 5.

Vers. 14.

Hieronym.

*The labour of Egypt and merchandize of Ethiopia shall come over unto thee, &c.* Here also he rejects the Exposition of this applied to *Cyrus*, because it is said, *They shall make supplication unto thee, and say, God is in thee*: And *vers. 15.* *Thou art a God that hidest thy self*; which by no means can agree to *Cyrus*, but to Christ only, as any rational man must needs yield. For is *Cyrus* a God, besides whom there is none? and was God in him; or how was he hidden? But to Christ all these agree excellently. For in the man Christ, God dwelt bodily, but was hidden under the vale of mans nature, and no God is there besides him; whereby as when it is spoken of the Father, the Son is not excluded; so when it is spoken of the Son, the Father is not. The Jews to elude this testimony touching Christ, say, that *Jerusalem* being before spoken of, which is the City said to be built; that this is spoken of it, *God is in thee*, and *there is none other*: And then by a sudden apostrophe he turns to God, *vers. 15.* saying, *Thou only art the true God, who hast hidden thy self*; because not seeming to be of such power to save thy people all this time, but now appearing to be a God

of

of all power indeed. But this is to divide things conjoynd, making *vers. 14.* to speak of one, and *vers. 15.* of another, whereas they both speak plainly of one and the same God, Christ Jesus. And by the *Egyptians, Ethiopians and Sabeans*, he meaneth all Nations, some most notorious for Idolatry, as *Egypt* and *Ethiopia* for strength, stature and stoutnesse unsubduable by any being put for all. Their riches served Christ, when imbracing the Gospel they built Temples to his honour, and gave maintenance to his Ministers and poor members most liberally, see more of *Egypt* and *Ethiopia*, *Chap. 43. 3, 4.* and with *Jerom* agree *Procopius, Eusebius, Cyril, Hilary, &c.* Yet it is not to be denied, but that it doth in some part belong to *Cyrus*, of whom he spake before in this Chapter. For *Egypt* and *Ethiopia*, and *Sabea* the chief Province thereof were brought under *Cyrus*, *Xenophon* li. 7. & 8. *Cyripedia*, and then their adoring of him is to be understood of outward honour, and because he did not these great things of himself, but a divine power going along with him, which Heathen men took no notice of, God is said to have been in him, and hidden in him. *Vatablus* applieth this to the Jews, with whom the *Egyptians* and *Ethiopians* seeing God to be, joyned themselves turning to their Religion: so also *Hugo. Calvin* and *Oecolampadius* will have *Ierusalem* understood in these words, *Shall come to thee*, because it is the feminine gender, and therefore cannot be applied to *Cyrus*, yet *Cyrus* should be the means, when having subdued them, and thus gotten riches in abundance, he gave so liberally to the Temple at *Ierusalem*. But this *Calv.* saith, was chiefly fulfilled in Christ, when these Nations and all others were subdued to his Gospel, for then their wealth went to serve his Church. And they were lead after his Ministers in chains, when by the spirit coming upon them in hearing they were bound in their minds and affections, as his Captives, to follow the Jews, amongst whom the evangelical Church first was, that is, those chosen ones, the Twelve and Seventy sent out to preach, who together with other faithfull persons were now the only true *Ierusalem* there. For the next words touching God, and *God is hid in thee*, both he and *Muscus* understand them, as spoken properly of God. *Only in thee is God, and there is none without thee* That is, they shall have the Christian Church in such honour, as conceiving now, as the truth is, that God is in her, although he seemed all this time to be hidden in respect of his power, because he suffered his own people to lie so long subject to many oppressions of Heathens and grievous miseries. For when he helps not, he is said to hide his face, *Psalms. 13. 1.* and then the wicked enemies of the Church are bold to say, *where is now their God?* *Psa. 79. 9.* *Lyra* applieth all to *Cyrus*, till we come to these words [*in thee only is God*] wherein he saith, the Prophet turns to God in way of magnifying him, who did so wonderfully by *Cyrus* for the comfort of his people, meaning, that God who by *Cyrus* did all, as being in him by the spirit of fortitude, must needs be for this acknowledged the only true God, although in his Divinity hidden from the eyes of men, or rather he should have said, as he was in *Cyrus*, hidden and not perceived by carnal men, who attributed all to *Cyrus* his own valour.

*They shall be ashamed and blush, &c.* The power and providence of God being hitherto asserted against all Idolaters and their wise men, who stood for other gods, now he returns again to inveigh against them that they might all be ashamed, who had trusted in such gods, as neither knew nor could do ought. Against whom he opposeth *Israel*, *vers. 17.* saying, That he should not be ashamed, because saved by his God *by an eternal salvation* That is, the faithfull of *Israel* according to the flesh, as the faithfull of the Gentiles shall also be *vers. 20.* And this the Prophet addeth, saith *Calvin*, that they might not look only at their deliverance from the *Babylonish* Captivity, and saving out of the hands of those enemies; but from thence take occasion to look to a farre greater salvation to come by Christ in heaven for ever and ever, being delivered from all spiritual enemies, sinne, death and the devil.

*Xenophon.*

*Vatablus.  
Hugo Card.  
Calvin.  
Oecolamp.*

*Muscus.*

*Lyra.*

*Vers. 16.*

*Vers. 17.*

*Calvin.*

Vers. 18,

Vers. 19.

Hieronym.

Oecolamp.

Calvin.

Muscul.

Note.

Note.

Pfal. 1.  
Revel. 1.3.

Vers. 20.

Then repeating again his making of all things *Vers. 18.* he saith, That although he had been hidden, yet his Word, whereby he stirred up *Jacob* to seek him in assured expectation of being saved, was not hidden, but plainly set forth by his Prophets, that they might all know it. *Jerom* having spoken upon these words, *He formed the earth to be inhabited*; that the meaning is, the inhabitants thereof should hereby come to know and worship him, saith, that the word which he spake to the seed of *Israel*, not in an hidden place of the earth, was the Law of the ten Commandments, which he spake from the top of mount *Sinai* before them all, forbidding false gods and images, and commanding to acknowledge, and love, and serve him, or rather the Gospel, though first spoken to the lost sheep of the house of *Israel* in their Temple and Synagogues, yet afterwards the sound thereof went into all Lands, and they rejecting it, the Apostles turned to the Gentiles. *Oecolampadius* is for the Law given by *Moses* here meant, *Calvin* for the Gospel, but *Musculus* better for Law and Prophets, and the Gospel also. For as the Law was given openly, so Christ taught publicly, and in secret he said nothing, *Joh. 18. 20.* and he bad his Disciples *Preach upon the house top*, *Mat. 10. 27.* And the Prophet *Isaiah* is bidden, *Cry aloud, lift up thy voice like a trumpet.* And *Habakkuk* must write the Prophecies so plainly *That he who runs might read it*; whereas *2 Pet. 1. 19.* the word of the Prophets is said to be *as a light shining in a dark place*, the meaning is nothing else, but that herein was a light directing unto Christ, in a time of types and shadows, whereby the knowledge of him was kept in darknesse, *Judea* it self was then but a dark place in comparifon of the Church under the Gospel, but because there were Prophets they were not without a light. And what was this word that was not in a dark place? *Seek ye me*, and this was not in vain, none ever sought the Lord in their distresses, but he delivered them, and to seek by Jesus Christ under the Gospel is a sure way to speed, *Joh. 14.* which condemns seekers to Saints departed. Lastly, he saith, his word was not in an hidden place of the earth, alluding to them that had spirits of divination, who spake out of a Cave, or low dark place of the earth with a muttering voice. The true God doth not so, and therefore they that teach in secret places, or seek to make the word of God obscure by keeping it in an unknown tongue, as Sectaries and Papists, are no true Ministers of God, but rather of Satan, who as he is the Prince of darknesse, loves to have all done in darknesse. Let no man here object and say, The Word is hard to be understood, and the Word rightly understood is the word of God, but till then it is in darknesse; and therefore though translated into a tongue commonly understood, it is still in a dark place. *Sol.* There is enough in the Word plain and easie to be understood, as that by knowing and believing it a man may be saved, if he deceiveth not himself for want of doing accordingly; neither can the dark places be dangerously mistaken by him that holds him close to the truth set forth in the plain. If it be said, Wherefore then serve obscure places? *Ans.* To draw the minde from other studies to exercise it self in the study of Gods holy Word, and to shew the necessity of Interpreters, whom otherwise the people would be ready to think superfluous, and their Incubrations hereupon superfluous also; and because the knowledge of divine things most hardly attained is most delightfull, as the kernel is the sweetest of the nut, and treasure within the earth being found, the most precious part thereof, and in digging for this treasure to finde as much of it as he can; to labour, is a wise part, but a foolish to be content without it, sith he is *Blessed that meditates in the Word, and exerciseth himself herein day and night*; And of the obscurest book thereof it is said, *Blessed is he that readeth and heareth the Words of this book*; that is, with understanding, for he is elevated more high towards heaven, whilst he lives upon earth, that understands most of the mysteries of God, sith the perfection of heavenly blis is to know perfectly what we know here but in part, *1 Cor. 13.*

*They understand nothing that extoll the Wood of a graven image, and pray to a God*



God that saves not. But in the words before in this verse, he invites the Gentiles also to seek to God, as he had done the Jews before *vers. 19.* saying, *Come ye, draw near ye that are saved of the Gentiles*, as *Jerom*, *The escaped of the Gentiles*, as the New Translation to the same effect, because the word *יִשְׁלָט* signifieth *escaped* or *delivered*; and here he intimateth, that all the Gentiles shall not be converted together, but when some turned and were saved, others should worship idols still, to whom he speaks in the next words, *They understand nothing*, &c. *Calvin* renders it, *Subjects of the Gentiles*, because the word also signifieth so; and thus without distinction takes all here said to be spoken to the idolatrous Gentiles, whom he calls *subjects*, not meaning the poorest amongst them, but even the greatest; for by Idolatry even the best are made subjects and slaves, putting their shoulders under the Idol to carry it, and then bowing unto it; and therefore he makes nothing else of this, but a repetition of that which was said *Chap. 41. 21.* *Chap. 43. 9.* Others, saith *Vatablus*, by the *escaped* here understand the Jews escaping home from amongst the Gentiles, and some actively, Ye deliverers of the Gentiles, as if their Idols were meant, whom they counted their Saviours, although they could do nothing less. The word *I grant* may without wresting be taken this last way; but if it be understood as spoken to the Idols, the next words will not agree, to the Jews it cannot be applied, because the words are, *Ye escaped Gentiles*, not *Ye escaped of the Gentiles*. For the word *Subjects of the Gentiles*, if we consider what followeth *vers. 22.* *That all the ends of the earth shall be saved*, it can have no place here. For who are the ends of the earth that shall be saved, but the Gentiles; who though they come of such, as through their Idolatry perished, yet embracing the faith of Christ they escape damnation, and attain Gods Kingdom? and therefore I doubt not but the same are here spoken of and bidden draw near to hearken, as to the vanity of their fellows stubbornly adhering to false gods still, so the grace that they shall one day partake of, *viz.* salvation, *vers. 22.* And in speaking in the later part of this verse of Images, which they pray to, that cannot save, he makes an opposition to that spoken of the true God, *vers. 19.* *My word was not to Jacob, Seek ye me in vain*; here they that pray or seek to Idols shall do it in vain, for they cannot save their petitioners.

Having censured Idolaters as void of understanding *vers. 20.* here he chal-  
 lengeth them in the name of the true God, if they had any thing to say in de-  
 fence of their Idols, to bring it forth. *Who gave intelligence of this from the be-  
 ginning, and of old, &c.* Here is the Lords justification, that he is the true  
 God, his foretelling of many things from the beginning of the world, which  
 have been accomplished, and of salvation to come to the Gentiles, and of the  
 overthrow of the *Babylonish* Monarchy of old, that is, long before it comes:  
 for he that knoweth must appoint all these things, and by his power effect  
 them, and he that doth so is the true God, and there is none other. Then he  
 comes to that greatest salvation of all, *vers. 22.* *Look to me and be saved all ye  
 ends of the earth*]. That is, turn from Idols, look not after them, nor seek to  
 them in your distresses, but to me who alone can save you. Yea and that ye  
 shall do so, I do here certainly foretell, *I have sworn by my self, To me every  
 knee shall bow, &c.* And this is applied to prove the subjection of all to Christ  
 at the day of Judgement to be judged by him, *Rom. 4. 10, 11.* But as *Calvin*  
 well noteth, One, that is, the last part of all mens subjection to him, is only  
 named here, all being meant, *viz.* both the subjection of obeying his Gospel,  
 by believing and making profession thereof, and by humbly submitting to his  
 sentence at the day of Judgement, none daring to mutter against it. And  
 therefore *Phil. 2. 6.* the same words of bowing the knee in his name are used,  
 to shew, that all should turn to his Gospel from dumb Idols, seeking to the  
 Father in his name and mediation only, and if any shall not voluntarily here,  
 at the day of Judgement they shall bow to him, and crave admission into  
 his Kingdom in vain, whether on earth, as the now living, or under the earth,

Hieronym.

Calvin.

Vers. 21.

Vers. 22.

Vers. 23.

Calv.

Note.

as the dead and buried, or evil spirits in heavenly places. For as they *Matth.* 7.21. beg, *Lord, open to us*, so most probably shall all both wicked men and devils, being stricken with the horreur of hell, in most humble wise. Now the Lord confirms this, as being most hard to be believed, by oath, that no Jews might harden their hearts against it as impossible, to the magnifying of themselves, as Gods only people alwayes, and the despising of the Gentiles, which they were most apt to do. And he swears by himself, because none is greater, and hereby he teacheth all swearing by any other thing to be unlawfull, for all swearing must be by the greatest in all the world only, otherwise the glory of the greatest is taken and given to inferiours to his high dishonour. For he by whom men swear, hath this honour done to him, That he is acknowledged the hearer of prayer, for or against a mans self, and one that hath power to be revenged upon the perjured. And therefore *swearing by my name*, in the next words, after *bowing to me*, is added for further expression, how all should bow to him, *viz.* in praying to him; one case, wherein there is need to pray to him in swearing, being put for all. And here again *Calvin* notes well, that it is not enough in heart to bow to God, but externally also in prayer, and because this is spoken in opposition to Idols, they sin that bow to an Idol, and deceive themselves, if they think, that forsomuch as their heart is to the true God, they do not ill, though with the knee in some place and company they bow to an Idol. The knees that bowed to *Baal* in the time of the general overspreading of Idolatry were none of theirs, whom God had reserved to himself.

Note.

Vers. 24.

*Only in the Lord, saith he to me, righteousnesses and strength, to him be shall come, and all that rage against him shall be confounded.* That is, every one turning to me, as is before-said, confesseth me only to be righteous and omnipotent, and none other to be God, that is, mighty, as the word *IN God*, signifieth, but worshippers of false gods, who have and shall still impugn God and his truth, shall be brought to nought.

Vers. 25.

Contrariwise they shall glory in the Lord that be the seed of *Israel*, and he saith, the whole seed, because his spiritual seed, of which he here speaketh, was the elect company both of Jews and Gentiles, now they having abandoned Idolatry and imbraced the truth of God, shall be the most glorious Church in the world, as having the Son of God for their Head.

## CHAP. XLVI.

Vers. 1.

**B**EL boweth down, Nebo stoopeth, &c. The Gospel with the light thereof shining, *Bel* called also *Iupiter Belus*, the chief god of the Heathen, and *Nebo* signifying Prophecy; and therefore most aptly setting forth *Apollo* his Oracle, being in most high esteem before now, fall to be of no reckoning, because Oracles ceased, and the worship of *Bel* was had in abomination, and the true God in all countreys only worshipped and served. *Their graven images were in the cattel and the beast*, that is, they had other gods also, the images of cattel lesse and greater, for so idolatrous were the *Egyptians*, that they worshipped such Images for gods, Dogs and Cats and Lions, and therefore from them gave divers of their Cities names, as *Cuno*, from a Dog, *Leonto* from a Lion, yea by the *Delusian* religion an Onion and a fart were terrible gods, saith *Jerom*, *Your carriages are heavy laden*.

Vers. 2.

*They could not deliver the burthen, but themselves are gone into captivity.* Vul. *Your burthens were heavy in weight, even to weariness*: and this agrees best with the Hebrew, the meaning being, that the burthen of Idols were heavy to them that for honours sake unto them carried them, by reason of their massinesse of gold and silver of which they were made, so that their Priests were by bearing so great a burthen much wearied and fainted. Then *Vulgar Latin*, proceeds *vers. 2.* *They could not save the bearer, but* *נשן* signifieth the burthen

then most properly, and therefore the Idol, which was the burthen, is meant, it could not save it self, but went into Captivity, that is, the riches and treasure thereon, being taken and carried away as spoils by the enemy. *Hebr.* it is, *Their soul went into Captivity* ] and this *Jerom* retains, expounding it of the souls of them that carried Idols formerly as their gods, they could not save them; but notwithstanding this great obsequiousness they were led away Captive. But taking it as spoken of Idols, he saith, That souls are improperly ascribed to them, as in the *Proverbs*, *an hand to the tongue*, where it is said, *Life and death are in the hand of the tongue*; and then concludeth, That Idolatry is an heavy burthen, and makes mens souls go into the captivity of the devil. *Junius* saith, by *Bel* some understand *Jupiter*, some *Saturn*, and some the *Sun*; to which last he rather agreeth, because *Affrians*, and *Babylonians*, and *Persians* worshipped the Sunne and the Fire, as a God, because a parcel, as it were of the Sunne. The word *Bel* signifieth Lord, as coming of *Baal*, *Dominus*. *Nebo* he renders a prophesying God, understanding hereby all the rabble of the Heathen gods, giving answers by their Priests standing behinde them, which way of their Oracles answering, he saith, is intimated in these words, *The prophesying God is bent back*, for so he renders it. For the carriages so heavy here spoken of, all agree that they were Idols of silver and gold, which the *Persians* having taken laded many beasts with, and so carried them away; and expressing who went into Captivity, he names the *Babylonians*. But however the fall of the *Babylonians* Idols be literally meant here, and their impotency to save themselves out of the hands of their enemies, yet the Prophecie extends further, as hath been said, to the foretelling of the ruine of Idolatry in all countreys, when *Jesus* came into the world, and his faith was preached and imbraced. And to this agreeth *Musculus*. But whereas the words, *They were a burthen to the beasts and the cattel*, have been by *Jerom* expounded of Images of beasts made gods, it hath no place here; but it is meant that the beasts of burthen were heavy laden by them, when they were carried away in Carrs by them. *Calvin* by *Nebo* understands some god of the *Babylonians*, second to *Bel*, and by these two all others.

Having thus prophesied of the ruine of false gods so certainly, as if they had been then fallen, for he spake in the Preter tense; he now commemorates what he had done for *Israel*, and what he would do in carrying them in safety from the very beginning of that Nation out of *Egypt*, and now again out of *Babylon*, that they might be ashamed to have forsaken him, and to have gone after false gods.

Then laying open the vanity of Idolatry, as he did *Chap.* 40.25. & 44.9. he exhorts them to recount both that and this, and to do as men that have wisdom and understanding ought to do; and not as foolish Heathens, and so they must needs all acknowledge him the true God and none other; and to be the God alone that foretelleth, and doth whatsoever he pleaseth, and so hath done of old, even from the beginning; of Gods care of *Israel* from the womb, see before *Chap.* 44.25. Of his declaring things of old *Ch.* 45.21. Then coming to that wonderfull thing in particular touching *Cyrus*, named *Chap.* 44.28. he now calleth him a ravening bird out of the East, as *Chap.* 41.25. He had spoken of one to come out of the North, and from the rising of the Sunne. For that by this bird he meant a man, the next words shew, *The man of my counsel*. But to set him forth, *Hebr.* there is one word only ו' a bird used, and so *Jerom* renders it, applying it to *Christ*, but it is plainly meant of *Cyrus*, whom in his divine Councel he had appointed to make a prey of the *Babylonians* and their Idols.

But in the next words he cometh again to the times of the Gospel, *vers.* 12, 13. *Hearken to me ye hard hearted*, &c. meaning the house of *Jacob* before-spoken to *ver.* 3. But now he calls them *hard-hearted*, and *farre from righteousness*, because they hardened their hearts against *Christ*, rejecting his faith, and consequently righteousness. But he saith, That he would bring it near, and

*Junius.*

*Muscul.*

*Calvin.*

*Vers.* 3.

*Vers.* 5, 6, 7.  
*Vers.* 8, 9.

*Vers.* 10.

*Vers.* 11.

*Vers.* 12, 13.

*Act.* 7.

place



Hieronym.

place it in Zion for or to Israel his glory, that is, Christ, who is salvation and glory, for he was near them, because he was in the City of Zion and in the Land of Israel, although their own hard-heartedness they neither attained Justification nor Salvation hereby. Thus *Jerom* who also applieth it to *Cyrus* his revenging the Jews wrongs upon the *Caldeans*, and saving and delivering them out of Captivity. Whereby they came to be most glorious and renowned amongst the Nations. Yet he calls them hard-hearted, and such as were farre from righteousness, although he made his righteousness to come near, that is, because through unbelief they counted not God righteous in promising this deliverance, and so they that then lived when this was prophesied, perished in their sins, but to another generation his righteousness came near, and his salvation when that was performed, which he promised, and they were delivered and made glorious. In the Hebrew Bible these two verses are made the beginning of *Chap. 47.* as if the *Babylonians* were here begun to be spoken to, against whom he prophesieth *Chap. 47.* and I see no reason why they should be taken from that Chapter, and added to this. But rather as the Prophets beginning to speak to the *Caldees* in the name of the Lord, who did greatly harden their hearts against the Jews to exercise all cruelty upon them; *Jerom* for [Ye hard-hearted] hath it, *robusti corde, Stout-hearted*, that relent nothing at the judgements threatned against you for your cruelty against my people, to use any whit the more lenity towards them, as is expressed *Chap. 47. 6.* And that which further makes it probable that it is spoken to the *Babylonians*, is his speaking not of them, but to them in the next words *Chap. 47. 1.* where he foretels their utter ruine, and therefore in reason these words must be premised to stirre them up to attention to hear their doom, although not to profit them, yet to comfort the faithfull *Israelites*, when it should come to their hands. Moreover at other times when *Israel* is spoken to, he is named, but here not; only he saith, *Hear ye hard-hearted* and then as being opposed to *Israel*, he saith, *I will make my righteousness come near, and salvation to Israel.* And if it be thus understood, in saying, they were farre from righteousness, he meant They were most wicked, but to *Israel*, whom they so much contemned righteousness should be near, when by their afflictions God had thorowly purged away their sins, and consequently salvation out of the hands of them their cruel enemies.

## CHAP. XLVII.

Vers. 1.

Hieronym.

Vers. 3.

*C*ome down, and sit in the dust, O virgin, daughter of Babylon, &c. In these and the next words it is shewed, that *Babylon* the head-City of the world, and now as a beautifull virgin in her chiefeft glory, should become as a poor Captive debased with the lowest debasement, and grinding at a mill, which *Jerom* saith, some apply to spiritual *Babylon, Rome*, for by this name *Peter* in his Epistle calleth *Rome*. Whereas it is added, *Thy nakednesse shall be seen*, it is meant, that she should be prostituted to the will of others, as an whore; in which sense the uncovering of a womans shame is often used *Levit. 18.* and this is taken by *Jerom* as added to grinding at a mill for explanation; so *Samson* is said to be made to grinde by the *Philistims*, when they had put out his eyes, by lying with their women to get stout and strong men. But this is only a vain fancy both there and here, if none other words had been added but those of grinding; but here the Prophet intending to set forth the slavish condition of *Babylon*, not only being put to so hard and base a work as grinding at a mill, but also in continuing his Allegory of a virgin her being forced and ravished as it were by her enemies, and so spoiled of her virginity, and turned into the base condition of a common whore; he doth to shew this use a further expression, *Uncover thy lock, make bare thy thigh, uncover thy hip, thy nakednesse shall be uncovered, &c.* Here is a description, saith *Calvin*, of a people in all manner

Vers. 2.  
Calvin.

of

of misery, being before curiously deckt as a fair and rich Virgin of Noble descent, her locks curled, and her body cloathed with most gorgeous apparell from top to toe; but now her hair hanging neglected and she being stript naked, no not the privy parts, which nature tels should be kept secret and covered, being spared, and thus forced to go through the waters all filthy and squalidous into Captivity. And in speaking of the waters he alludeth to the situation of *Babylon*, compassed about with great rivers. *Thy nakednesse shall then be uncovered, and thy shame seen*; that is, as whilst the body is curiously deckt the blemishes thereof are not seen, but strip it naked and then the deformity appeareth; so a state being in honour the blemishes thereof are hidden by the outward cover of worldly prosperity and glory, cruelty is but justice, oppressing of others, valour; pride glory, and covetousness worthiness to the greater strengthening of the state: But strip it of wealth and power, and bring it under, and then these shamefull vices are seen and talked of by every one, as they are to their shame that are thus blemished. *I will take revenge and will not meet man*. Some, as a man, whose force may be resisted. *Vulg. Man shall not resist me*: But *Hebr.* it is in the first person, *I will not meet, or occurre, or come against man*. Some, *I will not be met by man*, although any should come out to intercede when I am about to take revenge, but will proceed. The first is best and least coast: I will not as a man oppose her, but as God Almighty, so that she shall not be able to withstand these my terrible judgements, when the time of execution is come. I that now bid *Babylon* come down, will make my word powerfull to bring her down: As at the first I said, *Let there be light*, and *Let the waters gather together*, &c. and it was so: and as from time to time I speak of any Nation, *Be plucked up rooted out, and destroyed*: And I am in none of these as a man, whose words are but winde.

Vers. 3.

Jer. 18. 7.

As for our redeemer the Lord of hosts is his name. Having hitherto spoken of the miseries of *Babylon*, of which also he goes on to speak, *vers. 5.* he answers a question that might be made here by reason of the last words of *vers. 3.* *I will not come against her as a man*. Why, what art thou then? *Ans.* Our redeemer, who will redeem us out of Captivity when this is done, is the Lord of hosts, with whom no armies or hosts in the world are able to deal; therefore it shall certainly be so. And because it shall be so, *Sit in darknesse, O daughter of the Caldees*; *Babylon* being so called, because built by the *Caldees*: That is, abide in misery, expecting no more dominion over Nations.

Vers. 4.

Vers. 5.

*I was wroth with my people, and have polluted mine inheritance*. If any man shall say in *Babylons* behalf, Why is she thus threatned, seeing she hath done nothing against *Judah* but what God appointed her to do? *Ans.* She exceeded the measure, as not understanding by what means and for what cause she prevailed. God gave his people into her hands, and made her Lady over their Land, thus polluting or making it common to other Nations, which was the Lords inheritance peculiarly, and his peoples; and this he did but for a time in his wrath, because they had greatly sinned. But the *Caldees* taking no notice of this that the Lord did it, and that for their correction, not their destruction, proudly tyrannized over them as their vassals, brought thus under by their own strength, not sparing from cruel and contemptuous usage, the very ancient, who by the law of nature are venerable in all Nations. A warning to Victors at any time subduing the faithfull, to take heed of pride by ascribing victory to themselves (for God gives it to whomsoever it happens) and exceeding measure in the cruel and spitefull usage of the vanquished, especially of the ancient.

Vers. 6.

Note.

*Thou saiest, I shall be a lady for ever, &c.* Here the security of *Babylon* is set forth, notwithstanding her ill deserts threatening terrible judgements to come upon her, she yet feared nothing, either widdowhood or losse of children; but he threatneth her with both in one day, for her sorceries and enchantments so greatly abounding. And this was fulfilled when *Babylon* being taken by *Cyrus*, her people were slain, none being suffered any more to inhabit there; and

Vers. 7, 8.

- Hieron.* and her King at the same time, viz. *Belsazzar*, Dan.5. for he was, as it were, her husband, and the people her children: Thus also *Jerom.* And full of forceries and enchantments she was, because full of Wizzards and Astrologers, deeming themselves to be the wisest men in the world, as being able to see into, not only things present, but to come long after, by the constellations, whereupon I have touched before, chap 44.25.
- Verf.10.* *Thou hast trusted in thy wickednesse, &c.* Here he calts that which the *Caldee* Astrologers counted wisdom, *wickednesse*: They could see no evil coming upon them by the starres, and therefore feared none; for which he saith, *Thy wisdom hath deceived thee.* And *verf.11.* *Evil shall come upon thee and thou shalt not know.* If not, let them prove it otherwise by saving thee and themselves, *verf.12,13.* which he sheweth that they should not be able to do, because, as fire burneth the stubble, so should Gods judgements consume them, *verf.14.* and then it is added, *There shall be no coal to warm at,* whereby he meaneth that they should be consumed as straw to ashes, not as wood that must be longer in burning to coals; whereby both the suddennesse of their destruction is set forth, and their utter destruction, nothing combustible remaining to *Babylon* after this any more, as there did not to *Sodom* or *Gemorrhah*, which were turned to ashes. *Jerom* saith, that the Hebrews by a coal not remaining to the Astrologers, understood a coal or spark to give the least light; but it is not said, coal to give light, but to warm them, fire to sit before, *Hebr.*
- Verf.15.* *Thus shall they be to thee with whom thou hast laboured, even thy merchants, &c.* *Vulg.* *Thus they are made to thee in whom thou hast laboured, thy merchants.* That is, Thy Astrologers are become, as then shall appear, evil negotiatours for thee, changing thee from better to worse, and so leaving thee finally to destruction. And he speaks of their labouring about Astrologers, because they had that art in esteem, and laboured therefore to promote it, and to increase their number; and he compareth them to Merchants, because as they, so Astrologers had all crafty waies to beguile those that had to do with them.
- Calvin.*

## CHAP. XLVIII.

- Verf.1,2.* **H**AVING *chap.47.* threatned *Babylon* with destruction, whereby deliverance should come to the Jews; now lest they should for this think highly of themselves, and the better of their Idols, as if by their help this great work had been done; he chargeth them with gross hypocrisie, that they made a shew of piety in calling upon the Lord, and calling themselves Jews from the waters of *Judah*, that is, his seed of which they came; and holy, from *Jerusalem* the holy City; but he saith they did it not in truth nor righteousness. Then he inculcath his declaring before that these things should thus come to passe, that they might have no colour, as he knew they otherwise would, of ascribing them, when they should come to passe, to the Idols, whom they treacherously served, and he knew would seek to honour above the true God, who alone doth all. And he doth not only shew that it is he, and not Idols, that declares thus long before the destruction of *Babylon*, but that he had used from the beginning of the world to declare things to come, as *Noahs* flood, *Sodoms* burning, the *Canaanites* spewing out of the Land, and the *Israelites* enemies prevailing against them round about in case of their transgressing, v.3, 4,5,6. but also this new thing hitherto concealed but now revealed, touching *Babylon*, and themselves delivered thence; that if their hardnesse of heart, and perversnesse hindered not, might be good for them to know to make them turn to the worshipping of God in sincerity, *verf.6,7,8,9.* *Jerom* takes all this to be spoken, as if the Lord had called upon them to hear, not what he did of old in *Egypt*, in the wildernesse and in the Land of *Canaan*, casting the *Canaanites* out and planting them in: But a new thing which he was now about to do, whereby it might yet further appear that he was the true God, and none other.
- Verf.6,7,8,9.*  
*Hieronym.*



other. But that which he biddeth them hear is not single, but doub'e, for he saith, *I have declared the former things.* Verſ.3. *And I have ſhewed thee new things from this time,* verſ.6. and thus it is alſo underſtood by *Lyra* and others, and chap.42.9. he ſpoke before to the ſame effect and in other places.

For my Names ſake I will defer mine anger, &c. The condition of the Jews being ſo bad, as hath been ſaid, if any ſhall marvel why they were ſpared ſo long, and that judgements cut them not quite off before this time, he ſheweth here, that he hitherto deferred for his own ſake, as chap. 43.25. as being tender over his own name and glory; not becauſe they deſerved not utter deſtruction from their very beginning to be a Nation. And now that he did put them into the furnace of adverſity by the *Caldees* prevailing againſt them, He ſaith, that he tried them not as ſilver, that is, till all dross was purged out, none but pure metall remaining; for that he could not do without utterly ruining them, leaving none alive, becauſe there is nothing pure in any man, but what God giveth him, and that by afflictions, for which he ſaith, *I have choſen thee in the furnace of affliction:* Thus alſo *Calvin.* But why did he thus favourably by them, being ſo vile and ſinfull, for his own ſake? *Sol.* verſ.11. *How ſhall my name be prophaned,* &c. As if he had ſaid, I cannot do otherwiſe, unleſſe I ſuffer my Name to be vilified, whiſt that giving my people over to utter deſtruction by the hands of idolatrous enemies, they ſhall ſay That their Gods are moſt mighty, and the God of *Israel* of no power; for this were giving his glory to another, as is here ſaid, and chap.43.8.

Hear me (*O Israel*) my called, &c. Having hitherto called upon *Israel* to hear of his ſins and unworthineſs, that he might acknowledge whatſoever ſhould be done for him in deferring his puniſhment or delivering him again from it, to come from Gods meer mercy; now he calleth upon him to hear again, and to beleve what he heareth touching his deliverance, which might ſeem impoſſible: And he beginneth 1. With his ſpeciall calling to be his peculiar people, for which they might beleve that they ſhould never be utterly caſt off. 2. With his power ſhewed in making the whole world; and his eternity, being the firſt and laſt.

Then he ſaith, *All ye aſſemble your ſelves and hear, and hear.* Whereby *Israel* muſt needs be meant, being before called upon twice by name to hear, verſ.1. and verſ.12. *Which of them hath declared theſe things, the Lord hath loved him,* &c. That is, Which of the *Caldee* Aſtologers could foretell of the things concerning *Cyrus*, to whom the Lord ſhewed ſo much love as to bring the *Babylonian* Empire into his power, and ſo to inable and ſtirre him to the building of his Temple? Verſ.16. He ſtirres them up again to hear it; for he ſaith that he ſpoke it not to be kept ſecret, but by his people to be divulged to their comfort and his glory. *From the time that it was, I was there.* About theſe words, ſaith *Calvin*, much doubt is made who is meant by this word [I] but he thinks, God, who made all promiſes of comfort to his people, and by his power effects all things in his due time, that nothing may be aſcribed to chance. Some, ſaith *Musculus*, draw to *Abraham*; ſome to *Chriſt*, and ſome to *Isaiah*, as if he were preſent by the Spirit when theſe things were done; but this laſt is by *Calvin* mentioned and rejected, as coaſt; but to me it ſeems moſt genuine, if we put this Paraphraſe upon it. This prediction touching *Cyrus* doing the will of God upon *Babylon*, was never ſecretly uttered when it was firſt ſpooken, for God made me the inſtrument ſo ſoon as it was his pleaſure that it ſhould be publiſhed, to ſpeak openly unto you of it; and now the Lord and his Spirit ſends me again further to confirm you touching the ſame. That it cannot be underſtood of ancient promiſes, but of this promiſe only, is plain from the words, *From the time that this was;* and then it worſe agreeth unto God to refer it to him, that he was from this time, who verſ.12. ſaith, *I am the firſt and the laſt;* and therefore long before the going out of this decree, even from everlaſting. *Jerom*, who expounds all of *Chriſt*, as myſtical-ly meant by him, verſ.14. that he ſhould do all his will upon the *Caldees*, that

Verſ.9.

Verſ.10.

*Calvin.*  
Verſ.11.

Verſ.12.

Verſ.13.

Verſ.14.

Verſ.16.

*Calvin.*

*Hieronym.*

is, upon the devils, understands this of Christ also; He was with the Father then when he so loved him, and when he came in the flesh it was by his sending, and in all that he did, spake and suffered. But the last words, *And now the Lord God and his Spirit hath sent me*, are manifestly spoken by the Prophet of himself, that he might have them to beleve his Prophecie.

Verf. 17.

*I am the Lord which teacheth thee to profit*, Hebr. *to make thee profit*. Here is shewed why the Lord so often calleth upon his people to hear his word, viz. not that any benefit shall hereby redound unto him, but to themselves, if the fault be not their own, great shall be the benefit; for hereby they shall be directed in the way of blessing and life; which should stirre all men up with all diligence to hear to be directed; not saying with the wicked in *Job*, *We care not for the knowledge of his waies*, *What profit shall we have if we call upon him?*

Job 21.14.

Verf. 18, 19.

That it might appear what profit cometh by Gods teaching, if they would have been directed thereby, *vers. 18, 19*. he saith, *Oh that thou hadst hearkened to my commandments! then thy peace had been as a river, &c.* That is, in abundance, because then thy righteousness should have been as a flood to make this river to runne full; as it is said, *That the fruit of righteousness is peace, Isa. 32. 17.*

Verf. 20.

*Go ye out of Babylon, &c.* This he speaks for their greater comfort, as if it were now in doing, which should not be till above an hundred years after; and he stirs up to talk much of it, that it might be commonly known and expected.

Verf. 21.

And *vers. 21*. to make them expect then a comfortable passage, and the supply of all necessities even miraculously, he remembers them of the rocks flowing with waters in the wilderness, through which they came, when out of *Egypt*, *Exod. 17. Numb. 20.*

Verf. 22.

*There is no peace to the wicked.* That all might not promiscuously lay hold upon the comfortable promises beforegoing, but the faithfull only, sometime called the remnant whom the Lord will save; he thus concludeth against the multitude of the wicked, that they may never expect peace or comfort, whether of the Jewish Nation or of any other. They may have present prosperity indeed, but yet none of Gods servants stumble at this, to be made the more remiss in their piety, but considering what horrible destruction shall at length come unto them, be constant even under sufferings in the good way to the end, lest fainting and falling off, they come into the same danger.

Note.

## CHAP. XLIX.

Verf. 1.

**L**isten ye Isles, and hearken ye people from far, &c. Having spoken in the former Chapter to *Israel*, to comfort the Jews in respect of their deliverance to come out of *Babylon*; now he speaks to the people of all Countries and Nations, of another greater deliverance to come by Christ Jesus, because it concerned all Nations, as is plain, *vers. 6*. *I will give thee a light to the Gentiles, that thou maist be my salvation to the ends of the earth.* Yet the Hebrews saith *Lyra*, apply it to *Cyrus*, but *Paul* and *Barnabas* to Christ, *Act. 13. 47.* And *Simeon*, *Luk. 2. 32.* And therefore all Christian Expositours agree about it, amongst whom *Calvin* saith, that they who divide the Prophecies of *Isaiah* into Books, make the sixth and last to begin here, wherein Christ is plainly spoken of, who was before set forth more obscurely. Yet *R. Salomon* agreeth that the Messiah is here prophesied of, but not he in whom we beleve, but one who they imagine is yet to come. But *Jerom* divideth these Prophecies not into six, but into eighteen Books. *Junius* saith, that two deliverances are spoken of by this Prophet, one from the *Babylonish* Captivity, *chap. 40.* and hitherto; the other by Christ, from hence to the end of the Prophecie. Howsoever I assent not to him in the first, because both deliverances are touched in the premises; yet I do in the latter. And with him I take these words, *Listen ye Isles*, as spoken in the person of Christ, intimating, that his Gospel should be preached to all Nations,

Lyra.

Calvin.

Hieronym.  
Junius.

Nations.

Nations, even the furthest off from *Judea*, as well as the nearest; that is, to the Islands, for they were furthest off: And therefore *Musculus* noteth, that by the Islands and those afar off, are meant the same, and not divers people: see the like compellation, *chap. 41.1.5. 34.1. From the bowels of my mother he hath made mention of my Name.* For so it was said by the Angel to *Joseph*, the husband of *Mary*, when she was with childe, *Thou shalt call his Name Jesus.*

Matth. 1.18.  
Vers. 2.

And he hath set my mouth as a sharp sword. Christ is here set forth by two comparisons, 1. Of a sharp sword. 2. Of a bright and sharp arrow, to shew that his words should not be vain, but piercing into mens hearts, galling the malicious wicked, as the Scribes and Pharisees, and pricking others to their conversion. Of the Pharisees see *Matth. 21.* Of others *Joh. 7.36.* So the word is also compared, *Heb. 4.12.* and it appeared to be so in the mouth of his servant *Peter*, *Act. 2.37.* when his hearers were pricked in their hearts: and out of Christs mouth is said to come a two-edged sword, *Revel. 1.16.* And, as for a sword, there is a scabbard; for arrows, a quiver to hide them in: so Christ was sheltered under Gods protection, till that voluntarily he went to his passion; thus *Calvin* and *Musculus*. But *Jerom* expounds his hiding of his Divinity, hidden under the flesh, which he took, as in a quiver; see *chap. 45.25.* *Thou art a God that hidest thy self.* And he saith that the Apostles were arrows to wound the hearts of them to whom they preached, but he a chosen arrow above them all; and that there are more arrows, is implied by saying, a chosen arrow; that is, one more excellent amongst many, and *Pf. 45.* *Thy arrows are sharp, and thy enemies shall be subdued unto thee.* And he is a sword to divide between the good and the bad, for which he saith, *I came not to send peace, but a sword.*

Calvin.  
Muscul.

Hieron.

*Thou art my servant (O Israel) in whom I will be glorified.* Here God the Father speaks to his Son, calling him his servant; for so Christ said of himself, that he came to minister, *Matth. 20.* or to serve; and *Phil. 2.6.* he came in the form of a servant; and *Israel*, because he came of *Israel*, and was most worthy of this name of all others; for not all that come of *Israel* according to the flesh, are *Israel*, though of *Israel*, *Rom. 9.6.* But one specially is honoured with this name, and who can this be but he, who is singularly said to be the seed of *Abraham*, that is, Christ, *Gal. 3.16.* and in and through him all the truly faithfull, being his members; who yet I cannot think are together with him here meant, as *Calvin* contendeth; and this the next words evince, *vers. 4.* *I said I have laboured in vain.* Wherein the Son and not the whole body of the faithfull, answereth to the Father, saying before, *My servant in whom I will be glorified:* But alas, saith he, how shall this be, seeing I labour for this indeed, but in vain, seeing so few were converted to the faith by his teaching. And few, saith *Sasboni*, to this day, will take time to consider his labour in preaching, in prayer and fasting, and suffering a cruel death for us; for if they did, they would be more affected with love towards him that loved them so dearly. *Yet my judgement is with the Lord, &c.* That is, to judge betwixt me and the people, with whom my labour takes none effect for their conversion, pronouncing on my side that I have done all that could be done for their salvation; and denouncing against them damnation, who would not be moved to repent and beleve, what pains soever I took to bring them hereunto. By which words, saith *Jerom*, he intimateth a liberty of will in them, which because they abused to make them averse from Christ, they shall be most justly condemned. *And my work with my God.* That is, the reward of my work; for although the Jews, through the hardness of their hearts beleaved not, his labour was not lost, but highly rewarded, when he had a Name given him above all names, *Phil. 2.6.* Neither shall the labour of any faithfull Minister of his be lost, although uneffectual to those amongst whom, through their own malice.

Vers. 3.

Vers. 4.

Ad. Sasboni.

Hieron.

*That I should bring Jacob to him, and that Israel should not be gathered.* Hereby, saith *Jerom*, is meant that Christ should first preach only to the Jews, and seek

Vers. 5.

Hieron.



	<p>their conversion; according to which he saith, <i>I am not sent, but to the lost sheep of the house of Israel.</i> But when they in stead of imbracing his doctrine, sought to kill him and did kill him, as is set forth in the parable, <i>Matth. 21.</i> of the husbandmens having the Vineyard let unto them, then this doom against them took effect; that he intended the gathering of them no more, but he sent his Apostles to the Gentiles. And whereas the <i>Septuagint</i> hath it, and <i>I Israel shall be gathered,</i> And <i>Aquila</i>, so skilfull in the Hebrew, <i>That Israel should be gathered to him;</i> he censureth both, as eluding a most pregnant testimony against the Jews, of their obduration and being forsaken, after that they had been a while by Christ preached unto; saying that it is <i>not</i> nor, and not <i>not</i> to him, which is here used: and therefore <i>Symmachus</i> and <i>Theodotion</i> render it not also. The Hebrews say that there be fifteen places in the Bible, in which <i>ל</i> is put for <i>ל</i>, and this is one, and therefore in the margin it is <i>ל</i>; hereby <i>Aquila</i> is thought by <i>Jerom</i> to have been deceived; but we must take heed how we be led about all the rules of the Jews; so <i>Sasbous</i>. Retain we therefore the reading in the text in the sense before going, and yet neglect not that in the margin, being haply apposed to intimate their future conversion, when they shall cease to be abdurated any longer, <i>Rom. 11. 2 Cor. 3. I shall be glorious in the eyes of the Lord,</i> that is, <i>Although Israel be not gathered,</i> as in our N.Tr. and, being rendred by <i>although</i>. These words are added to shew how Christ should not lose his labour, of which it was spoken before, <i>vers. 4.</i> for he should be glorious notwithstanding, and of great power amongst other Nations; as is immediately shewed, <i>vers. 6.</i> Having turned some of the Jews first, he shall be a light to lighten the Gentiles, &amp;c. upon which I have spoken before, <i>vers. 1.</i></p>
Ad. Sasbous.	
Verf. 6.	
Verf. 7.	<p>Thus saith the Lord to him whom man despiseth, &amp;c. Here, as <i>vers. 5.</i> the Lord replieth to his Son Christ again, comforting him in this, that although he were contemptible to man, yea to the Nation of the Jews, and used like a servant by their Princes, <i>Herod, Annas, Caiphas,</i> and <i>Pontius Pilat;</i> that is, basely; yet Kings and Princes should see and rise and worship him; that is, saith <i>Jerom</i>, first, at the day of judgement; but by and by better, imbracing his faith, and so doing him reverence, as the Son of God. But some, he saith, by the despised here, understand the Jews, whom he also calleth an abominated Nation, and this is followed by <i>Musculus</i> and <i>Calvin</i>, referring it to the contempt wherein the Jews were had under the <i>Babylonish</i> Kings in the time of their Captivity, being made their servants: But when <i>Cyrus</i> the <i>Persian</i> was King over all, the King himself and his Princes rose up for honours sake to them, and in so doing they are said to worship him, that is, God. But he preferreth the former, as there is good reason. <i>Junius</i> is also for Christ, here understood by the contemptible soul; for so it is <i>Hebr.</i> and whereas <i>Calvin</i> renders the next words, <i>The abominable Nation, he whom the Nation abominates,</i> meaning the Nation of the Jews; but <i>Calvins</i> reading being admitted, as agreeable to the Hebrew, and followed by the <i>Vulg. Lat.</i> yet it is not necessary to understand the Jewish Nation here spoken of: But as <i>Lyra</i> hath it, The Christian had in abomination by the Jews, for beleiving in Christ, and made servants by being condemned to the mines by Heathen Emperours, for Christ and his Church are one. But when the whole current of the Prophecie is touching Christ, it is altogether from the purpose to bring the Jew in here delivered by <i>Cyrus</i>, especially their obduration being before prophesied of, <i>vers. 5.</i> It is therefore undoubtedly spoken of Christ and his Church, the miracles done wherein when Kings should see, they should rise up and turn Christian also, and worshippers of Christ, as <i>Constantine</i> the great and other Emperours after him. But Christ might well be called a contemptible soul or man, because so hated by the Jews; that, as <i>Jerom</i> saith, they cursed him in their Synagogues three times in a day.</p>
Hieron.	
Muscul. Calvin.	
Junius.	
Lyra.	
Verf. 8.	<p>Thus saith the Lord, in an acceptable time I have heard thee, &amp;c. Here the Prophet goeth on to speak more comfort to Christ, who was by the wicked Jews despised,</p>

despised, and in despite crucified. The Lord saith, that he *heard him in an acceptable time*; that is, saith *Jerom*, when hanging upon the Crosse he cried out, *My God, my God, why hast thou forsaken me?* For God made it appear, that he heard him and forsook him not, in that he raised him from the dead, and gave him for a Covenant to the people, that he should raise up the earth, &c. For thus *S<sup>t</sup> Paul* applieth it, 1 Cor. 6. 2. Having chap. 5. 2. said, *He made him to be sin for us, that knew no sin, that we might be made the righteousness of God through him.* He here to prove it to be so saith, *For in an acceptable time I have heard thee, &c.* That is, through thy death to be so reconciled to all that beleeve, as to iustifie them by thy righteousness, and to save them. For accordingly he gave him for a Covenant to the people, that is, to such of the Jews as beleeved: And stirred up the earth, that is, men of other parts of the earth, who lay buried in the error of idolatry, And possessed the dissipated inheritances, or desert inheritances: So called because they had not God dwelling in them, but now he takes them into his possession when they are converted. And he saith to them that are bound, *Go out*; that is, bound with sin and in darkness of ignorance as in a dark dungeon; Be refreshed with the light of saving knowledge. *They shall be fed in the way*, That is, with wholesome instructions out of the world whilst they live in this world, for here we are in the way, and afterwards in heaven they shall neither hunger nor thirst any more, but enjoy perpetuall satiety of joyes and pleasures unspeakable; see the same, *Revel. 7.* And *I will set all my mountains for a way for them*. That is, heightening low places, that all their way may be plain and so delightfull. Lastly, shewing who they be with whom he will deal thus, he saith, *Behold these shall come from farre, these from the north, and the sea, or West, and these from the land of Sinim*, that is, the South; and then those from afarre, are from the East. But the Septuagint, for the Land of Sinim, hath, the land of the Persians, which is East, and then they from afar must be South. Thus *Jerom*, saying, that it is here prophesied of the conversion of peoples in all parts, East, West, North and South, and consequently of their salvation according to that of our Lord, *Luk. 13. 29. They shall come from the East, West, &c. and sit down in the Kingdom of heaven.* *Lyra* differs little from *Jerom*, and whereas it is said, *They shall be fed in all plain places*. He saith, hereby are meant the good examples of the Saints, which are more available to teach simple people then the instructions of the word: And he is said to be a Covenant to the people, because they came by him to be in Covenant with God. *They shall be brought to the fountains of water*. This implieth full rest in the good attained in heaven: So *Calvin* applieth all this from, *v. 8. to v. 13.* Christ, that he draweth almost all first to the Jews delivered out of *Babylon*, and generally to all Gods faithfull people, both Jews and Gentiles. For first, *In an acceptable time I have heard thee*. This is manifestly spoken to the comfort of every beleever, and to Christ in relation to his Church, the good whereof he sought and not his own continually; and so it is applied by the Apostle, 2 Cor. 6.

*Neither sun nor heat shall smite them*. This is spoken in allusion to the pillar of a cloud shadowing them in the wilderness: And whereas he speaks of their feeding upon high places, he assimilates them to sheep, and Christ to a shepherd, leading his sheep into divers pastures; intimating that every where there should be pasture enough, even upon the tops of hills. Here the *Vulg.* having it, *In plain places*, is to be amended, for the word □̄ here used is *high places*. *Vers. 11. I will make all my mountains waies*, That is, I will remove all impediments from before them. *Vers. 12.* Some by *Sinim* understand mount *Sinai*, and hereby the South, because it was southward; some *Siene*, under the tropick of *Cancer*: But without contending further about it, we may rest in that which hath been already said.

*Sing O heavens, &c.* Of this see before, chap. 44. 23. being the same almost verbatim.

*Can a woman forget her sucking child?* In the former verse *Zion* is brought

Hieronym.

Lyra.

Vers. 10.

Vers. 13.

Vers. 15.

in

Hieron.

in complaining, *The Lord hath left me, &c.* to that it is here replied. Now *Zion* or *Jerusalem*, saith *Jerom*, is taken four waies; 1. For the place properly so called. 2. For the Congregation of Saints, both of Jews and Gentiles; of which it is said, the Lord loveth the gates of *Zion* more then all the habitations of *Jacob*: For hereby cannot be meant *Zion* properly, which was long ago destroyed, but that *Zion* which God loves cannot be destroyed. 3. For the company of Angels, according to *Heb. 12.22. Ye are come to mount Zion; to the heavenly Jerusalem, to an innumerable company of Angels.* 4. For that *Jerusalem* which shall be, spoken of *Revel. 21. and 22.* of which our Judaizers speak many things which they understand not, and upon the description of it, *Ezek. 44.* Here, by *Zion*, of which God will be so mindfull, the Congregation of Saints is to be understood. *Thy builders came, which destroyed thee, they shall go out of thee.* Who were the builders but the Scribes and Pharisees? for they were the builders which refused the Stone, which is the chief Stone of the corner, building by traditions of men, and so destroying those that were thus built by them; for they compassed sea and land to make one Profelyte, and then he is twofold more the childe of hell then themselves. But now they shall go out from the true *Zion*, the Church of Christ, and so shall all hereticks, for the Church shall not follow such any more in their teaching, but separate from them. *Lift up thine eyes and see, all these are gathered to thee.* To this our Lord alludeth, when he saith, *Lift up your eyes and see, the regions are already white unto the harvest. As I live, saith the Lord, thou shalt be clad with all these as with an ornament.* Here for more assurance the Lord confirms by oath, that the faithfull Jews, that is, Apostles and other preachers shall convert the Gentiles to the true faith, and the great multitudes of them that they converted shall be as an ornament making them glorious in all the world in the eyes of beleivers, as a brides ornaments doth her of the spouse of Christ, the Church thus adorned, see *Pf. 45. Her cloathing is of gold, wrought about with divers colours, For thy desolate places and wildernesses shall be streight for thy inhabitants.* That is, The Gospel being so readily every where received by so many. *And they that devoured thee shall be driven far away;* that is, false teachers before said to destroy her, *And the children of thy barrennesse shall say in thine ears, the place is too streight, &c.* That is, whereas thou wert formerly barren and despairedst of ever having any children, thou shalt now have so many as that it shall drive thee into an admiration how thou camest by them. *Calvin* and *Musculus* understanding *Zion* literally of the inhabitants of *Zion*; the Jews say, that this is spoken for their comfort, although their City should be destroyed and lie long desolate; yet God did not all this time forget it, no more then a man doth the signet upon his finger, the continuall seeing whereof maketh him that he cannot forget it. Wherein it is alluded to that precept which God gave of binding the commandments to their right hand. And because he also addeth [*Thy wals are continually before me*] But when they should afterwards see the City lie in ruinous heaps seventy years together, they might despair of this promise, saying, *Alas our wals are all down and lying in ruinous heaps:* He saith, *vers. 17. Thy builders make haste, thy destroyers shall depart far from thee.* That is, The *Persians* taking care to build the Temple and City again, when the time which God hath appointed shall come, shall provide for the doing of it with all speed; and the *Caldees* their enemies, who destroyed and kept them under, shall go out of their Countrey, as having nothing to do there any more. Here the reading of the text, I confesse, is more according to the Hebrew then that of *Jerom*, so that it needs to be corrected. But being thus corrected, the sense will be good of the Evangelical Church, *Thy builders hasten;* for the Apostles went preaching from place to place, and being persecuted in one City, went to another; and false teachers, who had formerly misled the people, and so indeed were their destroyers, continued not in any credit amongst the faithfull any longer, which is meant by their going out of thee. But whereas he speaks of the people returning to *Zion* in great multitudes,

Calvin.  
Muscul.

Vers. 18.



multitudes, as an ornament unto her; Calvin noteth rightly, that when the Church of Christ hath many children, that imbrace the truth from their hearts and live accordingly, she is adorned and beautified indeed, but not when the Temple is decked with glorious Images, which the Papists count great ornaments. So St Paul calleth the *Corinthians* his crown, and *Cornelia* a great Lady in *Rome*, as I remember, her two sons, the *Scipio's* her ornaments; saying to a noble man that shewed her the costly furniture of his house, they coming in in the interim, *Et hec sunt ornamenta mea.* And *vers. 19.* finding that the great multitudes of children making that *Jerusalem* was too little to contain them, cannot be applied to the Jews returning from Captivity, for *Jerusalem* had so few inhabitants, that they were constrained for a supply to provide by laws for the peopling thereof out of the Countrey, he applieth it with *Jerom* to the times of the Gospel, and likewise *vers. 20.* where the Church is brought in admiring at her own so numerous a brood, all true children that any knew of, failing, and the means of begetting them, true doctrine, till Christ and his fore-runner and Apostles came. Whence note how vain the Papists are in making the perpetual visibility of the Church a mark thereof, seeing at Christ's coming she was so destitute of children, and so shall be at his second coming, of which he saith, *When the son of man cometh, shall he finde faith upon the earth?* And the Churches lying hid in the wilderness before that 1260 dayes argueth the same, that none be deceived hereby.

Verf. 19.

Note.

*I will lift up my hand to the Gentiles, and set up a Standard to the people.* This is spoken in answer to the Church complaining of her barrennesse, but comforted with a Promise of a most numerous off-spring. Here it is shewed, how this shall be, even as a King by setting up his Standard, gathers multitudes of men about him to encrease his Army; so he saith, that he would by the Gospel lifted up by his hand of miracles, and made so glorious that Nations should desire it, draw innumerable multitudes out of the Nations to the faith of Christ herein set forth. *Jerom* thinks the sign of the Crosse to be meant by this Standard. Of lifting up an ensign, but for another end, see before *Chap. 5. 22.* *Sasbont*, the first sign lifted up was the Gospel, the second, the whole word of God, the third, the sign of the Crosse. *And they shall bring thy sons in their arms, &c.* That is, saith *Lyra*, their children to be baptized, and thus to be made sons of the Church, for which he saith, *Thy sons and thy daughters*, he meaneth, that they should first by hearing believe, and be admitted into the Church by Baptism, and then all their little ones also, as it is commonly said, *Believe and thou shalt be saved and all thy house, and he was baptized and all his house.* A plain place against them that deny the baptizing of Infants; for to whom is salvation promised, but to him and all his family upon his believing? and what were his children but of his family? When he was baptized then, and all his house, who can deny that his children were baptized also? If any man shall say, haply he had none, we may more certainly affirm, if he had, they should have been baptized, because otherwise all his house should not have been saved, because not all baptized; and yet I say not, that all are saved that are baptized, but whomsoever we would have saved, we ought to baptize upon this ground. And Parents cannot say of their children to the Church, *They are thy children*, unlesse they bring them in their arms to be so made by Baptism. I know that it is by some expounded metaphorically, as *Dent. 32. 10.* God is said to have carried the *Hebrews* in his bosom, *Hos. 11. 3.* But it is a rule in Theology, That when any sentence of Scripture may be taken properly without absurdity, it is so to be understood; as when children were brought to Christ to be blessed, and he took them up in his arms; so here there being no absurdity to say that Parents carry their children in their arms to be baptized, the literal sense is to be taken, and no need to flee to a metaphorical. If it be objected, he saith not *Theirs*, but *Thy children*, speaking to the Jew; *Sol.* He saith *Thine* by anticipation, meaning such as I will presently making them to be of *Israel*, whereby the children of *Zion*; that is, the

Verf. 22.

Ad. Sasbont.

Note.  
A&. 16.

mother-Church of the Jews shall be so wonderfully encreased, as hath been said.

Verf.23.

*And Kings shall be thy nursing Fathers, and Queens thy nursing Mothers.* The children of the Church growing so wonderfully numerous, as hath been said, if she shall begin to take care how to nourish and maintain so many; here that Query is satisfied, *Kings shall be thy nursing Fathers, &c.* Now the Nurse feeds the childe, and defends it from harm, so it is hereby intimated, That Kings and Queens should do by the faithfull under the Gospel, 1. Providing that the Preachers thereof may have sufficient maintenance, that they may not need to trouble themselves about worldly things. 2. For the maintenance of Schools of good literature, as Seminaries of godlinesse and learning, that the Church may thence have a continual supply of able Pastors. 3. For the relief of poor Widows and Orphans, and other impotent persons, that none may be suffered for want to wander as vagabonds, which is a disgrace to Christianity: and to this end to build Hospitals and Alms-houses, and indowing them with means. 4. Defending the innocent from oppressors by judging righteously, and the Church in general from enemies, that seek to overthrow it, either by force of arms, or to corrupt it by any kinde of heresie. *They shall worship thee with their faces bowed to the ground, &c.* That is, Christ Jesus, believing him to be the Sonne of God and very God. For although the speech be directed to Zion, that is, the Church, yet when any thing of adoration is brought in, it is to be referred to the Head thereof, who cannot be considered as separate, but joyned as one with his Church. Wherefore it is meant first, That Kings and Queens, as well as common people should serve Christ with all reverence. 2. Bow to the truth taught by his Ministers becoming in all things obedient unto it, and submitting themselves to hear it with fear and reverence, and such Kings as do not these things are unworthy of Christ, and the inestimable benefits coming by him. But this is not to be applied to any man of the Church or men, though never so eminent, as if Kings and Queens were bound thus out of their piety to bow to him or them, as the proud Bishops of Rome apply it to Peter, and to themselves: But if they would look into *Act. 10.* and see how Peter would not endure Cornelius to bow to him, they would be greatly ashamed of this their pride, whereby they rather represent Heathen Emperours who were ambitious of divine honours, then Christs Ministers, whose greatest glory is humility towards one another; and therefore much more towards Kings and Princes. Neither can it be hence commended for Kings to be profuse towards any of Christs Ministers in respect of worldly honours or riches, because he saith, They should be nursing Fathers, and honours of this kinde, are plainly interdicted, *Matth. 20.* and a Bishop must not be given to filthy lucre, *1 Tim. 3.*

Note.

Joh. 13.

Verf.24.

*Shall the prey be taken from the mighty, or the captive justly taken delivered?* Having spoken hitherto of the deliverance of the faithfull by Christ, that it shall certainly be, and of their glorious condition after this deliverance, now he removeth an objection against it, and so seeks further to confirm it. Although it be not commonly done, that the prey is taken from the mighty, or the captive taken in warre justly without agreeing upon a price, yet as the Jews had this performed to them, when they were pluckt out of the hands of the King of Babylon, who had made a prey of them, and delivered out of Captivity gratis, so Gods chosen people of all Countreys and Nations being before made a prey by the devil, whilst they lived in Idolatry, and so justly taken captive, although held by a strong man armed, were taken away by a stronger, and by him delivered, he being destroyed in respect of all his strength against them by his death. And he renders a reason hereof, *verf. 25. I will contend with him that contends with thee, &c.* And the Lords power is irresistible.

Matth. 12.

Heb. 2.15.

Verf.25.

Verf.26.

*And I will feed thy spoilers with their own flesh, &c.* That is, as they had destroyed

stroyed his people the Jews, thus feeding, as it were, upon their flesh, and drinking their blood, so they should be destroyed, their feeding upon the flesh of others according to this sense being turned into feeding upon their own flesh, when they should be slain in great multitudes, as they had slain others in most cruel manner : they are then threatned *Lege rationis*, and it is not necessary as *Musculus* and *Calvin* do, to expound it of their falling together by the ears amongst themselves, thus by their swords mutually devouring one another, as sometime the *Edomites* and *Moabites* did 2 *Chron.* 20. For God makes them to feed upon their own flesh, to whose ravenous desire to eat the flesh of others, he putteth an end by destroying them by whomsoever, and making them to fall thick one upon another, and to lie deep in their own blood. For the *Babylonians* never ate so their own flesh that we read of, but this was done when the *Persians* overcame *Babylon*, and according to this *Thomiris* the *Scythian* Queen did sometime to *Cyrus*, when having cut off his head she put it into a vessel filled with his and his mens blood, with this exprobaton, *Satia te sanguine quem diu sitisti*, Fill thy self with blood which thou hast long thirsted after. Neither did the Heathen afterwards, who had shed the blood of innumerable Saints under the New Testament, pay for it by destroying one another, but the Christians under *Constantine* overcoming *Lycinius*, and his Army, and under *Theodosius* the idolatrous people that came against them.

CHAP. L.

**V** Here is the bill of your mothers divorcement that I have put away? &c. Here by mother *Jerom* understands *Jerusalem*, whom the Lord suffered to be destroyed, and then by her children must be understood children according to the flesh. And he saith, it was not through harshness in the Lord giving her a bill of divorce without cause that this came unto her, but by her own sins.

Wherefore When I came was there no man, none to answer? And this he applyeth to Christ coming in the flesh, to whose calling none of the carnal Jews answered, and he noteth that he saith [no man] because they were all turned into beasts, *Herod* their King into a fox, some into a generation of vipers, some that are fleshly and lustfull and sensual into swine, the impudent into dogs, for which it is said, *Cast not your pearls before swine*, &c. and he called them, by saying, *Come to me all that be weary*, and, *If any man thirsteth, let him come*. And to this agreeth *Cyrl*, *Procopius*, *Eusebius*, *Ambrose* and *Origen*, who upon *Matth.* 26. saith, that the whole Church consents about it. The same also appears by *Lyra*. Yet some understand it of the Jews in Captivity : But we may well rest in the first, taking it, as further spoken to the complaint made *Chap.* 49. 14. of being forsaken. Only there the faithfull amongst the Jews complain and are comforted, here the carnal are challenged for laying the fault upon the Lord, that *Jerusalem* was destroyed by the *Romans*. If so, he bids them shew their mothers bill of divorce, whereby it might appear that the fault was in the Lord and not in her that she was put thus away. For as *Calvin* hath it, a woman being put away by a bill of divorce from her husband, was hereby justified, that it was not for her fault, but through his morbidity that she was put away. Wherefore he bids them if they can to bring forth such a bill, but this they could not, and therefore the cause was manifest, their sins. The Jewish Church had been the Spouse of God, but now she is for her sins put away, and the Church of the Gentiles called to this honour. And this was her main sinne, that he calling to the faith of the Gospel, none would answer, but all hardened their hearts. And being hereupon put away, when for the Jews refusal the Apostles turned to the Gentiles, her destruction soon followed. For the cause of this could not be any inability in God, or

Verf. 1.  
*Hieron.*

Verf. 2.

*Cyrl.*  
*Euseb.* l. 2. c. 34.  
*Ambros.* l. 8. in  
*Luk.* 1.

*Calvin.*

muta-



Verf. 3.

Ad. Salsbont.  
Lyra.

mutability in respect of good will: For his hand he saith *was not shortened*; and to shew how able and willing he was he recounteth his drying up of the sea, that is, the red sea to let them go thorow upon dry Land, thus delivering them from the *Egyptians* that pursued them, his drying of rivers, that is, *Jordan* in like manner, and smiting the rivers in *Egypt* that the fishes died, and covering the face of the Heaven over that Land so with darknesse, that they could not see for three dayes. *Salsbont* expounds this only, as shewing what God can do. *Lyra* varieth only about covering the Heavens with darknesse, referring it to the darknesse upon all the earth at the time of Christs passion. The Hebrew words are all of the future tense, whereby I think with *Salsbont*, that God can do it when he pleaseth, and being able to do these things he can doubtless deliver his people also, not only from *Babylon*, but from sin and death by his Son Jesus Christ.

Verf. 4.

Matth. 7.  
Joh. 7.  
Matth. 11. 28.

*He hath given me the tongue of the learned, that I might know in season a word exciting to the weary.* Thus it is *Hebr.* and the meaning is plain, how to speak a word of comfort to the weary, whereby their drooping spirits might be stirred up and cheared. And although the *Hebrews*, and *Thomas Aquinas*, and *Calvin* apply this to *Isaiah* and other Prophets of God in general, set to comfort his afflicted people after threatening and reproof, yet I doubt not but with *Jerom* and all other ancient Expositours, to referre it to Christ, as *Junius* also doth. For having declared his power to save *verf. 2, 3.* challenging the hard-hearted Jews for their obstinacy, of whom none would answer, when he came into this world, and taught, and did wonders amongst them, shewing therein so great power indeed, as that they might easily gather him to be Almighty, and so able to do all the things mentioned there. Now he is brought in further speaking of his admirable gift in teaching; for it is said, *That he taught with authority, and not as the Scribes*, and the Officers sent to take him, said, *Never man spake as he did*; and for the weary in particular, *Come to me all that be weary and heavy laden.* And whence this admirable faculty came, he sheweth in the next words, *Morning by morning he shall stirre up my ear, that I may hear as the learned*; that is, God makes me from day to day to hear, and so to speak what he biddeth me, and how. For so Christ the son of man often saith, *That he did and spake nothing but from his Father*, and what he heard of him. And well may his speaking seasonably to the weary be here spoken of; and whence he had this learning, now that he is declaring his power. For his comfortable speeches were not bare words, but words accompanied with power, to heal the sick, to give sight to the blinde, to cleanse lepers, to cast out devils, to appease tempests, to make fishermens labours prosperous, when they had before toiled all night for nothing: And which is above all; to raise the dead, and even the dead in sinne, and to forgive sins, wherein the greatest comfort in the world lieth to such souls as feel the load of sinne, and are weary of it. Moreover the words following *ver. 6.* *I gave my back to the smiters, and my cheeks, &c.* do most notably agree unto Christ, whom they whipped, and buffeted, and spit upon, but of any such thing done to *Isaiah* we read not. Whereas *Calvin* saith, Neither were *Dauids* hands or feet pierced, neither had he gall and vinegar given him to drink, &c. as *Psa. 22.* many things that were done to the servants of God of greatest note, not being set down, and therefore these things might be done also to *Isaiah*, though we read not of them; It is of no force to justify the exposition applying it to *Isaiah*: for we are sure that they were done to Christ, but know not that they were done to *Isaiah*, and it is improbable that those things *Psal. 22.* were ever done to *David*; therefore the most certain understanding of both places is of Christ in *Pf. 22.* typified in *David*, or by him spoken of in the person of Christ, here properly, as brought in speaking. And it is to give advantage to the Jew to apply this place otherwise, who will not endure to hear that *Messiah* should be thus misused, but reign as a King in great glory, subduing all the Jews enemies to them; which made them to despise Christ when

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he came so poor, and suffering himself to be such a scorn and reproach amongst men And the like is manifestly spoken of Christ *Chap. 53.* expounded thus, *As. 8.*

*The Lord hath opened mine ear, and I was not rebellious.* That is, He hath not only given me learning to speak to others by opening the ears of my minde to hear him instructing me, but to obey his will in keeping all his Commandments, yea the very hardest, even by suffering death upon the Crosse. And herein every Minister of Christ should make him his patern, 1. By endeavouring to be taught of God to speak most effectually, to this end praying for the assistance of his Spirit, and not depending upon words taken out of Books. 2. To live in all things in obedience to Gods will. 3. Constantly to bear sufferings in what kinde soever.

*For the Lord is with me, therefore shall I not be confounded, &c.* God was joyned with man in the person of Christ suffering, and therefore he could not be confounded, how shamefully soever abused. And God, he saith, justified him, therefore none can condemn him, as suffering for his own sins, for he suffered all to save his people, as *Chap. 53.* For which cause he challengeth his adversaries to contend with him, and prove the contrary if they could, but because they could not, and yet laid wickednesse and deceit to his charge, he threatneth them, that they should be as a *Garment eaten by moths*, a similitude often to set forth the utter destruction of the wicked, from which there is no recovering again. Of this, or the worm that never dieth, read again *Isa. 66.* for *Jerom* makes them both one, gnawing upon and stinging the conscience for their evil doings. But *Lyra* better saith, because *Pilate* and the Priests condemned Christ unjustly, they were destroyed as a garment by moths; *Pilate* being banished by *Tiberius*, and the Priests by *Jesus* burnt in the Temple, sorrow eating upon the one, and fire upon the other, of whom *Titus* said, That it was fit that they which served in the Temple, should perish together with it.

*Who is there amongst you that feareth the Lord, that walketh in darknesse? &c.* Having threatned Christs enemies *vers. 9.* now he layeth all the fault of the destruction threatned upon the wicked Jews themselves, challenging them to say, if they can, whether there be any amongst them that fear the Lord and hearken to Christs teaching, who are left in darknesse, that is, to sink in the foresaid misery: No, let such trust and stay themselves upon God, for when this time of destruction cometh, they shall be safe, as indeed they were, the Christians a little before the siege of *Jerusalem* being by a voice from heaven called out to go to *Pella*; so *Iosephus*.

*All ye that have kindled a fire, &c.* That is, The fire of Gods wrath by your sins, as ye have made it burn about you, so ye shall walk in it to your torment, And lie down in sorrow, that is, perish miserably, and this is said to have come to them from Gods hand, because that although the *Romans* destroyed them and their City, yet it was by Gods arming them so to do, and in revenge of their malice and cruelty against Christ and his faithfull servants. To this effect *Lyra*, and *Jerom* saith the same upon *ver. 11.* but upon *vers. 10.* *That walketh in darknesse and hath no light*; these words are by him referred to Christ, as a description of him, being the servant before-spoken of, to hear whom is commended to all that fear the Lord. And by his being without light he understands the light of outward glory, for this was hidden under the form of a servant, wherein he appeared, as the light of the Sunne being hidden by a thick dark cloud, and whilst it is so walks in darknesse. In this sense it is an exhortation to such as fear the Lord, that is, with such a fear, as to flee all sinne, and hearken to Christ to believe in him, though nothing outwardly appeared in him to induce them to it, to trust in the Lord and to rest upon his help in the midst of greatest dangers that should come, for in so doing they should surely be in safety. *Innim* refers it to them, whom Christ called to faith and repentance, that walked in the darknes of ignorance, & of Pharisaism, but now gave ear to Christs teaching. *Sabour*, Who is there that feareth the Lord, which hath walked in darknesse, but now heareth his servant Christ? Verily none; if there be let him

Verf. 5.

Verf. 7.

Verf. 8.

Verf. 9.

Lyra.

Verf. 10.

Verf. 11.

Hieronym.

Innim.

Sabour.

trust

trust in the Lord. But I propound this in vain unto you, for ye make you a fire to burn you by obstinate going on in sinne, instead of being moved by any good instruction to fear the Lord. Of all these I preferre the first, taking it as a consolation to such as fear God, though for the present in the darkness of miseries, and without all light of worldly comfort or prosperity.

## CHAP. LI.

Vers. 1.

**L**ook to the rock whence ye are hewn, and to the hole of the pit, &c. Having stirred up the faithfull to trust in God Chap. 50. 10. although they should lie long in misery, here he seeks to confirm them by the example of *Abraham*, who was, as it were the rock out of which they were hewed, and he is so called for his firm faith. Of the like to which when Christ heard from *Peter*, he said, *Upon this rock I will build my Church*, which although I do not expound of *Peter*, but of Christ, as the main foundation and the corner Stone, yet neither he, nor the rest of the Apostles are to be excluded, for we are built upon the Apostles and Prophets, *Jesus Christ being the chief Stone of the corner*, Eph. 2. 20. and *Abraham* and *Peter* may as well be said to be rocks for their admirable faith, wherein they began to others, the one in the Old Testament after the flood, the other under the new by a communication of the name from Christ the rock of us all, as other believers *Christi*, or anointed from him, the anointed above his fellows. And by the hole or cavern of the pit, out of which they were digged, *Sarah* is set forth, who was also famous for her faith *Heb. 11.* and so had power in her old age to conceive and bring forth a son, of whom *Israel*, and all *Israelites* descended. Some think that it is alluded here to the water coming of the rock *Numb. 20.* but this cannot be, because hewing is here spoken of. They render a better reason, who, because a family is like unto a building, think *Abraham* to be compared to a rock, and *Sarah* to a pit, for the materials of which a building is made stone out of a rock, and cement out of a pit. The difficulty also of their being begotten and brought forth is intimated, as it is hard to hew stone out of a rock, and to dig stuff for buildings out of a pit that is deep, for so *Isaac* was brought forth, when it was thought by reason of *Abrahams* and *Sarahs* age impossible. Now to these he bids them look, that their faith might be stayed, because to *Abraham* the promise of inheriting *Canaan* was made four hundred years before the accomplishment, and therefore although many years passed before the *Messiah* came, in whom the comfort of all that feared God lay, they might well be comforted, even untill the accomplishment of that most blessed Promise. Touching the

Cyril. Sicus difficillimum est ex petra solida & immani lapides excindere, & puteum profundum exaurire; sic ex senē viro & sterili muliere nasci filium; verum hoc effectum est supra opinionem jussu & nutu Dei.

Calvin.

rock here spoken of and the pit, excellent is the saying of Cyril, *As it is a most hard thing out of a solid rock to cut stones, and to draw out of a deep pit; so, that a sonne should be born of an old man, and a barren old woman; but this was done beyond all mens opinions by the command and beck of God.* Calvin thinks all this is spoken in respect of the encrease of the Jews again after their diminution, and that they were brought to so few by the *Babylonish* Captivity. For God could as easily multiply them again, as he did *Abrahams* posterity formerly. This I deny not to be true, but cannot understand it of the encrease of *Israel* according to the flesh, because in shewing how they should be so greatly encreased, he saith *vers. 5. The Isles shall wait upon me; and Chap. 49. 22. I will lift up an ensign to the Gentiles; upon which see what hath been written.*

Vers. 2.

For the encrease of *Abrahams* seed, that it is meant is plainly shewed *v. 2. I called him alone, and blessed, and encreased him.* Whereby he intimates that he could do so again in respect of spiritual children, who only are his true seed, *Gal. 4.*

Vers. 3.

For the Lord will comfort Zion. That is, spiritual Zion, the Church, re-erecting



ting her decayed buildings, by the conversion of many in all Countries to the true faith, of which the Church shall have great joy.

For a law shall proceed from me, and I will make my judgement to rest for a light of the people. This law, saith *Lyra*, is the Gospel, which went out as a light to all peoples, as also the words following declare. Yet some Christian Expositours do herein more judaize then the Hebrews themselves, expounding it of the Decree going out from *Cyrus*, for even their rare Rabbins do not so understand it, but of the Messiah. Judgement is the same with the Law, the same being sometime called by one of these names, sometime by another; and by this that it was a light to peoples or Gentiles, the preaching of the Gospel is often celebrated.

Verf.4.  
*Lyra.*

My righteousness, or righteous one, that is, *Christ*, is near, Mine arms shall judge the people; that is, by my strength overcoming the devil they shall be delivered out of his power; according to that, Now is the judgement of the world, now is the prince of this world cast out.

Verf.5.

My salvation shall be for ever. Here is a comparison made betwixt this world consisting of heaven and earth, and salvation to come by *Christ*, these shall wax old and vanish, but that is everlasting. *Jerom* takes occasion here to speak of these creatures, as not quite to vanish, but to be burnt unto a change into better. But of this I have said enough upon 2 *Pet.* 3. 10. and upon *Rom.* 8. 21.

Verf.6.

Unto this taken from the heavens, &c. he addeth another from men, the enemies of his people, whom he biddeth them not to fear, for the moth shall eat them as a garment; of which before, chap. 50. 9.

Verf.7,8.

Awake, put on strength thou arm of the Lord, &c. Because the Lord had made such gracious promises, verf. 6, 7, 8. here the faithfull are brought in, saith *Jerom*, stirring up the Lord by his Almighty power to do as he had promised, recounting his ancient mighty acts, Art not thou it that cut *Rahab*, or as he reades it, The proud one, expounding it of *Pharaoh* the King of *Egypt*, called also the Dragon, both here, and chap. 27. 1. See a like place, *Psal.* 74. 13. and of proud *Egypt* set forth by *Rahab*, *Psal.* 87. 4. and *Pharaoh* again by a Dragon, *Ezek.* 29. 3. and the word *Rahab* signifieth strength or pride. And that *Egypt* is meant hereby in this place appears, because the mighty acts done of old recounted here, were in drying the sea to make a way through it, and the bringing it upon the *Egyptians*, and the striking of *Egypt* with divers plagues before that, for then that proud Nation was cut, and their King being terrible before as a Dragon near the river *Nilus* destroyed. As for the words, Awake, awake, it may be taken either for the Prophets prayer, teaching us how we ought to seek the accomplishment of Gods gracious promises by prayer, and not to say, He that hath promised will perform, whether we seek to him or no; or for the Churches prayer, not calling upon the Lord here set forth by his arm, sometime by his eyes, ears, or his name to awake, as if he slept at any time, for he that keepeth *Israel* neither slumbereth nor sleepeth: But because as when the Champion sleepeth, they that should be defended by him are endangered by the enemies coming, he must be awaked to save them; so the Church is brought in calling upon the Lord when she is in danger, and so continueth long and no help yet appeareth, and that after the manner of men. By the arm of the Lord, some understand *Christ*, who destroyeth our proudest and stoutest spiritual enemies, because, verf. 6. he speaketh of the salvation for ever, and that is by *Christ*: and of this *Zachary* speaking saith, He hath raised up for us a mighty salvation; and what is this but the arm of the Lord? And indeed both, I take it, are here meant, the power of God, whereby, as by his mighty hand and stretched out arm he brought his people out of *Egypt*, and his Son by as great power delivering from sin, death and the devil. And to shew this, it is added, The Redeemed of the Lord shall come, with singing to Zion, and everlasting joy upon their heads, as before, chap. 35. 10. intimating the redeemed by *Christ*, and not only from the *Babylonish* Captivity, for their joy was but temporary, neither was it ever so full.

Verf.9.

*Hieron.*

Note.

Verf.11.

Vers. 12.

Vers. 13.

Pfal. 56.

Vers. 14.

Hieron.

Vers. 16.

Vers. 15.

Lyra.

Ad. Sabsont.

Muscul.

August. lib. 2.  
comr. Julian.

In Pfal. 96.

*I, even I am he, who art thou that thou shouldst be afraid of a man.* The Church having called upon the arm of the Lord to awake, *vers. 9.* now the Lord answereth; *I am he that comforteth thee, &c.* That is, by promising deliverance from all enemies, yet thou art afraid of the least of them all, *Of a man that shall die;* that is, Thou (O my Church) of men stirring up persecution against thee, and he challengeth the Church for fearing not a brunt for a little time, but daily and continually because of the fury of the oppressour: And as if this were a thing not to be feared, he saith, *Where is the fury of the oppressour?* As if he had said, it is a thing of naught, such his power is but over the body, and this shall soon have an end also; see the like *Matth. 10. 28.* and how much they forget the confidence that David had in God against all men that sought his destruction, *I trust in God and will not fear what man can do to me.* *Vers. 14.* *He shall soon come that goeth to open, and he shall not slay to death, neither shall his bread fail;* Thus *Jerom.* N.Tr. *The captive exile hasteneth, that he may be loosed, and that he should not die in the pit, nor his bread fail.* *Junius,* *He will hastily bring forth his bound one afar off, who is to be loosed, he shall not die in the pit, neither shall he be failed of his bread.* And *Jerom* accordingly expounds it of the Son of God, as if it had been said, *My Son shall soon come and open thee the way of victory;* when thine enemies rage most, and yet he will not slay them to death, but save such of them as shall be converted; and his bread of heavenly doctrine feeding the souls of them that are saved, shall never fail, but be in his Church plentifully. *Vers. 15.* *But I am the Lord thy God, which trouble the sea, and the waves thereof arise.* Here by an apostrophe, God the Father turns from speaking to the Church, to his Son, telling him that the troubles of his Church, as of the sea, did not arise without him, and therefore he could easily appease them again: And he addeth, *I have put my words into thy mouth;* according to which *Christ* saith, that he spake only what the father bad him speak: *That thou shouldst plant heaven and earth, and say to Zion, Thou art my people;* that is, that new heaven and the new earth. Hitherto for the most part *Jerom.* For the divers readings of *vers. 14.* the Hebrew will bear any of them; but forso much as *vers. 13.* speaking of the fury of the oppressour, he saith, lastly, *Where is it?* This verse seems to me to answer it better, being understood of the Son of God hastening the opening of the prison to the bound. For it is, as if he had said by way of answer, His fury is nothing, because his oppression shall not continue, forso much as the opening of the prison to the bound there shall speedily be, so that he shall not die there; and until this time he shall want no bread, as poor prisoners in bands use to do. And that this sense may be more apparent, we may render it thus *verbatim,* *The bound is hastened to the opening, he shall not make him die in the pit, and his bread shall not fail.*

For *Which trouble the sea.* N. Tr. *Which divide the sea,* for so the word signifieth; and he meaneth the red sea, of which he often speaks, as most remarkable, that they might not be unbelieving; and this verse is to be read as coupled to the other by the word *and,* not *but;* another act of the person, who is said there to open to the prisoners, &c. being here mentioned to make that the more credible, *That thou mightest plant the heavens and found the earth.* This is by *Lyra* expounded, the heavens of contemplative men, and the earth of active. By *Sabsont,* of the Apostles and other Preachers addicted only to heavenly things, and of other Christians, who although they be conversant about earthly things, yet their hearts are lifted up to heaven. But the best Exposition is by *Musculm* made thus, *I will send you forth to preach my word, the power whereof shall be so great, through the Spirit accompanying the same, that the world shall hereby be renewed;* and because the world consists of heaven and earth, he calls this renovation the planting of the heavens and earth. For the Evangelical Church is often called the Kingdom of heaven: And in respect of this, saith *Augustine,* that we have souls from heaven and bodies from the earth, we may be called both heaven and earth. Therefore purge out the earth, that is, earthly affections, from thy heart, and thou shalt be heaven;

ven; thou bearest flesh indeed, and so art earth, but in thy heart thou art heaven. Again, God dwells in heaven, and he dwells in all the righteous and holy. Therefore the Apostles, though they were in the earth in the flesh, were heaven, and God sitting in them walked all over the world; in *Psalm*. 122.  
 2. The faithfull are called heaven, because of an heavenly life, and earth, because firmly founded by faith, as the earth that cannot be removed.  
 3. That they are called heaven there is another reason from the name of heaven, Lat. *Cælum*, *quasi cælatum*, carved or adorned with stars; so the faithfull with graces that shine more brightly: so *Varro* etymologizeth heaven; or as *Isidor*, a *cælando* from hiding, because in them much more virtue is hidden then appears. *Græcè* *δυσκοῦ* *ab ὀψω* to see, because it was the first of visible things; or *ὅρις* a boundary, because it is the utmost bound of all things visible, according to *Philo*; so the faithfull are, as it were, the bound or end of Gods creating all things in this world. 4. *Bernard* likeneth the faithfull to heaven, in whom virtues shine as the stars there, yet as the stars are not seen in the day, but in the night, so their virtues shine most in adversity. 5. *Chrysostom* saith, We are made heaven, when we are alwaies clear by virtue as the heavens; for when it looks dark, it is not through any change, but because the clearnesse is hid from our sight by clouds. 2. When we are so high lifted up in our minds, that as the heavens are not corrupted by rain or tempests, because they are above them, so our faith and grace is not impaired by Persecution. To conclude this verse, there is no need with *Junius* to, going from the native signification of the words, to turn them, *that I will plant*, but to render it, *I will put my words into thy mouth, to plant heaven, &c.* as they properly signifie; for it is *ἵνα* *ad plantandum*.

*Awake, awake, stand up (O Jerusalem.)* As *vers*. 9. the faithfull stir up the arm of the Lord to awake, so the Lord doth the Church or company of the faithfull here, recounting what they had suffered to *vers*. 21. and he thenceforth comforteth them to the end of the Chapter: Thus *Junius*, *Calvin* and our other new Writers generally. But *Jerom* and others following him expound the first words of awaking, and rising up by repentance, as if old *Ierusalem* were meant, hardening her self in sin and infidelity, but moved earnestly under the Gospel to turn therefrom; which because she did not, the Prophet sheweth what miseries should befall her, both temporally by the *Romans*, and spiritually by the enemies of their souls carrying them on in blindness and hardness to everlasting destruction. And *Sasbon* argueth from *vers*. 18. *There is none of her sons to guide her.* That it must needs be meant of *Ierusalem* suffering by the *Romans*, and not by *Nebuchadnezzar*, because then she had Prophets meant by these sons to guide and instruct her, sundry Prophets; but in the time of the *Romans* not one Prophet more. And *vers*. 21. a conditional deliverance only is promised, saith *Jerom*, viz. if the Jews would turn. *Dionys. Carthu.* that they should turn towards the end of the world is here prophesied. *Sasbon*, that it is spoken of a remnant of them only who imbraced the Gospel, the rest being hardened. But I prefer the first, expounding it as a stirring up to be comforted against the miseries shortly to be suffered by the faithfull in that common destruction of the Jews by *Nebuchadnezzar*; because the same afflicted City is spoken to, *vers*. 21. as having been drunken, and now promised that she should be so more, but the enemy should after this have his turn of drinking of this cup of Gods wrath. As for that which is said *v*. 18. that she should have no sons to guide her, it may well agree in the sense before spoken of; if by sons to guide or govern, we understand Kings to rule her, for the Jews were alwaies after their Captivity under the rule of others, although by the permission of the *Persians* they had Princes to rule amongst them of their own Nation, yet not in that absolute power, which they had formerly had in the time of *David*, *Solomon*, *Asa*, &c. For which he saith, they had no sons to rule, that is, but only *permissu superiorum*. The scope of the place being thus cleared, that it is to comfort the faithfull by the promise of a full and final delive-

*Bernard*. Serm.  
27. in Cant.

*Chrysost.* Hom.  
16. in Hebr.

*Verf*. 17.

*Calvin.*  
*Junius.*

*Hieron.*  
*Ad. Sasbon.*



- deliverance from all evils by which they should first be grievously pressed, that they might in all extremities stay themselves upon this as a sure anchor-hold. The sense of particular passages will now be easie to be understood. *Thou hast drunk at the hand of the Lord the cup of his fury, &c.* That is, thou hast suffered grievous things; but although he speaks of them as past, it is in a Prophetical manner, whereby things to come are spoken of as present or past, and this cup was drunk when *Ierusalem* was so cruelly destroyed by the *Caldeans*, and afterwards by the *Romans*. For such a great judgement is often called a Cup, because as a cup of wine mingled with intoxicating things, operates strongly upon the brain, making such as drink sometimes very sick, so that the power of nature is overcome and sudden death follows; so the Lords judgements stupifie and trouble the heads of the judged, that they cannot devise any good counsel to escape, but perish under them. *Verf. 18.* hath been expounded already, only the misery of *Ierusalem* is here aggravated by a comparison from a mother in distress, which had sons able to help her, but now none, when she hath most need. *Verf. 19.* *These two things shall happen to thee in one day, desolation and contrition, famine and sword.* That is, famine bringing desolation, and the sword contrition; there be four things named, but they are only two coming by the other two, and in this misery he saith there should be none to pity her, but contrariwise insulting over her and deriding her; as is also shewed, *Psal. 137.*
- They be at the head of every street, as a wilde Bull in a net: Or, as Jerom, Oryx a kinde of Goat,* taken by hunters, so the Jews by their enemies.
- Thou drunken, but not with wine.* *Musculus* here noteth that there be two sorts of cups that make drunken; the one of sin, when the head is intoxicated with infidelity, error, pride and corrupt affections; and the other of Gods judgements, making such to stagger and fall and to be taken, as being without all power to help themselves against their enemies, as *Belshazzar* and his *Babylonians* that night in which they were taken by the *Persians* and destroyed. And this cup of Gods fury is offered, and men are made to drink it by God, as a punishment for their other drunkenness in sin and error.
- I will put it into the hand of thy oppressours, which say to thy soul, Bow, &c.* Here, and *verf. 22.* an end of the Jews miseries by the *Babylonians*, is prophesied of, and their coming into the like, as was fulfilled at the destruction of *Babylon*; and the condition wherein the Jews were when they were under them, their souls, by which word yet their bodies are meant, as the next words declare, lay *as the way in the street*, upon which men tread and go, not being moved with any compassion hereat, so without all mercy had they been under their enemies feet. But now the Lord promiseth a blessed alteration, and this may well be extended to the Church under the Gospel, which after many miseries long suffered at the hands of Persecutors, had their case likewise altered by *Constantine* the Great, to their great joy and comfort; and so shall it be with all the faithfull and their Persecutors, that now tread Gods people under foot, and despise them as most base, they shall be brought down in like manner, and these despised ones shall be had in honour, as is promised to the Church of *Philadelphia*, *Revel. 3. 9.*
- Note.

## CHAP. LII.

- Verf. 1.* **A** Wake, awake, put on strength (*O Zion.*) Here the Lord repeateth again that of *Chap. 51. 17.* but for *Ierusalem* he saith both *Zion* and *Ierusalem*, meaning hereby one and the same, viz. the Church of God consisting both of Jews and Gentiles, when she shall be most purged from uncleanness; according to that which is here further added, *There shall no more come into thee the uncircumcised or unclean;* of which see before, *Chap. 35. 8.* He goeth on to Prophecies of *Zions* joyfull condition, which is fulfilled when a strict care is had

had of separating the notoriously wicked in any kinde from others, and not permitting them promiscuously to the holy Ordinance of the Lords Supper, as hath been done in the Primitive Church, and is now done in Churches most reformed, and endeavoured to be done in the Church of England.

*Ye have sold your selves for nought and shall be redeemed without money.* In the former verse he bids her shake off her dust in alluding to the Metaphor begun, Chap. 51. 23. where she is said to have lien down to be troden upon on the dusty ground, and to cast the bands off from her neck, implying her bound estate then, but her deliverance and advancement now; for so the advanced by God from a most low estate, are said to be raised out of the dust, *Psal.* 113. In this third verse he sets forth by another Metaphor what her condition had been, viz. as of those that are sold for slaves, but they take no price; for so indeed the Jews for their sins were made slaves to their enemies, and now he promiseth that they should likewise be set at liberty, nothing being paid for ransom; see the like before, Chap. 41. 13. where their being set at liberty by *Cyrus* is plainly spoken of, and therefore this is likewise to be expounded. But a spiritual application is to be made of all, the things done then not being only aimed at by the Prophet, but under them the spirituall deliverance of the faithfull from the *sordes* or dust and bands of sin by Christ, figured out in *Cyrus*, both by justification and sanctification, whereby this filth is shaken off, and there is newness of life. And as men sell themselves for slaves to sin and the devil, receiving nought, so beleivers are again delivered; the devil, by whom they were held, receiving nought therefore; and yet to satisfie Gods justice a great price is paid, even Christs most pretious blood, *1 Pet.* 1. 18. If profits and pleasures which men have for their souls sold by sinning, shall seem to be somewhat, they all verily are nothing, being compared unto the soul, because they are momentary; the soul everlasting, they earthly and inferiour, the soul spirituall and supernall, as coming from heaven, and so of a condition so farre excelling, that if all earthly things be compared hereunto they are as nothing, for which our Lord saith, What shall it profit a man to win the whole world and to lose his own soul?

*And the Assyrians oppressed them without cause.* He commemorates here, first their going down into *Egypt*, being inforced by famine, and then speaks of their going into *Assyria* as Captives, upon no such occasion; for which he saith *Without cause*, yet not excluding a cause in themselves, viz. their sins; whereby, as was said before, they sold themselves into their hands.

*Now therefore what have I saith the Lord, that my people is taken away for nought? their rulers make them to howl, and my Name is every day blasphemed.* The Lords people being carried away for nought, he here asketh what he had, as meaning that he had nothing; it was not a bargain of his making, but of their own, they had sold themselves, not he them, for then he would surely have taken a price for them. And having shewed that he was not the cause of their oppressions by the *Assyrians*, and coming into their hands, he next sheweth who were; *Their rulers make them howl*: Which *Jerom* expounds of the wicked Priests and Elders of the Jews, who stirred them up to cry against Christ, *Crucifie him, crucifie him*; and the blaspheming of Gods Name daily, of their custom in their Synagogues three times a day to blaspheme Christ Jesus constantly ever since. *Junius*, *Their rulers howl*, as if he had said, Not only the common people suffer grievously, but even men of greatest eminency, their rulers, to the making of them to cry out and howl, *And my Name is daily provoked*. But forsomuch as the word is in *Hiphil*, this cannot stand. *Calvin* expounds it of the rulers set over them by the *Assyrians*, who oppressed them so greatly, that they made them even howl under their oppressours, and hereunto was added daily blaspheming on the enemies part, being ready to detract from their God, as if he were not able to deliver them, which is spoken in way of shewing the cause why the Lord would now deliver and restore his people, as being full time so to do, lest he should seem to those Heathens

Verf. 3.

Note.

Verf. 4.

Verf. 5.

Hieronym.

Junius.

Calvin.

most contemptible. This I grant is good, but when *Rom. 2.24.* I finde the last clause otherwise applyed by the Apostle, the best Interpreter of the Spirits meaning, *viz.* against the guides and leaders of the Jews, teaching well but practising the contrary, to the opening of the mouths of the Gentiles against their God, as if he were a patron of licentiousness and all manner of wickedness; I cannot subscribe to him, but hold that the rulers making of them howl here spoken of, was their own rulers misleading them (of whom it is said before, *They that rule over thee cause thee to erre.*) and consequently bringing them to all the miseries, under which they lying, cried out most lamentably. And likewise of blaspheming on the enemies part, who upon this, that his people came into their power, vilified him as unable to help them, or seeing their wickednesses exclaimed upon him as a God of adulterous, sacrilegious and theevish people. And because the Prophet in speaking of the Jews miseries, suffered by the *Assyrians* and *Caldeans*, had a further aim withall to speak of things done under the Gospel; that of *Jerom* may well also have place here, They like wolves howled against Christ, and blasphemed his Name, and then God in his just judgement left them to the destruction of the *Romans*.

Vers. 6.

*Therefore my people shall know my Name.* Because God had been vilified, he would do so for his people; that is, all such as should beleve in Christ, that they should know him to be such a God as he published himself to be, that is, Almighty, by his saving them and confounding their enemies. And hereupon the Prophet crieth out, as if he then saw *John* the Baptist going before, and Christ coming soon after, proclaiming salvation to all that repent and beleve.

Vers. 7.

*How beautifull are the feet of them that bring glad tidings of peace, &c.* And this is shewed by the Apostle, *Rom. 10.15.* to extend also to all other preachers of the Gospel. In saying, *How beautifull are the feet*, he alludeth to the long travel of the Apostles on foot to preach the Gospel into other Countries and Nations, whereby their feet were indeed fouled and worn; but in the sight of those to whom they came and were converted by them, they seemed beautiful and amiable. But it is said here, *How beautifull are the feet of him*, although *Rom. 10.15.* it be of them, for Christ is first and chiefly meant, and then the Apostles, by whom also he preached. For all honour and blessing indeed is to be ascribed to him, not his instruments, as he taught when he answered the woman that blessed the womb which bare him, &c. *Nay rather blessed are they that hear the word of God and keep it.* Yet even their feet are said to be beautiful, because so joyfull a message was brought by them that walked upon these feet: As we say of a box having in it the Kings pardon of a condemned person, a blessed box bringing so great a good in it. *Upon the mountains.* This is inserted to shew both whence this preaching first came, and where it first was, *viz.* in *Zion* standing upon a mountain, and how easily all might hear, as from a mountain one speaking is heard by all round about, *Chap. 4.9.*

Vers. 8.

*Thy watchmen shall lift up their voice.* That is, the Apostles and other preachers said to watch for your souls, *Heb. 13.17.* For the Preacher stands, as it were, upon a watch-tower, and tels the joyfull news of Christ coming to save, expressed here by singing, which is the expression that joy maketh commonly; and so *John* the first Preacher of Christ said, that he was the friend of the Bridegroom, and that he heard his voice and rejoiced. Whereas it is added, [*They shall see eye to eye*] it is meant that they should not go upon the report of others, so that the thing declared and joyed in by them should be uncertain, but they should be eye-witnesses thereof; according to which is that *1 Job. 1.1.* *That which we have seen with our eyes, &c. declare we unto you.* When the Lord shall bring back *Zion*. That is, saith *Calvin*, first out of *Babylon*, to declare which some went from thence to *Judea* first, and after that by a spiritual bringing back of sins captives by Christ figured out thereby. After this he stirreth up to rejoycing again for the Jews deliverance and salvation coming to all Nations, *v. 9. 10.* as he had done *chap. 51.17.* and *49.6.*

Calvin.

Vers. 9, 10.

Depart,



\*Depart, go ye out from thence, touch no unclean thing. Chap.48.10. the same is spoken in other words, go out of *Babylon*; and here to shew that not only the Jews going out thence is meant, but separating from idolaters, it is added *Touch no unclean thing*, which is thus applyed, 2 Cor. 6.16. Whereas in the words following they are bidden to be *clean that bear the vessels of the Lord*. Hereby are meant the Priests and Levites, to whom this office belonged. But in speaking to them he meaneth all the people, they being named, as who ought to go before others in holinesse, and indeed all Gods people are here spoken to, who under the Gospel are made Priests unto God, *Revel.1.6*. And if they purge themselves, they are his vessels of honour.

Verf.11.

*His visage was marred more then any mans.* This is spoken of Christ, whom he calleth his servant, *vers.13.* and *chap.42.1.* saying that *he shall deal prudently and shall be exalted very high*; see *Phil.2.10.* how this was done. But before that his visage was so marred, being in the form of God he came in the form of a servant, that the Jews were ashamed to own him for their King and Messiah. But he shall sprinkle many Nations. Though the Jews rejected him, yet the Gentiles shall imbrace his faith and be sprinkled or baptized in his Name, and by his blood be cleansed from their sins, as the phrase is used, *Heb.10.22.* and this is now fulfilled in our Church, wherein we Baptize either by dipping or sprinkling; and therefore although we do but sprinkle on water in baptizing, here is good ground for it; his Ministers sprinkling is his sprinkling, and therefore he will not have it be in vain no more then if the party Baptized were washed all over. *Kings shall shut their mouths, for that which had not been told them they shall see.* That is, Shall, renouncing their own wisdom, whereby they formerly spake against Christ and Christians, commanding that they should be rooted out of their dominions, silently and reverently submit unto him, as holding him worthy of all honour; and this, he saith, shall be at the sight of things to which they had not formerly heard the like, that is, the miracles wrought by his Ministers in their Countries. For the power of working miracles continued five hundred years after Christ, even till the *Saxon Kings* here in *England* were converted. And their reverent submitting to Christ may well be set forth by their silence, because thus servants commonly reverence their Masters, and children their Parents, when they are in their presence.

1 Tim.2.21.

Verf.14.

Verf.15.

Isa.49.23.

# CHAP. LIII.

**V***V* *Ho hath beleaved our report, &c.* Here the Prophet further amplifieth the strange thing touching Christ before declared, *chap.52.14,15.* that his visage was so marred, and yet he should so mightily prevail, that Kings should submit unto him. And he beginneth with the Jews infidelity touching the same, as if he had said, We the Prophets of God have sufficiently set forth Christ, the power and arm of God, to come, and by powerfull miracles shewing himself to be the Son of God, and an arm to save all that beleeve in him, but few of the Jews will beleeve this, and to few shall he be revealed to be such. Of the arm of the Lord spoken of in this sense, see before, *Chap.5.9.*

Verf.1.

*For he shall grow up before him as a tender plant, and a root out of a dry ground.* By this name of *plant* or *branch*, he was set forth before, *chap.11.1.* and he is here prophesied of as a root out of a dry ground, to intimate his coming forth out of the Virgin *Mary*, a Virgin, that knew no man, being like unto the dry and barren ground in respect of fruit-bearing. Of this he spake before more plainly, *chap.7.14.* *He hath no form nor comeliness*: of which *chap.52.14.* and it is chiefly to be understood of him being poor and despised, and hanging upon the Crosse. But how doth this agree with *Psal.45.* *Thou art fairer then the sons of men*: and in *Cantic.* *My beloved is white and ruddy, the chief of ten thousand*

Verf.2.

- thousand.* *Jerom* answers that he was such when the earth quaked, and the sun lost his light, and graves opened, for then his excellency was seen, and likewise in his wise answers and incomparable gracious speeches.
- Verf. 4.** *Surely he hath born our griefs and sorrows.* That is, he made not a shew only, as hereticks say, that he was sorrowfull, but was verily and truly filled with sorrow, as he had a true humane body, but not for any sin of his own, but only for ours whom he came to redeem, *but we*, saith he in the person of the Jews, *judged him to be smitten of God*, for they traduced him as a notorious deceiver, a drunkard, and one that wrought by the devil.
- Verf. 7.** *He was oppressed and afflicted, yet opened not his mouth.* That is, He patiently bare it, as the History of his quiet suffering at the hands of his wicked enemies sheweth.
- Verf. 8.** *He was taken from prison and judgement, and who shall declare his generation?*
- Hieron.* This is by *Jerom* expounded two waies, either of his being unjustly dealt with, when he stood before *Pontius Pilate* to be judged, as if the meaning were, He was taken away to execution, there being in him found no cause why, but the Jews malice and rage against him, that would needs have it so: Or of his taking away by God, soon after his unjust being condemned, into heaven: And this last is followed by *Lyra* and *Sasboni*, the first by *Junius*, expounding judgement yet of Gods righteous judgement, of whom it came that Christ was cut off by death, for he fore-appointed it to be so out of his infinite mercy for the saving of us sinners from death everlasting: And by the former word *W* by him rendred [*coarctation*] he understands all his sufferings before his execution; and by the next words he understands his glorious living in heaven after his passion: *Who shall declare his generation?* that is, the glory that he attained to after this his base usage, for it is unspeakable. With *Junius* consenteth *Musculum*; but *Calvin* with *Lyra*, and I with them: For it were a strange manner of expression, to set forth his being taken to death, by saying, He was taken from judgement; it should rather have been said, by an unjust judgement, if it were so meant: Therefore the words being *From prison and from judgement he was taken*, we must needs understand his deliverance from both, by being raised again after this, and set on the right hand of God in heavenly glory, which cannot be sufficiently declared what it is; which is meant by his saying here in the next words, *Who shall declare his generation?* Wherein I assent to *Junius*, and so doth *Calvin* also, holding that *Phil. 2.6.* to be a further explication of this; for after speaking of his humbling to the death of the Crosse, he addeth, *Wherefore God hath exalted him and given him a Name above all names.* He was taken so from the judgement of death, by being raised to life as never any man was before, for now he liveth and never dieth any more, and that in glory which never any other man did being raised, for all others dye again; so *Calvin*. But I rest in that of *Junius* before touching this clause, not holding *Calvins* expression to be so good, because all his members shall be raised also to life after their sufferings, never to dye any more, but to live likewise in unexpressible glory. Some understand by his generation here spoken of, his generation of God the Father; some of his Incarnation, and some of the generation of Beleevers to come of him, being after this begotten by his Word and Spirit in all Countries and Nations, being a company so numberlesse, that none can declare how many they are, as is said *Revel. 7.9.* And for this *Sasboni* reasons strongly, as being confirmed further, *vers. 10.* where it is said, *He shall see his seed, when thou shalt make his soul an offering for sin;* and I see not how this may be rejected, but received also to make up the full meaning. For it is not only said, *He shall see his seed*, but also, *He shall prolong his daies*; as if both his exceeding glory, and innumerable offspring following after his passion were meant by his generation. And then the next words in this verse and *v. 9, 10, 11, 12.* are to be understood as an *exegetis* and declaration in more words of the two things already briefly spoken of, these and those *v. 9.* of his judgement, *10, 11, 12.* of this high exaltation following in his seed and

and in his glory, his sufferings being again repeated in way of the remuneration whereof he was thus honoured. For he was cut off out of the Land of the living: That is, he suffered death as sentence was given against him.

*He made his grave with the rich, and with the wicked in his death.* Vulgar. *He will give the wicked for his grave, and the rich for his death.* Calvin, *He will expose his grave to the wicked, and to the rich his death.* Hebr. *He shall give the wicked his grave, and the rich in his death:* If the particle *וְ* be taken only as a note of the Dative case, as it should seem it is here, because it is *dabis*, *he shall give*. Yet it is sometime put also for *cum*, and then the first reading stands firm, and the sense will be easie, he was crucified together with the wicked thieves, suffering where such notorious wicked persons commonly did, viz. without the gates of the City, for the grave and death are sometime set forth by one and the same word *וְ* as *Psal. 49. 15.* and *Joseph of Arimathea*, a rich man laid him in his own Sepulchre; thus also *Vatablus*. *Jerom* and others following him, expound it of Gods taking revenge upon the wicked Jews for his death; by the wicked being meant the common sort, and by the rich the chief Priests and Elders, all of whom were given over to destruction for their malicious conspiring against him; and thus the reading in *Vulgar Latin* indeed soundeth, and the particle *וְ* hath this signification, *pro* for also. But because the Prophet speaks only of his death and deliverance in this place, and not of the judgements against his enemies, it is better to expound it by *cum*, as we have done. *Marlorat* contends that by his grave here is meant nothing but his death, and so the sense is, That he was left to the will of the wicked, and of the rich to be crucified and slain, the same that are called rich being also called wicked, because rich men are commonly wicked, as being proud and oppressours of the poor. The particle *I* grant will also bear this reading, *He gave to the wicked his grave.* But if one and the same were meant by the wicked and the rich, why having spoken of the wicked in the plural, doth he speak of the rich in the singular number, as of one? I conclude therefore for the former exposition, from which me thinks we should not go for the events sake so aptly answering to the Prophecie, when rich *Joseph* laid him in his own sepulchre in his garden.

Verf. 9.

*Vatablus.*

Having spoken hitherto of Christs sufferings *vers. 10.* he beginneth further to declare, what his generation so unspeakable was, touched upon *vers. 8.* *When thou shalt make his soul an offering for sin, he shall see his seed, and prolong his dayes;* That is, an innumerable company shall be converted unto him, who because they are begotten by his Word, are before called his generation, here his seed, and being risen again he shall live long in the highest glory, yea for ever and ever. *And the pleasure of the Lord shall prosper in his hand;* That is, the Gospel, to preach which he shall send out his Apostles into all Nations, shall prevail for their conversion and his Kingdoms encrease. But it is to be noted that he saith, *He shall make his soul a sacrifice for sin,* which is varied *2 Cor. 5. 20.* *He made him sinne for us that knew no sin,* &c. for when he suffered for us; our sins were laid upon him, as by the law of sacrificing of old the sinner was to lay his hands upon the head of the beast confessing his sins, and then the beast was slain and offered for expiation; thus having the mans sins, as it were, taken and put upon it, and hereby made the sinner, the man righteous. Whereas it is said, *He shall see his seed,* it is well noted by *Musculus*, that his living again after death is implied, or else how should he see them? But here is a wonderfull thing spoken of, that a man should have any seed after his death, and that the same whom he calleth his brethren and Spouse should be called his seed, but he being dead liveth again, and begetteth them by his Word and Spirit, they being therefore in this respect called [*his seed*] and in respect of the exceeding great love which he bears to them, his Spouse and his brethren for his participating with them of flesh and blood. For which cause as he is called the first-born amongst many brethren; so because all the

Verf. 10.

*Muscul.*

faith-



Calvin.

faithfull are begotten by his Word, he is called the *everlasting Father*, Isa. 9.6. Calvin by the will or pleasure of God prospering in his hand, noteth that by his hand he setteth forth his Ministry, wherein he served to the death, this prospereth when we are hereby delivered from our sins, and from his death vertue cometh to us to make us die to sin and live to righteousness.

Vers. 11.

*Of the labour of his soul he shall see, he shall be satisfied.* Here in other words he expresseth the same that he had said before, for when by his Word preached souls are begotten, it is the fruit of his labour by his Ministers, which his soul thirsted after, and now it is satisfied: a notable expression to shew how our conversion and salvation is by Christ longed after, and taken pleasure in, even as one hungry takes pleasure and is satisfied with his meat. *By his knowledge shall my righteous servant justify many;* That is, by knowing him to be the true Sonne of God, and believing in him so, as to rest wholly and only upon the merits of his death. For justification and salvation, and not in any part upon our own or other mens, we are justified before God, and so shall stand and appear so at the last day, none of our sins being once remembered to endanger us in respect of the second death, but in his righteousness we shall live for ever. According to this it is said Job. 17.3. *This is life eternal to know thee to be the only true God, and Jesus Christ whom thou hast sent. For he shall bear their iniquities*] That is, of all them that know him, as hath been said, all their iniquities being put upon him, as the common sacrifice for their sins, as he was called *verf. 10.* and when our sins are taken and put upon him, what strange thing is it to say, that we are perfectly righteous, against those that count it absurd to say that we are righteous by the righteousness of another? For this is righteousness that will hold, when that which is by entering into this or that religious order, or doing the works of the Law, or any good deeds being trusted to, will prove but like a broken reed.

Vers. 12.

*He shall divide the spoils with the strong.* One and the same thing is set forth by these words, and those immediately before them in this verse. *I will divide a part unto him with the great ones.* The meaning being, I will impart unto him such glory and riches after his sufferings, as conquerours use to have, and he shall have them, as a reward of his conflict with reproach and death by him undergone, as is expressed again in the next words, *Because he poured out his soul to death, &c.*

## CHAP. LIV.

Vers. 1.

*Sing (O barren) thou that didst not bear, &c.* After Christs passion undergone for our sins, and a generation or seed soon coming from him after this spoken of Chap. 59. here the Nations amongst whom this seed should be begotten, are stirred up to joyce in it; so that these words are directed to the Church of the Gentiles, as Paul also teacheth Gal. 4.27. being a Prophecie of the great increase of the faithfull amongst them, and he saith, That she had *more children then a woman having an husband*, hereby meaning the Church of the Jews, whose husband God had been, forso much as they had his testament, whereby he bound himself to them, and they likewise were bound to him, but now through infidelity she was divorced, and the Church of the Gentiles taken in her stead, which abounds much more with children then ever she did.

Hieron.

Lyra.

Thus Jerom standing so yet for the Church of the Gentiles so to be meant here, as that the believers of the Jews be not excluded, but both together understood to make her that is bidden to joyce. So likewise Lyra. The Church of God which is alwayes one and the same, because consisting of them that hold the same faith from the beginning to the end of the world, of what Countrey or Nation soever, whether Jews or Gentiles, is here spoken to, and she is set forth as barren and without an husband first, but then on the sudden made

made most fruitfull, which may best be referred to that part of the Church first, which consisteth of Gentiles. Then she that is spoken of as having had an husband, but now in widowhood *vers. 4.* setteth forth that part of the Church which consisteth of the Jews, whose husband God is often said to have been, when there were many of them living in all righteousness, but she had a time of widowhood and barrenness, when Christ being preached to them, they rejected him and his faith, having before maliciously crucified him, whereupon *Paul* leaving them went to the Gentiles. But both parts of this one Church are here comforted with a promise of fruitfulness in children beyond all that ever the Church had since the beginning of the world. Some, saith *Lyra*, understand this of the Jews in Captivity so many years, when their state was like unto both a barren woman and a widow, unlikely ever to flourish again, and to encrease in their own Land, yet after their return out of Captivity they flourished and filled the Land; but this, he saith, cannot stand, because although they encreased then, yet nothing so much as they had done in former times, neither had they so much cause of joy, as at some other times before, when Kings of their own reigned over them in greatest prosperity, for now they lived in subjection to strangers. Yet *Calvin* understands it so, as if the Church of the Jews had been called barren in respect of *Babylon*, which flourished so greatly when the Jews were in misery, but then he saith, That the state of the Church spoken to here, is to be considered from the Jews coming out of Captivity to the end of the world, before which all that is here promised shall be perfectly fulfilled. Some again, saith *Lyra*, understanding the Church of the Jews, referre it to the destruction made by the *Romans*, after which she is barren till the coming of the *Messiah*, but then shall abound thus with children again. But this is a Rabbinical dotage, that will not be beaten from the expectation of the *Messiah* yet to come. And for that of *Calvin*, the order of the things here prophesied of after Christs being made an offering for sinne, and seeing his seed, sheweth plainly, that nothing is meant done before, but after Christs death. Then the barren being before without an husband living in fornication by multifarious Idolatries, was converted to the faith, and the Church, that is, the Congregation of the faithfull both of Jews and Gentiles encreased so as is here said, but specially of the Gentiles, the Nation of the Jews for the farre greatest part living still, as it were, in widowhood.

*Calvin.*

But this reproach he saith also shall be done away *vers. 4.* For thy maker is thy husband. *Verf. 5.* That although for a moment he forsook her, yet he would shew her everlasting mercy, amplifying this from the waters of *Noah*, which he saith shall no more drown the whole earth, yea he hath sworn to it, so wrath shall no more come upon her, yea the mountains shall rather be removed then the Lord will be moved to displeasure against his Church, being once fully gathered, as it shall be before the end of the world. Neither indeed will he ever be moved to displeasure so against his Church, as to destroy her, as he did the old world, or the Jews being unbelievers, only she shall be temporally chastised, but continue still inexpugnable by the gates of hell to the worlds end, and then attain a full fruition of Gods favour for ever and ever. But to what time is it to be referred, that he saith, *For a moment I have forsaken thee?* *Ans.* If by the Church we understand, as hath been said, the company of the faithfull in all times and ages, we must begin our account of the time that God forsook her in respect of her greater part, that is, the Gentiles from the dayes of *Noah*. For soon after the flood men being again multiplied forsook God for Idols, and then they were forsaken of God, being left in a most miserable condition to run on to everlasting destruction, untill that by the preaching of the Gospel they were converted and by faith married to God, or taken by him to wife again, as they had been for some time after the flood, till they degenerated and were cast off for all that long intervall of time betwixt that and the Gospel. But this may seem to be too long to be set forth

*Verf. 4.*  
*Verf. 5.*  
*Ver. 7, 8.*

by

by a moment being two thousand years at the least, yet being compared with eternity, it is but as a moment; and therefore the Promise being here of everlasting favour, and never casting off again world without end, that time may well be thus set forth. The Jews indeed deride this Exposition as improbable, but in applying this moment of time to their being in desolation till the *Messiah* cometh, whom they have now expected in vain sixteen hundred years, they deride themselves as much as us Christians; yea our Exposition is made good by the event, but theirs shall never be made good. According to this Exposition also *vers* 6. where the Church is called a wife of youth, or young wife, but refused, agreeth very well, for such was the Church of the Gentiles taken by God to wife betimes in the beginning of the worlds renovation after the flood, but soon after refused, *Abraham* and his seed being chosen, to the fifty year of whose age *Noah* lived.

*Verf. 11.*  
*Hicronym.*

*Ephes. 2. 20.*  
*Psal. 118.*  
*1 Pet. 2. 4, 5.*

*Lyra.*

*Verf. 12.*

*Behold I will lay thy stones with Saphires and fair colours, &c.* Here *Jerom* having spoken somewhat of the different reading of the stones mentioned betwixt the *Septuagint*, *Symmachus* and *Theodotion* giveth this for the sense, Christ is the most precious stone, having in him the fair colours of the most excellent, and upon him as a foundation I will build my Church, which shall be most glorious, and other parts of this building added to him are the Apostles, and other faithfull persons, who together make a perfect Temple of the Lord compleat in respect of all parts: For it is common in holy Scripture to set forth Christ as a stone elect and precious, and the foundation and corner stone, and the Prophets and Apostles also, as a foundation, and the faithfull generally by the name of living stones. So that the beauty of the Church, and fair stones of her foundation, windows and gates here spoken of, set not forth a flourishing estate of the Church and rich in this world; but in respect of righteousness, as is further intimated, where varying the words he saith, *vers. 14. Thou shalt be built in righteousness.* And for the stones in particular here mentioned, the Jasper is of a sky-colour, setting forth the heavenly-minded, and such as by studying the holy Scriptures soar highest in divine knowledge, and are strongest to hold up the truth against all oppugners. For *Agates* he hath Crystal, setting forth purity and clearness. By *Carbuncles* being of a red colour like fire, fiery Doctrine purging out error. And he finally expounds all this of the Church triumphant in heaven, of which only the next words are true, *They shall be all taught of God*, because then all shall see God, and be always in his presence, as *Lyra* further expresseth, The Church here described being the same with the new City *Jerusalem*, *Revel. 21.* And being thus understood, the stones here spoken of are the Saints in heaven in their severall mansions and degrees of glory; but if of the Church militant, of holy men shining diversly by graces and gifts most excellent of the Spirit. I take it to be meant of the Church militant upon earth, because this Church hath been hitherto described by the multitude of her children, which was before barren and forsaken, but now received and with all love imbraced; and because he speaketh of one made to stay after this *vers. 16.* and of weapons formed against her in vain, *vers. 17.* And whereas he saith, Her children all taught of God, hereby is meant, That all the true children of the Church shall not only be taught outwardly by the Word, but also inwardly by the Spirit, becoming such as they are taught to be, for divine knowledge, and all graces; see the like *Jer. 31. 33.* *Calvin* and all ours generally agree to this, and he renders it, *I will lay thy stones upon the Carbuncle*, as the word *יד* also signifieth as well as *Stribium*, that is, a painting, wherewith women paint their faces to make them shew fair. And *vers. 12.* whereas *N. Tr.* hath, *I will make thy gates of Carbuncle*, he hath it, *Ex lapide rutilante*, of a stone looking red; but the word signifieth a Carbuncle, although the word of which it cometh signifieth to burn, but the Carbuncle hath the name from burning, because it looks like a fiery cole. Here be three parts of the spiritual building, that is, the Church spoken of, the foundation, the windows and the gates: the foundation is Christ, the



the windows the Apostles and Prophets, by whom the light enters, the gates Gods protection, continually defending it; so *Musculus*. Now because all the stones of which this building is said to consist, are precious stones, some gather, that the Church under the New Testament consisteth only of Saints; and therefore it is no true Church, which consisteth of precious stones and common, good and bad persons together in one Congregation; for which cause they hold it necessary not to rest in any Congregation in *England*, but that there should be a gathering together of Saints only into companies, and for him that will be saved to joya with such a company leaving all others. But the meaning is not so, but that the Church under the N.T. should be more glorious and beautifull then that under the Old, as *Hag. 2.9.* is shewed under the types of the Temple built by *Solomon*, and that built by *Zorobabel* after the Captivity, concerning which last, he saith, That it should be of greater glory then the former, and how should this be, but for the light of knowledge, being now greater. (in regard of which the time past is called the night *Rom. 13.*) and of the graces of the Spirit much more illustrious in the faithfull, and the abundance of the Saints, in whom these graces shone more then in former times, there being then also but few in comparison of the Saints under the New Testament, and all being put for very many, or the farre greater part, as it was indeed in the Apostles first beginning to preach, they being above three thousand, were altogether of one accord or minde. Of the Temple built after the Captivity it cannot be understood, because that was never of so great glory, as *Solomons*. But to return to our argument in hand, the Church continued not long in that glorious condition, but corrupt members intruded themselves, as is shewed *Jud. epist. Act. 5. 1 Cor. 5. & 15. Gal. 1.5, &c.* This Prophecie then was accomplished in respect of the outward constitution of the Church only, as hath been said, and the like is never again to be expected in this world; and therefore whereas a perpetuity is promised, it is to those only that are sanctified in heart, who are visible to God alone and not to us, amongst whom are so many hypocrites undiscernable by the eie of man. The company of the truly sanctified shall have this Promise made good unto them to the worlds end, and then in heaven everlastingly, when indeed all the stones of this building shall be precious, not one excepted for ever.

*In righteousness shalt thou be established.* Having spoken before figuratively by stones, now he telleth plainly what he meant thereby, *viz.* righteousness, by which word alone are meant all graces, as by unrighteousnesse all vices, *vers. 13.* he shewed what manner of persons he meant by those precious stones, *viz.* her sons, who were all taught of God; here what qualities, *viz.* righteousness, graces, which are also set forth by gold, silver, and precious stones, *1 Cor. 3. 12.* And he meaneth that her righteousness, that is, taking divine Doctrine to heart, and living accordingly, shall be her establishment, so that she shall not fear the violence of her enemies, or coming into such miseries again any more, because God is a protectour of the righteous; for which cause it is said, *Chap. 52. 17. The effect of righteousness is peace, &c.* being the same in effect which is here said; thus also *Haimo*. A notable place to be lookt at by all rulers: Would you have your Kingdom enjoy stable peace, and not be brought into danger of ruine? establish it by righteousness, let judgement be administred to all men alike in justice and equity, and encourage all your righteous subjects, but punish and discountenance all the wicked. *Calvin* understands that which is opposite to oppression practised hitherto against them by their enemies, whereby they could not stand but fall; contrariwise God that had promised would now be just of his word to do, as he had said, not only by restoring peace unto them, but also to keep them in peace and quietnesse for ever. I preferre the former, as being most agreeable to the words before-going, and to the place before-cited.

*I have created the Smith, &c.* To shew that his Promise of keeping them from oppression shall be made good, he here declareth this further by giving them

*Musculus.**Act. 1. 46.**Verf. 14.**Haimo.**Calvin.**Verf. 19.*

them to understand that whereas nothing can be done against them, but by weapons of warre, and not by weapons without the hand of man, having power hereby to destroy, there shall neither be weapons made, nor an hand to destroy therewith against them. For weapons must be made by Smiths, and God makes Smiths, and giveth them their skill this way; and he giveth power to men to destroy, when ever they have power; but neither shall Smith make a weapon, nor man go forth with weapon against them to prevail; yea if the tongues of any did but rise against them power should be in their hands to judge and do execution upon them, *Vers. 17.* And to shew that this shall not be for a time only but for ever, he saith, *It is the heritage of the Lords servants, and their righteousness, whereby they come thus to walk in his wayes, and consequently enjoy so safe a condition, is of the Lord, because of his Spirit, as chap. 32. 15.* for we of our selves are averse herefrom, and then only encline to it when we are moved by Gods Spirit. Some by tongues speaking against them, which they should judge, understand the tongues of hereticks, who are to be judged and censured by the Church, and the authority set up therein, and not only that peace and safety, but the gems before-spoken of shall be made as firm to the faithfull as an inheritance, and by righteousness the reward thereof being given by the Lord, that is, the reward before-spoken of, and what he will give is given indeed against all men that seek to frustrate it.

## CHAP. LV.

Vers. 1.

**O** Every one that thirsteth, come to the waters, and he that hath no money, let him come, and buy and eat. Having concluded the former Chapter with these words, *Thy righteousness is of me, saith the Lord.* Now he sheweth how it may be attained, viz. the Spirit, which being received into the heart worketh all grace, which giveth a sure settling in peace, viz. if we thirst after it. For it is common with the Lord to set forth himself and his Spirit by waters, as before *Chap. 32. 15, 16. Job. 4. & Job. 7. 37, &c.* But to intimate the dulnesse and backwardnesse of men to thirst after this drink, though ready to perish for want thereof, he saith, *Ho, he that thirsteth,* after the manner of one making Proclamation, or of a Crier that crieth aloud (*O yes!*) But what meaneth he after calling to the waters the thirsty, to bid them buy and eat, he should rather one would think bid them buy and drink? *Sol.* Although waters only be first named, which are to be drunk, yet milk is also immediatly spoken of, and bread *ver. 2.* which are to be eaten, and hereunto he hath relation when he biddeth eat. The speech is concise, being as if he had said, *Let every one that is thirsty come to the waters and drink; Let the hungry come and buy milk and bread and eat;* Wine is also named, because this water is as much chearing the heart as wine. And the Spirit is thus variously set forth, to shew the full satisfaction that is to be had herein by those that receive it, for wouldst thou being dry drink water to moisten and cool thee? the Spirit is living water. Wouldst thou drink wine to put away the heaviness of thy spirit, and to cheer thy heart? the Spirit is wine. Wouldst thou being young and tender have milk to nourish thee? the Spirit is milk. Wouldst thou have bread or other strong meat to strengthen thee? the Spirit is bread, and the only bread. For which he saith *ver. 2. Why do ye spend your money for that which is not bread?* And by bread in Scripture all food is commonly set forth. But what meaneth he to bid us buy, and yet without money? *Sol.* By buying here is nothing else meant, but getting, and because this is the common way of getting food, he saith *Buy,* as also *Revel. 3. 18.* It is no more then but as if he had said, *Get ye wine and milk;* to explain which further he saith, *Without money or price;* therefore not properly called a buying; so also *Musculus;* It is a getting of this spiritual food, as a poor man that is hungry and thirsty getteth an alms by

X. x. x. x.

by begging; so we must get the Spirit by thirsting first, and finding the great need that we have; yea that our need is so great, that if God extend not this charity to us, we must needs perish; and secondly begging most earnestly at the throne of grace for the Spirit, and then we shall be sure to have it given us, as the Lord saith *Luk 11. God will give his Spirit to those that ask him.* And of our so great poverty we must be perswaded by hearing it laid open in the preaching of the Word, and also hunger and thirst, and beg thus, as therein we are moved to do, least any should say we neither do nor can finde; that our danger is so great of perishing for want, but are rich and want no grace that is sufficient for us; or if we do, we are of our selves blinde, and so cannot see or know it, much lesse thirst and beg so earnestly for it. And to move to get this food, he speaks as if all food else without this were nought worth; *Why do ye spend your money for that which is not bread, and your labour for that which satisfieth not?* By labour men get money, and with money they buy bread for the body, yet the body thus carefully provided for, must to the dust and to rottenesse, and whilest nothing is gotten for the soul, that it may live for ever, all that food whereby the body is fed with so much pleasure is in fine nothing beneficial. *Eat that which is good, and let your soul delight in fatnesse.* Corporeal things, as daintiest food, and apparel, and riches, are not good, but vertue and grace only, and these worldly things are good to the good, evil to the evil. Then doth a man eat of the fat and best, when he receives the Spirit of God bringing joy which passeth understanding: so that poverty or impotency, or any other bodily misery is not evil in it self, by the reason of contraries; but to the wicked; to this effect *Jerom.*

Note.

Revel. 3.

*Incline your ear and hear, come to me and your soul shall live.* Here the Lord doth further inculcate the same; which he before exhorted to in other words, somewhat enlarging himself, and shewing how we should come; as he had moved *vers. 1. viz. Encline your ear to hear,* and to whom, *Come to me,* and to what end, *And your soul shall live;* whereby is intimated, that to the end we may hunger and thirst after righteousness, we must be forward and diligent in hearing the Word of God, a thirst after this is a beginning of the thirst after the spirit. But we must hear to come to God who calls us to him in his Word, which is when we believe and obey him in all things, *And thy soul shall live,* in which words he sheweth to what end the food before spoken of, is to be thirsted after, *viz. that soul might be fed and live for ever. And I will make an everlasting Covenant with you, even the sure mercies of David.* Hereby he meaneth the Covenant of the New Testament confirmed by Christs blood, which is not temporary as that of the old made by the blood of beasts, but everlasting. And what this Covenant is the Psalmist sheweth, saying, *I have made a Covenant with David, and sworn, Thy seed will I establish for ever.* *Psal. 89. 3, 4. vers. 28, 29, 34, 35.* by which seed he meaneth Christ, who is also called *David,* that should be sent to feed his people, but herein is the difference, this *David* died, he liveth for ever, he fed them by ruling them aright for a time; Christ the second *David* with his own flesh and blood, and by ruling them righteously for ever. After the death of that *David* they suffered many miseries, and were long left to the will of their enemies for their sins, and were finally brought to desolation, but this *David* dying rose again and reigneth in all the world so, as that his faithfull people shall alwayes be preserved, and continue as a Fort impregnable here, and everlastingly in heaven hereafter; and that not for their merits, but for his mercies, for which he calleth this Covenant, *The sure mercies of David.* But this Covenant, as *Calvin* noteth, is all one in effect with the old, for thereby God bound himself to *Abraham* and his seed for ever, but being broken by his seed according to the flesh, he as need required renewed it with his seed according to the spirit both of Jews and Gentiles to continue for ever and ever.

Verf. 3.

*I have given him a witnesse to the people, a leader, &c.* That is, the foresaid *David,* Christ Jesus, and he is said to be given as a witnesse of the Covenant

Verf. 4.



Musculus.  
Joh. 18. 37.  
Joh. 3. 11.

Verf. 5.

Note.

Note.

Verf. 6.

Verf. 7.

Verf. 8.

mentioned *vers. 3.* because as witnesses serve to confirm; so by him was this Covenant made by God with his people abundantly confirmed, and accordingly he telleth Pilate, *For this cause came I into the world, that I might testify the truth.* And to Nicodemus, *We say what we know, and testify what we have seen;* and *Revel. 1. 5.* he is called *The faithfull witnesse;* so *Musculus*, and *A commander to peoples.* The same Christ who was said *Chap. 53.* to have been as a sheep before the shearer, is here said to be a *Leader and commander*, as Lord and King. And over what peoples he should be thus advanced is shewed *vers. 5.* *Thou shalt call the Nations whom thou hast not known, and the Nations which knew not thee shall run unto thee.* That is, the Gentiles called by the preaching of the Gospel, for they knew not God in former times, and God passing by them as if he knew them not, rendred the *Israelites*, and taught and delivered them, and put them into a most fruitfull possession. For such as God neglecteth and puts away, he is said not to know, *Mat. 7. 21, 22.* See the like speech uttered by David in the person of Christ, *Psal. 18. 43.* it being hereby further confirmed, That David spake there of Christ, as I have also shewed upon that place. And here the misery of the unconverted or uncalled is shewed; till they come to Christ, they neither know God, nor are known of him, nor regarded whatsoever evils befall them, no, though they call and cry unto him, as is shewed in the same *Matth. 7. 21.* and *Psal. 18. 41.* But when Christs voice calling them is heard by their hearts being opened, as was the heart of *Lydia*, they do not come but runne unto him, as in the next words. Wherefore if any think they will come by turning from sinne, but they need not make any such haste, Christ hath not yet spoken to their hearts, though he hath to their ears, they have no dramme of grace in them, but continue such as he will not know at the last day. All that hear with their hearts runne unto him; neither can the pleasures of *Sodom* make them delay one moment longer, because they now know and see so much glory and happinesse in Christ, that all the profits, pleasures and glory of the world are nothing to it, as is shewed in the next words, *For the Lord thy God, the holy One of Israel, who hath glorified thee.* The faithfull do see so great glory in Christ, through whom they are united unto the Father, when they come unto him, as that this is a spur to make them runne to him without any delay. Now God made him glorious in his Birth by his Angels, in his Baptism by his speaking of him from Heaven, as his beloved Sonne in his Transfiguration, in his Resurrection, and ascent into Heaven.

*Seek the Lord whilst he may be found, call upon him whilst he is near.* Having shewed how the Gentiles should runne unto Christ, he here stirreth up the Jews to do likewise, whereby their slownesse and backwardnesse in coming to him is intimated, for which they had need to be prickt on. For these words, *Whilst he may be found*, *Hebr. is, in making him found* meaning, that to finde him is to seek him, for *he that seeketh findeth*, and how we ought to seek him, the next words shew, and with what speed, *Call upon him whilst he is near.* He is indeed alwayes near to every one of us, *Act. 17. 28.* in respect of his universal presence, whereby he is every where: but then he is said to be near according to the meaning of this place, when he offers his grace to the penitent and believing; so his Word is set forth as most near, *Rom. 10. 8.* But he is near only to day whilst he is offering it by the Ministry of his Word, whether he will be near thee to morrow or no, knoweth no man. Wherefore he that will turn from prophane to a devout caller upon God whilst he is near, must do it to day, lest to morrow he be further off, and hear not. And it is to be noted, That whoso seeks the Lord calleth upon him, and dares not sin any more, lest he pray in vain, forsomuch as God regardeth not the prayers of the wicked, *Isa. L. 12.*

And therefore *vers. 7.* the wicked is charged to leave his evil wayes and thoughts also, and so to come to the Lord.

*For neither are my thoughts your thoughts, nor my wayes your wayes.* This is by

by *Musculus* understood of Gods thoughts and wayes of mercy; and of these he saith thus, meaning that he was not implacable when he was angered, as men commonly are. *Jerom.* That he was not like unto men, to purpose one thing now, and after to change his minde, or to have in his thoughts to do a thing, and not to be able to perform it, as men: and this is spoken, lest they should doubt of his performing what he had promised, in calling the Nations to his grace, who had gone so long away from him; or in shewing mercy unto, and pardoning the Jews, who had so greatly sinned against him. And thus indeed these words will answer well to those immediately before-going, *He is mercifull and will abundantly pardon.* But if they be referred to the former, *Let the wicked turn from his wayes, and from his thoughts:* These words will more aptly answer to those wayes, to wayes, and thoughts to thoughts, and then the meaning will be, Till ye turn from your wayes and thoughts, and come into my wayes; ye cannot partake of my mercy, for my wayes and yours are contrary, yours earthly and sensual, mine heavenly. So also *Ezek. 18.* Gods wayes and mans wayes are opposed, and whoso will live is required to turn from his wayes, which be the wayes of unrighteousnesse, into Gods wayes, which be the wayes of righteousness; and these wayes are so high above mans wayes as heaven is above the earth, and therefore he must be much elevated in his minde by heavenly thoughts, as *Col. 3. 1.* and in his conversation, which must likewise be heavenly, that would have his former sins pardoned, and be made a vessel of mercy. And for the last words of *vers. 7.* those of *vers. 10.* and *11.* do better answer; and to those before-going also *vers. 5.* where he promiseth to call the Gentiles to his grace, and to pardon the Jews, and bring them out of their misery, if they turn; for though this might seem to men impossible, yet as the rain coming from heaven effects that for which it is sent down, and returns not frustrated of this end, *viz.* the making of the earth fruitfull, so shall it be in respect of any word or promise that cometh from the Lord by his Prophets that shall certainly be effected, that is thus spoken of whatsoever it be. Yet if these words, *My thoughts are not your thoughts,* be referred to both this of earthly and heavenly, and to that of constancy and power to do as in mercy he promiseth; we have for this last a like comparison in speaking of Gods mercy made *Psal. 103. 11.* And some look yet further back to *vers. 3.* where a promise is of making an everlasting Covenant, and will have these words of the sublimity of Gods thoughts above mans spoken, as answering to that. As if the Lord had said, Doth any man ask how this everlasting Covenant shall be made? I answer, The way whereby is so high that man cannot reach unto it; Believe it therefore, and rest in expectation of the accomplishment of it, for the Lord whose wayes are so high, hath said it, and therefore knoweth the way, and will do it undoubtedly. I have nothing to except against this, and therefore conceive that the sense may extend to that Promise also.

*For ye shall go out with joy, &c.* That is, Ye both, the called of the Nations, and converted of the Jews, from your own wayes shall go out of them with joy, because there is no joy to that which comes to mans heart by the Spirit of grace entering, as is prophesied *Isa. 9.* and fulfilled *Act. 8.* in *Samarita.* But in saying, *Ye shall go out,* he alludes to the Jews going so joyfully out of *Babylon* in *Cyrus* his dayes. And this is the fruit of the rain of Gods Word, according to that before-said *vers. 10, 11.* for then it took effect, when the Jews in great multitudes believed, and the Gentiles embraced the faith preached amongst them. For the rejoycing of the mountains, see before upon *Chap. 49. 13.* And for the Trees it is hyperbolical, *For the thorn the fir-tree,* the *Vulgar Latin* *Pro salinca abies;* which *salinca* is described to be low and bushy, but sweet, and therefore doth not so aptly set forth the condition of man before grace cometh, but the thorn and the nettle for their baseness do, but now they are turned into Firres and Myrtles, that is, whereas their mindes were set upon things below, now they are lifted up to things above, and whereas by the

*Musculus.*

*Hieron.*

*Verf. 9.*

*Note.*

*Verf. 10, 11.*

*Verf. 12.*

Of more trees,  
see before *Gha.*  
41. 19.

Greg. Mor.  
Dum pro abiectione terrenae  
cogitationis, altitudo caelestis  
contemplationis  
exoritur.

Verf. 13.

harshness of their manners they did prick and sting as thorns and nettles, now they are gentle as myrtles. *Gregory*, This is done, when for the baseness of earthly thoughts the height of supernal contemplation doth arise, and hereby the itching desires of the flesh tending to vice are extinguished, a better temper of the whole man being attained. The *Cald.* for wicked shall spring up righteous, and for ungodly such as fear God.

*And it shall be to the Lord for a name and a sign.* That is, this admirable conversion of the Gentiles shall make Christs name famous in all parts of the world, when they shall glory to be called by his name, Christians; and as Emperours having obtained great victories set up monuments thereof for signs, to continue the memory thereof to future generations; so the Nations turning Christians should be a monument to the honour of Christ, who by his Word and Spirit subdued them to himself everlastingly. Some will have the sign of the Crosse, meant by this sign; some the scars in Christs body being unto it a greater glory; as also the marks of the sufferings of his Martyrs; some his Baptism which he instituted for our Regeneration that we might be compleat Christians. But I rest in the first.

#### CHAP. LVI.

Verf. 1.

**T**hus saith the Lord, Keep judgement and do justice, for my salvation is near. Having comforted the faithfull in shewing the happy and joyfull condition to which they should come by Christ *Chap. 55*. Now lest any should think to partake of this happinesse, and yet live still in sinne; the Lord here exhorts us all that would have joy of salvation by Christ, to judgement and justice, that is, to do righteously in all things, and specially such as are in place, to judge righteously betwixt man and man, and to stand for the just cause of the poor, without respect of persons or bribes. And to this he moveth from this consideration, that his righteousness, Christ Jesus, who is also the salvation whereby we are saved from our sins, is near; as when *Christ* came indeed, he cried, *Repent, for the kingdom of heaven is at hand*; because there is a remedy in Christ against sinne, the wicked are the more licentious, saying, *Let us continue in sinne that grace may abound*. But the faithfull know, *That the grace of God hath appeared, that denying ungodliness and worldly lusts, we should live temperately and righteously*, because as he is salvation, so he is righteousness and sanctification, not saving any, but such as are first made just and holy as well by inherent as imputative justice.

Note.  
Rom. 6.  
Tit. 2. 12.  
1 Cor. 1. 30.

Verf. 2.

*Blessed is he that doth this and layes hold upon that.* That is, doth justice, and by faith layeth hold on this salvation. *That keepeth the Sabbath, and his hands from doing any evil.* Besides righteousness towards men, every one is exhorted to keep the Sabbath, which then was a sign betwixt God and his people, and he speaketh to men then living, and both then and alwayes a Sabbath is to be kept, that is, a rest from doing evil, which is the devils work. And to intimate that the Apostles and other faithfull persons kept such a Sabbath, and no six working dayes, Christ saith unto them, *Ye are not of the world*, meaning, as *Jerom* hath it, *Ye are not of the world made in six dayes, to work the works of sinne in them, but every day's a Sabbath perpetually to you, or must be.* The keeping of the Sabbath was not then to rest only, and in idleness to keep at home, for God takes no pleasure in this. But to rest from labour, to attend to duties of devotion; and thus, saith *Musculus*, the Lords-day is now to be kept, and that by keeping the Sabbath, as wherein all duties of piety are to be performed, all such duties are meant, wherein a man must be daily conversant that will be blessed, as is here promised.

Hieron.

Verf. 3.

*And let not the son of strangers say, &c.* Here because such might fear, that the blessednesse spoken of was nothing to them, but belonged to the Jews only, and hereby be discouraged from a godly care of righteousness, he bids them



them not thus to despair, or the Eunuch, as if he were a dry tree, that could not spring up, as was before said, Chap. 55. 13. that for Thorns should come up Fir-trees, &c. For the Lord promiseth even to such, if they keep his Sabbaths and please him, a name better then of sons and daughters. And this is spoken, saith *Jerom*, not of Eunuchs gelt by men, but of those that make themselves chaste for the Kingdom of heaven, as Christ afterwards speaketh. For such if they refrain from women indeed, to live the more freely to God, and to care for the things of the Lord, are famous in the Church, yea more then they that beget many children in whom their name is continued; because that although they have no natural, yet they have many spiritual children, wherein they are more blessed. *Calvin* by Eunuchs understands all such as had any note of disgrace, because to be barren was counted a curse amongst *Abraham's* posterity, one of whose blessings lay in the increase of posterity. But here are two sorts spoken to, 1. Sons of strangers, 2. Eunuchs, both which were basely accounted of amongst the Jews: For the reason before said. Eunuchs and strangers, because out of the Covenant made with *Abraham* and his seed, of which they were not. And the time was coming wherein all that contain, should be exhorted to it, as they were *Matth. 23. 12*. Therefore to move men the rather to do so that could; Eunuchs, others of strangers children, that is, of the Gentiles turned to the faith, are thus encouraged to use their gift. And although the Prophet began with sons of strangers, and then came to speak to Eunuchs, yet in promising he speaks first to Eunuchs, as whose devoting of themselves wholly to God, refusing for his sake to take such pleasures as lawfully they might, was most highly accepted of before him; and then to the Gentiles converted of all sorts, *vers. 6, 7*. comforting them with the like comforts, of bringing them to his house, and accepting their Sacrifices, thus making his house an house of prayer to all Nations, that is, not the Temple, for that was destroyed together with the City not many years after that the Jews had wickedly crucified Christ, but any house built in any Countrey for divine worship. Wherefore this is a Prophecie of the conversion of the Gentiles, betwixt whom and Jews believing now there is no difference, but all are one in Christ, *Gal. 3. 28*. The Papists here and upon *Matth. 19*. take occasion to extoll too highly the single life of Priests and votaries, and to debase the married life; but in so doing they have no ground in either place, or *1 Cor. 7*. for Virginity is no where so commended that marriage is on the contrary side any whit blemished, but pronounced honourable in all men, *Heb. 13. 4*. and no more difference put between the married and unmarried, but that the one doth well, the other better. Alwayes provided also, that the Eunuch or unmarried be a keeper of the Sabbath and of the Covenant, and please God in his wayes, as it is in this place; otherwise his forcing of himself to this seeming continency being mean while incontinent and defiling himself with harlots, is most damnable hypocrisie, taught him, not by God, but by the devil, whose Doctrine it is said to be *1 Tim. 4*. of which sort there are so many of the Priests and Votaries in *Rome*, that all Writers cry shame against them therefore.

The Lord who gathereth the out-casts of Israel, I will yet gather others to him, *Hebr. Above him to his gathered ones*. That is, the Lord, who gathereth together the dispersed Jews, bringing them from *Babylon* into *Judea*, will as certainly to the Jews gather Peoples, Countreys and Nations all over the world to be his Church in the time of the Gospel, in which sense also Christ said, *When the son of man is lifted up, he will draw all men to him*.

All ye beasts of the field, come to devour. Having hitherto spoken comfort by Christ, now to the unbelievers and persecutors of Christians amongst the Jews he speaketh terrour, especially to their Priests, the greatest adversaries of the Gospel. The beasts, whom he inviteth to devour, are the *Romans*, the people to be devoured, the Priests, Scribes and Pharisees, and other unbelieving; so that this is a Prophecie of *Jerusalem's* destruction to come by *Titus*:

Verf. 4.  
Verf. 5.

Calvin.

Ver. 6, 7.

Verf. 8.

Verf. 9.

Hieronym.  
Cyril.  
Calvin.  
Muscolum.

Verf. 10.

Thus *Jerom*, *Cyril*, *Theodofius*, *Sasbon*, &c. Neither doth *Calvin* or *Muscolum* dissent, but that *Calvin* will have not only the destruction by the *Romans* here prophesied of, but by *Antiochus Epiphanes* and the *Caldees*; but chiefly by the *Caldees*; and they understand beasts properly, by inviting of whom is intimated a great destruction of the *Jews* to be made by their enemies, so that their dead bodies would suffice all beasts of prey coming from farre or near. *Orcolampadisa* is for men cruel and bloody called beasts; and I see no reason but that it may be taken either way; see the like *Jer. 7.33. chap. 34. 20.* but that the destruction by the *Romans* was chiefly meant, seemeth to be implied, *ver. 10.* where he crieth out against the watchmen as the cause; and that not by reason of their Idolatry, as when the *Caldees* destroyed *Jerusalem*, but of their blindnesse and ignorance wherewith *Christ* oft upbraided them, their drunkennesse and coverousnesse and other notarieties following thereupon. For when the *Romans* came against *Jerusalem*, all abominable sins, saith *Iosephus*, did so abound, that if they had not come and destroyed by wicked a City, fire and brimstone must needs have come down from heaven upon them as upon *Sodom*. All the watchmen are blinde, they are dumb dogs. So *Christ* said often to the Scribes and Pharisees, calling them fools and blinde, *Mat. 23.* and dumb dogs, the Prophet saith they are, which lay sleeping, because as the dog which should by barking keep the Wolf from the flock; but if he lieth sleeping and barketh not, so that the Wolf cometh and makes havock of the sheep, is worthy to be hanged, especially being scarefull and given to devour excessively that he should not also; in like manner if such as are appointed to watch over the Lords flock, do nothing lesse then by sound and diligent teaching chase away Wolves or Lions, as devils are called, that they may not devour; but contrariwise by their ill example teach them riot and intemperance, and make it all their labour to get worldly gain, they shall have the great Judge of the world most insense against them to the hanging of them in hell for ever, as they are well worthy.

#### CHAP. LVII.

Verf. 1.  
Hieronym.

*The righteous perisheth, and no man layeth it to heart, &c.* This is by *Jerom* applied to *Christ* and his Apostles, thus. The righteous man *Christ* is put to death by means of the blinde watchmen before-spoken of, who instigated the people against him, and by much pressing of him prevailed with *Pilate* to condemn him, although by his wife he had warning to do nothing against that righteous man; and amongst the *Jews* there were few or none that considered it afterwards to repent. But they generally took him to be justly cut off, as one that wrought by the devil and deceived the people. Yet the true cause, as the Prophet assigns it, when he repeats again, *The righteous is taken away*, by reason of malice, *Heb. מלכות הרע*, which if we render it word for word, is, from the face of the malefactor, or malice. To the Apostles he applieth the next words, *Mercifull men are taken away, none considering it.* For as they persecuted *Christ*, so they did them who preached and offered the greatest mercy in the world, Forgiveness of sins, to all that would believe in *Christ*, and were so mercifull that they could not be made to curse, but prayed for their Persecutours, as *Christ* had done, and it is expressed that *Stephan* the first Martyr did.

Verf. 2.

*He went away in peace, they rest in their beds, he that walketh before him.* *Jer. In directione ejus*, because the word signifieth either *Before him*, or *right over against him*; that is, keeping equipage with him, as when one friend walketh with another. *N.Tr. That walketh in righteousness*, respecting rather the sense then the words. *He*, that is, *Christ*, went away in peace, as being Prince of peace, and bequeathing the legacy of peace to his Disciples a little before, saying, *My peace I leave unto you*: They, that is, the Apostles cut off by persecution rest in their graves, as in beds, every one that walks before him, and is upright

upright shall also do likewise. But the Jews, saith he, understand all this as spoken of the righteous slain by *Manassah*, or of *Isaiah* himself, who was cut asunder with a saw. Others understand any righteous persons, who are taken away a little before greatest misery coming upon their Countrey, that they might not see it, as *Josiah*, and *Augustin* before the enemies taking of *Hippo* his City. But all things do so aptly agree to Christ and his Apostles, that I cannot but think *Jeroms* exposition most genuine, and to him agree *Cyrl*, *Procopius*, *Theod*, *Tertullian*, *Justin*, *Cyprian*, *Rupertus*, *Lyra*, &c. Yet touching these words *בְּכַחַשׁ רָעָה*, which may also be rendred, *Because of evil*] there may be another Exposition, Christ died for the sins of his people, which otherwise would have destroyed them, as is expressed *Isa. 53*. If any man shall apply this Text to the righteous in general perishing by the hands of the wicked, or otherwise evil, being now ready to invade his Countrey, or when such die they are but taken away from evil of sinne and misery to the good of sanctity and glory, I shall readily assent unto him: only the first, as I take it is the most proper meaning of the place.

*Cyrl, Justin, Cyprian, &c.*

But come hither (*ye sons of the sorceresse*) *ye seed of the adulterer*. Having spoken to the comfort of the righteous, *vers. 2*. now he turns himself to wicked persecutors of Christ and his servants, the malicious Jews, whom he calleth the seed of the adulterer for their spiritual adultery with Idols by worshipping them in every place, as is expressed *vers. 5, 6, 7, &c.* For such were the Progenitors of the wicked Jews which persecuted Christ and slew him. And he challengeth them, saying, *Against whom do ye sport your selves and make a wide mouth?* wherein he pointeth at their scoffs, *He saved others, let him save himself*, &c. and *Hecrieth to Ely*, and reproaches, *He casteth out devils by none other but Belzebub the prince of devils*, &c. Thus *Jerom*. And this is further confirmed from *Psal. 22. 7. 13*. wherein the person of Christ it is said, *They shoot out the lip at me, they gaped upon me, &c.* *Calvin*. After comfort to the righteous, here followeth terrour to wicked and rebellious idolaters, who survived after that the righteous were taken away, and because they escape hitherto, think of impunity for ever. By bidding them [*Come hither*] he meaneth, that they shall come to judgement; neither shall they be able to lurk in any place without being found out and brought to severe punishment. And he upbraids them by their parents to meet with their high conceitedness of themselves in respect of *Abraham* their father, calling them witches children, &c. as Christ afterwards tels them, *Ye are of your father the devil*. He calls them the children of wizzards or witches, saith *Lyra*, because in the dayes of *Manassah*, and of other idolatrous Kings, they were much addicted to divinations, as indeed idolaters commonly are; and therefore to *Jeheram* was objected by *Jehu* the abundance of his mother *Jezebels* witchcrafts, as well as whordoms spiritual. But he, as *Jerom*, applieth all against Christs persecutors; but *Calvin*, *Musculus*, &c. to the wicked Jews of those times, understanding their mocking and contemptuous speeches of which they are accused to have been against *Isaiah* and other Prophets of the Lord, as *2 Chron. 36. 16*. But in asking them *Against whom have ye put out your tongues*] he intimates, that it was not so much against them as against God their master, that they might be terrified to think upon it, and all other wicked despisers of Gods Ministers at this day. Which is indeed a good and pious application, and will hold as well if it be expounded of the persecutors of Christ and his Ministers, as was said before; and so I take it, we shall best go with the sense of the Prophet. And he calls them also *a lying seed*] because they falsely gloried that they were the seed of *Abraham*, who, as Christ said unto them, did not so; therefore he tels them, That they were of their father the devil, adding, that he was a liar, and so in effect pronouncing them a lying seed for the same reason, as in this place.

*Verf. 3.*

*Verf. 4. Hieronym.*

*Calvin.*

*Joh. 8. Lyra.*

*inflaming your selves with Idols under every green tree, slaying your children.* That which followeth here of their Idolatry, and offering their very children

*Verf. 5.*

in



in Sacrifice in valleys and groves, hath been so much spoken of, 2 King. & 2 Chron. that I shall not need to say any more hereupon, but referre the Reader to my Commentary upon the Histories of *Ahaz* and *Manasseh*, &c. Only *Isaiah* in setting forth these abominations continueth his Allegory begun, taken from adulterers and whores, who commit their wickedness in beds, and in secret behinde doors being shut, v.7,8.

Vers.9.

*Thou wentest to the King with oyl, and didst encrease thy perfumes.* Here also he goeth on still in the same Allegory. For an whore anoints or paints her face with oyl, and takes to her much sweet perfumes to make her the more amiable to the adulterer: so he sheweth that wicked Idolaters, who served *Molok*, which signifieth the King, did; and this was the Idol of the *Ammonites*, to whom they sacrificed their children, as is said before *vers.6*. The oyl and perfumes with which they went, were offerings which they brought to that Idol. And thou didst send thy Messengers farre off, that is, to the *Assyrians*, whose gods thou didst also worship, of which more is spoken *Ezek.16*. and of those of the *Babylonians*. And debasedst thy self even to hell ] by such an humbling, as where-by *Amon* humbled *Tamar*, of which *Jerom* saith, *A great humbling, from the light and height of chastity, to the darknesse of the Stews.* *Calvin* expounds it of forraign and remote Kings, whose friendship they sought by sending them gifts of oyls, most precious and sweet odours, wherewith their Countrey abounded, as to the King of *Assyria* sometime, and then to the King of *Babylon*, because they were most mighty, as they thought, to defend them: and to intimate this, Legats are said to be sent farre off. But because the whole scope of the place is to declare them to be grosse spiritual adulterers with all sorts of false gods, whether of the Nations near or farre off, and killing their children was before mentioned, which is notoriously known to have been done to *Molok* the King; I rather assent to *Jerom* in the first; and for Messengers sent farre off in this negotiation, which implieth nothing, but that as they committed adultery with *Molok*, the God of the *Ammonites*, who were near, so they had their factours to bring in Idols also, such as they had amongst the Heathen in Countreys more remote.

Hier. *Grandis reuera humilitas, precipitatio ad inferos, quia à luce & culmine castitatis ad tenebras lupanarii.*

Vers.10.

Hieron.  
*Calvin.*

*Yet saidst thou not, There is no hope, thou hast found the life of thine hand, therefore thou wast not grieved.* Vulg. *Non dixisti, quiescam.* But the Hebrew word signifieth *desperatum est*, there is nothing but despair, if I go on thus still. *Thou hast found the life of thy hand*, that is, hereby thou hast been hardened to go on in these abominable wayes without repentance, because thy wealth which is as a life to thee is great, making thee prond, and to sleight all admonitions of the Prophets without being moved to grieve for thy sins: Of the like obstinacy taxed, see *Jer.18.12*.

Vers.11.

Hieronym.

*Of whom hast thou been afraid, that thou hast lied?* That is, saith *Jerom*, Consider since thy heart hath been hardened by reason of thy wealth wherein thou hast trusted, and hast not been grieved for thy sins, that thou mightst call upon and turn to me, what other Potentates thou hast feared, who indeed have been a terrour unto thee; and if then being by necessity enforced, thou hast sometime sought unto me, *Thou hast lied*, for thou hast not in truth remembered me then, but thy heart hath still been towards thy Idols: *Have not I held my peace of old, and thou fearest me not,* Hebr. *Am not I silent even from everlasting;* the meaning, As I have not been called upon, so I have left thee in misery at all times most anciently, *And thou hast forgotten me;* or forgetting thee, as thou hast forgotten, and put me out of thy minde. Thus *Jerom*. But the Hebrew, *Thou hast not feared me;* and the sense is given otherwise thus by *Calvin*, *Have not I shewed as much patience as any God could shew in forbearing all this while to execute my severest judgements upon thee, and yet thy hard heart is not wrought upon to fear me?*

*Calvin.*

Vers.12.

And this seemeth to be best, because *vers.12.* he saith, *I will shew thee thy righteousness and thy works, and they shall not profit thee;* As who should say, I have not hitherto done it, as now I will, but have held my peace, as it were,

in

in times past, and have not spoken by the voice of so great and long-lasting judgements, as now I will for all the judgments of God against Israel in former times were nothing to that by the *Babylonians*; and afterwards by the *Romans*, which is specially meant, for he chargeth them with their despising of his dear and only Son, 24.

When thou criest, let thy companies deliver thee. *Symmachus*, for companies or congregated ones, as the *Septuagint* have it, render it, *Thy Synagogues* to the same effect, that is, the company of gods which thou hast gathered together, and made thee from all Nations farre and near, according to that which hath been already said. Thus *Deut.* 32. 37, 38. they are bidden to do likewise; and *Elijah* biddeth *Baals* servants to cry aloud to him; and *Elisab.* *Jehoram*, to get him to the gods of his father and mother, 2 *King.* 13. but when they did so so, he sheweth that it should be vain, onely such as trust in God shall not do it in vain, but possesse the Land, as it followeth in the next words.

Cast ye up, cast ye up, prepare the way. Having said, that the faithfull should possesse the Land, he now sheweth how a way should be made for them; see the like before, *Chap.* 40. 1. 62. 10. It is a metaphorical speech taken from the making of a cause by casting up the earth high; and because great stones sometimes lying in the way hinder passengers by their stumbling at them, it is further added, *Take up the stumbling block out of the way of my people*; *Chap.* 62. 10. the stones; whereby, saith *Jerom*, the Jews understand the removal of all impediments of the way, that they might safely and without any let return out of *Babylon* to *Mount Zion* according to the letter; but it is rather and more agreeably to the premisses to be understood of the Church of Christ, which is commonly compared to a mountain, as *Matth.* 5. 15. and *Isa.* 2. 1, &c. and because it is such, it is said, *Cast up, cast up*, as intimating, that the way must be made high to come to this high mountain: And then is every stumbling block and stone, at which men might stumble, taken away, when all things obscurely set forth in the Word, are by the industry of the Pastours of the Church made plain; and hereby Christ is made manifest to be the *Messiah* that was to come.

For thus saith the high and lofty One, &c. Having promised to such as trust in him, that they shall inherit his holy mountain, and have a way made thither, now he sheweth a reason why it should be so, viz. because he that dwelleth on high, dwelleth with the humble and contrite in heart, who are the onely men that have this grace bestowed upon them to trust in God, according to that, *God despiseth the proud, and gives grace to the humble*; see the like *Chap.* 66. 2.

For I will not contend for ever, nor be alwayes wrath. As if he had said, I have indeed striven by my judgements with these my humble servants to bring them to this grace, but now I will do so no more. For if I should be extream this way, all the souls that I have made must needs perish.

For the iniquity of his covetousnesse I smote him, &c. It was not because I delight in the destruction of sinners, but to correct and amend them, that I might pardon their sins and save their souls after that I have thus judged their bodies. But what is meant by covetousnesse here? Some understand it of that love and desire of money, which is said to be the root of all evil, some of an inextingible desire of sinning, as the word is used *Ephes.* 4. 19. and some of sinfull desires of the heart in general, which God punisheth as well as acts, because they make men guilty before him, but this differs little from the former, and according to either of them, if for covetousnesse we render it desire, it will be best.

I saw his wayes, and will heal him. That is, even when I smote him I saw his obstinacy and incorrigibility in sinne, yet I thought I would not proceed in judgements any longer, but allure him by mercies, delivering him from the miseries of which he is even sick unto death under the hands of his enemies.

Vers. 13.

2 King. 19.

Vers. 14.

Hieronym.

Vers. 15.

Vers. 16.

Vers. 17.

Hieron.  
Calvin.

Vers. 18.

mies. And this is first spoken of the Jews, with whom he dealt thus, and then of all sinners amongst whom the Gospel cometh, it cometh as unexpected or undeserved, for which the Lord saith, *I was found of them that sought me not.* But when their wayes were most wicked, and they had been striven withall by many dreadfull judgements in vain, by offering the grace of the Gospel the Lord healed them. And he saith, That he will comfort him and his mourners, whereby some few godly persons amongst the Jews were meant according to *Ezek 9.* who mourned for the sins of the Land, and not only for external miseries, of whom it is said, *Blessed are they that mourn for they shall be comforted.*

Marth. 5.  
Veri. 19.  
Muscul.

*I create the fruit of the lips, peace to the farre off and the near.* The conceit of some mentioned here by *Musculus*, because *ἡ ὥ* signifieth a bank of a river as well as a lip, that the abundance of peace is meant, running as a river full of water between two banks is not so well agreeing, because neither is a river any where called the fruit of two banks (for the word here used is of the dual number) implying two; neither is this word put for any thing but two lips. To follow therefore the common reading, hereby is meant either the event of Gods gracious promises made by the mouth of his Prophets, for these bring forth their expected fruit, as it were, when it is peace according to the promise made, the enemies being quite subdued. And this he saith, to declare how they should come to have so plain and open a way, as was said, *vers. 14.* there should be all peace, and therefore no enemies to keep them from their so much desired Countrey; Thus *Jerom.* Or hereby is meant, that such as came to bring tidings should bring the glad tidings of peace; or that the Prophets and Apostles should thenceforth preach and comfort, whereas the Prophets had been formerly so much in denouncing the judgements of warre and destruction: So *Calvin.* By the farre off are meant the Gentiles, by the near the Jews; or if it be in any part referred to the Jews, some taken and carried into *Babylon*, and some left to till the ground, the farre off were those in *Babylon*, the near those at home in *Judea.* But it is applied to Jews and Gentiles, *Ephes. 2. 17.* the Jews being made the farre off there, because rejected for their unbelief, and the Gentiles near, *Act. 2. 39.* the *afarre off* are the Gentiles, because to be called, but not then called.

Hieronym.

Calvin.

Veri. 20.

*But the wicked are like the troubled sea that cannot rest.* Lest such should lay hold of this promise of peace they are here cut off from so doing, such as by true repentance turn shall have the peace promised *vers. 19.* but the wicked going on presumptuously still in sinne shall be restlesse as the sea, which is continually tossed with tempest after tempest; so they with one misery after another, after miseries upon earth with miseries in hell for ever and ever. And if any wicked man hath peace external and prosperity as some have sometimes, yet he never hath such peace as is called the fruit of the Prophets lips springing from faith which justifieth, that is, peace of conscience, which is said also to be peace with God. For although he seems to himself sometime to have this peace, because his cauterized conscience doth not for the present accuse him, yet indeed he never hath it, but is like to a condemned person suffered to live for a time; but when the Judge cometh again is full of fear of being condemned: So he, whensoever God will, shall have his conscience set a work to do the office by remembring his sins, and aggravating them against him to the making of him fear even to desperation, as hath been the case of many at sundry times, who to avoid the horror of a troubled conscience have most unnaturally laid violent hands upon themselves, as *Judas* did. *Jerom* assenting to this, that it may thus be understood of all the wicked, yet saith, it may more particularly be understood of the Jews who were restlesse in persecuting Christ, crying with one consent, *Crucifige him, crucifige him;* and therefore have ever since been restlesse in respect of miseries; and thus, as the sea by being troubled is made to foam, and that foam turns into dirt, so the Jews are of all men conculcated and trodden under foot as mire and dirt in the streets. And herein

Note:

Hieron.

I will



I will not go against *Jerom*, but it is best to take it, as hath been said, and so it is generally by our new Writers.

## CHAP. LVIII.

**C***Ry aloud, lift up thy voice as a trumpet.* Having condemned the wicked Jews in the former Chapter to perpetual iniquitude, now he cometh by Gods direction to declare aloud that all might hear what the sins be that make men so wicked that they can have no peace, as hath been said, particular persons with God and their own conscience, whole Nations with God or men, for the foundation of the peace of a Nation is righteousness, as hath been said before *Ch. 32. 17.* therefore the wickednesse of a Nation causeth dissensions and wars, so that there can be no lasting peace. And he calls them his people yet, to shew his inclination to mercy, if they would turn, and if not, that they might know what a gracious God they lose by obstinate going on in sinne. And the Prophet is bidden to lift up his voice above the ordinary tone, to shew how deaf they were to hear to conversion; and the similitude of a Trumpet is used in alluding to that which was done when the Law was given *Ex. 19. 16.* and which shall be done, when the Lord shall come at the last day to take revenge upon the transgressors of his Laws, that men thinking the voice of the Preacher to be a summons to present repentance, or like the trumpet that shall last sound upon earth, a summons to judgment, might be stirred up by turning without delay to use it as a summons to repentance, and not stand out, lest it prove a summons to judgement, unto which how nigh he is even then no man knoweth.

*Yet they seek me daily as a Nation that delights to know my wayes.* Here he sheweth, that for their coming diligently to the Synagogues, or care to learn the Laws and Ordinances of God, they were singular; and *Josephus* saith of them, that they could as readily give account of them as of their names; yea, and they fasted also, *vers. 3.* *Why have we fasted, &c?* But he sheweth immediately the cause, why all this notwithstanding, they were rejected by God as wicked, *In the day of your fast ye finde pleasure or desire*, that is, your own evil lusts and desires are still afoot, for ye afflict not your soul, that is, your bodies (for so by an Hebraism the body is often called, because of the soul within it, and animating it) to the mortifying of your sins as ye should, but ye go on still in them, and this whoso doth, his fasting is vain. Wherefore *Gregory* saith excellently upon the words of *Joel chap. 2.* *Sanctifie a fast*; what is this, but other good things being adjoynd to shew abstinence worthy of God, let anger cease, let chiding be sopited: for the flesh is macerated in vain, if in the minde it be not refrained from fleshly lusts. *And ye exact all your labours, or sorrows*; or as others turn it, *All your worldly goods*, *Omnes facultates vestras*, being so called, because gotten with labour and sorrow, saith *Pagnin*; or because being lent to poor men, it was to their sorrow, that they were rigorously required of them again, as by that servant to whom his fellow-servant ought an hundred pence. And this is one sinne, from which God looks that we should turn, or else our fasting is vain, the exacting of our debts with rigour, putting our poor debtors to as much charge and trouble as we can, and using no patience, or in case that they be so poor that they have nothing to pay, not forgiving them; or so much as their necessity requires, accepting of what they have for all, and forgiving the rest, if without fraud, or first breaking for a colour as many do, they faithfully declare what they have. He that requires debt of him that hath nothing to pay, saith *Jerom*, doth violence to God, meaning surely, because he doth violence to one of Christs poor members.

*Ye fast to strife, and to smiting with the fist.* As a man that is fasting is more cholerick and quarrellsome and ready to strike naturally, because choler doth the more abound in an empty body, so they being lead more by corrupt nature

Vers. 1.

1 Cor. 15.

Note.

Vers. 2.

Vers. 3.

Greg. in Joh.

Rom. 16.

*Incaustum caro  
asseritur, si à  
pravus suis volu-  
ptatibus animus  
non refranetur.*

Matth. 18.

Note.

Hieron.

Vers. 4.

*Quid prodest  
pallor in ore, si  
sit liquor in corde?*

ture then by grace grew more impatient, the flesh prevailing above the Spirit, in which case nothing can be expected save death; but if by the Spirit we mortifie the deeds of the flesh, we shall live: for what profits paleness in the face by fasting if envy be in the heart? or humbling thy body by fasting, but in minde to be lifted up with pride? to which effect *Jerom* speaks, *Ye shall not fast as ye do, to make your cry to be heard on high*: That is, either the cry of your prayers made with a voice lifted up on high for ostentation of extraordinary zeal, or the cry of the poor debtor being thus cruelly exacted upon by you, for the cries of the oppressed come up into the ears of the Lord of hosts to provoke him to take revenge, as *Exod. 22. 23*. In saying therefore, *Ye shall not fast*, &c. he admonisheth us not to do so, therefore the *Vulg.* renders it, *Do not fast as ye do*.

Verf. 6.

*Is not this the fast that I have chosen, to lose the bands of wickednesse, to undo the heavy burdens?* The *Septuagint* which *Jerom* rather approveth for expressing the true sense, *The obligations of violent cautions*, whereby were meant written obligations, whereby usurers bound their debtors to pay them the unjust gain of usury: for this was a burden complained of in *Nehemiahs* time, which they were not able to bear; and this was the hundredth part a moneth, that is, twelve pound in the hundred for a year, one pound a moneth monethly to be paid. It is not in the Scripture sense an heavy burden laid upon debtors, to require of them in any Court of Justice, when it cannot be otherwise gotten, our due debts, for then such Courts should be abettours of oppression, because kept purposely to provide that every man may have what is justly due unto him; but either, as hath been said, or debts made so by forged writings, or by the like deceitfull way wronging a man in any part of his estate. To let the oppressed go free, and to break every yoke; that is, servants unjustly kept after seven years expired, for this was amongst the Hebrews unlawfull, and therefore an oppression; therefore he requires if they would not fast in vain, that they would let them go free, or in any Nation, the time of service agreed upon being expired. To break every yoke is also rendered by the *Septuagint*, To cancel every unjust writing, which is by forgiving poor debtors that have nothing to pay, not casting them into prison, as is the manner now, nor compelling them to be servants, as in those dayes.

Verf. 7.

*To break thy bread to the hungry.* This is added for him that shall say, I have no debtors or servants, what shall I do? yet thou hast bread, one at the least, give, I say, not all, but part of it to the hungry; and if any shall say, I have no bread, it is added, *Bring the poor Wandring into thy house*. Thou hast yet a place to harbour in, bring him in thither to be sheltered; and he addeth further as a motive, *Despise not thine own flesh* for every one loveth his own flesh and cherisheth it, and we took all flesh from *Adam*, who was but one, to shew that we are one, and so should love as one. To this effect *Jerom*, noting the sweet consent betwixt the Old and New Testament, shewing that they both came from spirit; for as there, so here, to feed the hungry, to fear to cast the poor into prison, or to do violence to any, or to oppress servants, is strictly forbidden; but to shew pity, and that to strangers, as to near neighbours, is enjoyed in that Parable of the man that travelled from *Jerusalem* to *Jericho*, &c.

Luk. 10. 36.

Verf. 8.

*Hieronym.*

*Then thy light shall break forth as the morning, and thy health, &c.* That is, saith *Jerom*, *The Sunne of righteousness*, as *Christ* is called, with healing in his wings, *Mal. 3. 2*. because by him we suddenly are healed of all the sores of our sins, to shew which it is here added, *Thine health shall spring forth speedily*. *Heb. Thy murthery sore shall hastily heal, and thy righteousness shall go before thee*; that is, thy charity, for this is often set forth by righteousness, as *Psal. 112. 9*. *Dan. 4. 24*. *Alt. 10. 35*: in saying that it shall go before him, he meaneth to make him gracious to God, so that he will have him in remembrance to protect him, as followeth, *And the glory of the Lord shall be thy reward*; *Hebr. The glory of the Lord shall gather thee*; so likewise *Jerom*, it being meant, that such

such shall be gloriously protected, as was *Moses* sometime being in danger of the murmurers, the glory of God appeared at the door of the Tabernacle, whereby they were daunted. But for *thy light breaking out as the morning*, it is more generally understood of a comfortable and prosperous estate in stead of a miserable; for light is often put for prosperity, and darknesse for misery: So *Luther*. For the *sore*, or *wound soon healed*, this is the same in other words, for a man in misery is, as it were, wounded; but his case being altered, as was said before, he is healed. By *righteousnesse going before thy face*, he meaneth the righteousness in our dealings and mercy before-spoken of, they shall make manifest that we are not feignedly but truly pious, as Officers with ensigns of honour going before honourable persons, shew them to all that are present to be such; so *Zuinglius*. By *the glory of God gathering thee*, some understand a mans gathering to the Congregation of Saints in heaven after death; but *Musculus* rejects this, because all the good here promised is in this life, and saith, that nothing else is here meant; but whereas when thou didst bear the punishments of thy sins thou wert in disgrace, now being delivered and brought into prosperity, thou shalt be honoured, God bringing it thus about, for which it is said, *His glory shall gather thee*, thou shalt be by him brought into the number of the honourable.

Luther.

Calvin.

Zuinglius.

Muscul.

If thou shalt take out of the midst of thee the burden, the putting out of the finger. *Vulg.* The chain or band, being by *Jerom* accordingly expounded of the chains of our sins; for so *Peter* said to *Simon*, *Thou art in the gall of bitterness and bands of iniquity*. The putting out of the finger at those that we would disgrace. But the same word *נָתַתּוּ* here used and *vers. 6.* sheweth, that the same thing is meant, viz. the burden of oppression, whereby a man of mean estate is brought down lower, according to the signification of the word, which is to decline. The chain of our sins then is not hereby meant, but any oppression of the poor. By the putting out of the finger, some understand wicked confederacies, some smiting with the fist, as *vers. 4.* but because here are other words used, I think that any way of disgracing others is meant, either by pointing with the finger, which is one, or by any other gesture, as making mouths, imitating another in his imperfections, or by jesting or mocking at him, one way of disgracing being put for all. Lastly, vain words must also be put away, where by idle words that profit not, as the *Vulgar* hath it, are meant, or deceitfull to circumvent his neighbour, or cursed speaking. And it is to be noted, That God will not hear us to make our estate prosperous, unlesse we put away all these evils.

Vers. 9.

Hieron.

If thou shalt pour out thy soul to the hungry. He spake before of breaking thy bread to the hungry, *vers. 7.* but now he sheweth that it must be done out of the bowels of compassion, love causing a sympathy and chearfulness in doing this. For without love the giving of all my goods to the poor is vain; and God loves a chearfull giver. Then thy light shall rise out of darknesse. To the same effect with *vers. 8.* for misery thou shalt enjoy prosperity and joy.

Vers. 10.

1 Cor. 13.

2 Cor. 9.

And the Lord shall lead thee continually. That is, Be with thee to blesse thee even in times of greatest want, that thou shalt alwayes have enough.

Vers. 11.

And they shall build from thee. That is, which descend from thee, Thy children shall build the old waste places; that is, shall not only have enough to live plentifully upon, but also wherewithall to build this ruinous City of *Jerusalem*, as indeed the children which came of some of them that now lived, did after their return out of *Babylon*. So that here is implied misery and ruine to come to *Jerusalem*, but withall a repairing of these ruines thereof promised, and not only of *Jerusalem*, and other Cities of *Judah*, but of the world by building men and women upon the foundation Christ Jesus, that they might be a glorious Temple, who lay before as it were, upon ruinous heaps, when they were by reason of their Idolatries and other abominations under the curse bringing inevitable ruine. And these children of theirs were the Apo-

Vers. 12.



stles and other Preachers, who went out from *Jerusalem* into all countreys repairing the breaches, which were made amongst men by sinne, for this is done when Heathens attain Justification by faith, wrought by the preaching of the Gospel, as they then did every where. For the Apostles and seventy sent out to preach, and to cast out devils, are called their children in that saying of our Lord, *If I by Belzebul cast out devils, by whom do your children cast them out?* And the next words, *The foundations of generation and generation*, that is, *many generations, they shall raise them up*, that is, foundations having lien ruinous generation after generation, which doth not so aptly agree to *Jerusalem*, because it lay desolate but seventy years, but to other Nations which had lien desolate in respect of the knowledge of the true God, and his grace, being left to be tyrannized over by devils, no buildings of his being all this time amongst them, but Satans strong-holds only, and that generation after generation ever since *Abrahams* time, whom and his seed God chose peculiarly, passing by the rest of the world. But now by these Ministers of the Gospel they were built. *Musculus* I know and *Calvin* expound these words *The foundation of many generations*, of the time to come, as if it had been said to last from generation to generation; as if it were meant that the spiritual building reared up by them should never be ruined again, and this we are sure shall be so, for Christs Church is built upon a Rock, &c. And therefore not excluding it, I hold that foundations lying in the ruines are also meant here, and so *Varatilius* hath it. And then it is as if he had said, Peoples and Nations having lien desolate many generations by sinne and unbelief, they shall raise up to a Temple of God, and this building shall stand, not as the Temple at *Jerusalem* many hundreds of years, but generation after generation to the worlds end. And thou shalt be called the repairer of the breach; that is, the Jew shall be famous, as being used by God for an instrument of so great a work; and this he attributeth to the Jews, because the Apostles and seventy were Jews, who went about repairing these decayes, and the breach whereby the Gentiles were broken off from being the people of God, for now the partition-wall is broken down, and there is no breaking off of any any more; but in every Nation all that fear God and believe in Christ are accepted alike before him. And in the same sense it is added, *The restorer of paths to dwell in*, or to habitation, *Vulg. Turning paths into quietnesse*, and that not disagreeably to the Hebrew, for the meaning is, As in time of warre bringing ruine, the very wayes are dangerous to travel in, by which means Cities and Towns lie unfrequented, and the wayes thither are overgrown with grasse, now by means of peace they should be renewed again, and by travellers frequented. And this is no small glory to men to be happy instruments of so great a blessing, and therefore it is spoken of accordingly in praising the Apostles, and who so turns any to God from his sins, participateth in the same honour.

Verf. 13.  
Hieron.

Calvin.

*If thou turn away thy foot from the Sabbath, &c.* *Jerom* will have no strict keeping of a day here meant according to the sound of the words, both because it cannot thus be fulfilled, that a man should sit still and not stirre from his place an whole day together, as is here said, *If thou shalt turn away thy foot*, and because not one day of seven must be kept in refraining from our sinfull pleasures and wayes and words, but all the dayes of our lives. Wherefore he understands it of this kinde of rest, as before also upon *Chap. 56. 2.* neither do any of our Writers dissent from him herein. When the Lord next unto mercy and charity commends unto us the worthy keeping of the Sabbath both here and in other places, saith *Calvin*, he meaneth not so much the external rest of the body upon a day, but a continual resting from walking in sinfull wayes, doing sinfull works, or speaking vain words, and then we consecrate the Sabbath as honourable, when our minds and affections are taken off from worldly things, and lifted up to heavenly. Wherefore they erre that understand these words as forbidding any other thoughts or talk upon the Sabbath-day besides heavenly, expounding *finding pleasure* of any other pleasure besides that which

is in hearing, praying, &c. and doing thing own wayes, of doing any worldly thing though lawfull, and speaking words of words touching worldly things. For as in describing a true fast that which is said is not peculiar to one day, men being at liberty to do otherwise the dayes following, as is intimated *vers. 5. Is this a fast for a man to afflict himself for a day, &c.* So touching the Sabbath, and therefore all things here must be so understood, as agreeing to the Sabbath day, and to all the dayes of the week following, for we must no day finde our pleasure, that is, as was before expounded, *vers. 4.* in drunkenesse or whoring, or any other unlawfull thing that we delight in, or do our own wayes, that is in oppressing, deceiving, unjust dealing in any kinde, or speak words, for so it is *Heb.* that is, swearing in our common talk, lying, cursing, railing, being obscene or scurrilous, or flattering herein. Touching the external keeping of the Sabbath, it was no part of the Prophets purpose to prescribe how that should be done, but rather to tax hypocrites who stood so strictly upon that, that they regarded it only, thinking if they kept it outwardly according to the letter, yea more strictly, they highly pleased Almighty God. But that without this perpetual Sabbath-keeping is nothing, and this is most highly pleasing, and who so keepeth such a Sabbath is in the right way to an everlasting Sabbath or rest from all sorrow in heaven in all joy and glory.

*I will make thee to ride upon the high places of the earth.* See a like passage to this *Dent. 32. 13.* *Jerom* renders it, *I will lift thee up above the heights of the earth:* giving this for the sense; If thou shalt keep the Sabbath, as hath been said, *Thou shalt delight thy self in the Lord,* that is, have delight and joy unspeakable in him, and be exalted to the new earth above, which is far higher then the highest parts of this, touching which it is said, *Blessed are the meek for they shall inherit the earth,* where by earth it is plain, that this earth is not meant, because *Psal. 37. 11.* this being promised: *Vers. 18.* it is said, *That he shall delight himself in the abundance of peace, And inherit the earth for ever.* And *vers. 29.* this inheritance is said to be everlasting, which cannot agree to the earth upon which we now live. And this is further confirmed by the promise of long life in the Land or earth which the Lord giveth them made to children that honour their parents: for this cannot be understood of this earth, because many such children die young, and so it is not fulfilled to them. It is the new earth then above, that is both there and here touched upon, according to that of *Peter,* *We look for a new heaven and a new earth, wherein dwelleth righteousness.* And *I will feed thee with the heritage of Jacob;* that is, such food as eye hath not seen, nor ear heard of, neither hath it entred in mans heart to conceive. Yet not according to the opinion of the Millenaries, who hold eating and drinking and marrying, and living in corporeal pleasures a thousand years, whereas we are taught, that we shall be as the Angels, neither marrying nor giving in marriage, and that this happinesse shall last not a thousand years only, but for ever and ever. Thus *Jerom,* with whom consenteth *Cyrl* and *Procopius.* Some others number three benefits here promised, 1. *Thou shalt delight thy self in the Lord,* and having joy in the holy Ghost which passeth understanding, and whereunto he that hath it thinks no joy comparable. 2. *I will carry thee above the altitudes of the earth* That is, thy minde being thus filled with spiritual joy, thou shalt look upon the earth and all earthly things, as farre below, to sleight and despise them in comparison. 3. *I will feed thee with the heritage of Jacob,* that is, give thee actual possession of all the good promised to all true *Israelites* in the world to come. Which because it is bound and sealed for a truth by these words, *The mouth of the Lord hath spoken it,* it sheweth, that there are very few mercifull and righteous persons, because so few have this joy to contemn earthly things therefore, and for this cause few shall have that heritage. According to this exposition *Gregory* saith, It is a priviledge of the elect, that they know they are now come to high things, for which they trample upon all worldly things, as being under them. And hence

*Vers. 14.*  
*Hieronym.*

*Gregor. Moral.*  
*32. 19.*

1 Regist. Ep. 5.

it is that the Lord saith by the Prophet to the soul that follows him, *I will lift above the heights of the earth.* And what are the heights of the earth, but gain, flattery of Subjects, sublimity of honour? &c. But when the heart is fixed in heaven it is soon perceived how abject these things are, which before seemed so high. And in another place speaking of himself, when he lived solitarily, giving himself wholly to divine contemplation, desiring nothing and fearing nothing in this world, me thought I stood as it were upon the top of all, and that the saying of the Prophet was fulfilled in me, *I will set thee above the heights of the earth.* And this is favored by the words here used, which may as well be rendred, *I will make thee to be carried above the heights of the earth, as I will make thee ride upon,* because *רָכַב* signifieth as well to be carried as to ride. Yet it is not to be denied, but that the Prophet alludeth to what *Moses* saith God would do for his people in *Canaan*, but not resting here he certainly soareth up higher, as hath bin said. But herein, I confess, I go from *Calvin*, *Musculus*, &c. who dwell upon the sense that leadeth only to a promise of a worldly benefit, to be brought out of *Babylon*, which was low in comparison of *Judea*, and where the Jews were of low condition, into *Canaan* again, the ancient inheritance of the sons of *Jacob*, there to live in liberty and abundance. But alas what had this been in comparison of the happiness whereby this place hath been expounded, and what to the promises by Christ to the faithfull of all Countreys, of whom the Prophet plainly speaks, as well as of the Jews, even from *Chap. 40.* hitherto.

## CHAP. LIX.

Vers. 1.

Hieronym.

Vers. 3.

Vers. 4.

Vers. 5.

Vers. 6.

**T**He Lords hand is not shortened, that it cannot save, &c. Having made so excellent a promise *chap. 58.* to the mercifull and righteous, now he cometh to shew what was the cause of theirs, and the Nations so great miseries before the fulfilling of this, *viz.* sinne so greatly abounding, and not any want of power in God to hear and to help the miserable calling upon him. But sinne, as *Jerom* saith, makes a partition-wall betwixt God and us, that keeps the reaching of his hand to us away, and likewise his hearing, for he heareth not sinners. Then *vers. 3, 4, 5, 6, 7, 8.* he capitulateth their sins, 1. Plainly, Cruelty acted with their hands, lying and other wicked speaking with their tongues, *vers. 4.* their sins of omission, none stood for justice or truth, thus seeking shelter from God against the storms of adversity that were coming, but they vainly trusted in their wealth and worldly power, conceiving that by reason thereof they should be safe, whatsoever the Prophets threatned against them, for this he meaneth by saying, *They trust to vain things, &c.* 2. Allegorically by a similitude taken from a Basilisk, the most poisonous of all serpents, and of a Spider which is also full of deadly poison; so that it hath been observed by some that a Spider hath poisoned and made a Toad to swell, and a Basilisk kills by seeing. Now to shew how dangerous to bring death in stead of help, the devices of the wicked were to those that follow them, he saith, *They hatch the cockatrices or basilisks egge, and weave the spiders web: he that eats of their eggs shall die.* *Vers. 6.* *And their webs shall not be a garment, &c.* as he had said, *vers. 4.* *They conceive trouble and bring forth iniquity*] That is, which tends to more trouble in stead of delivering out of trouble, and makes both them and others that trust to such conceptions fuller of trouble and misery, which are the fruit of iniquity, and therefore are here so called. For as he that eats the Basilisks egge dieth as by poison, and he that trusteth to a Spiders-web for a covering, if a storm cometh shall finde it to be none; so he that animates himself to go on in sin, bearing himself upon such vain imaginations, that by some worldly means he shall be preserved, friends being made hereby, or such defensible towers, as that the enemy shall not be able to break into, shall contrary to his expectation be suddenly destroyed, as one that lieth open to a dart without any cover that is able to retort it. The word rendred, *They hatch,* signi-



signifieth properly to break, and because in hatching the egge breaks, it is rendred to hatch, the *Vulgar* retains the word *break*; but they that follow it do some of them expound it by hatching, some by breaking to eat thereof, as if it were an hens egge, as *Jerom*; because some by being deceived receive such evil imaginations of others into their minds, and are poisoned to death hereby. And this is best, as for which the words following make. *He that eats their eggs shall die*, because eggs are not hatched to be eaten, but broken. And whereas this hath been before applied to the imaginations of worldly great men, and danger by enemies, he applieth it to them that are still in expectation of Christs coming, saying, These are they that talk vanity, conceive trouble and bring forth iniquity, as indeed they do, for a world of troubles have come upon the Jews by this means, and great is the iniquity upon this conception acted by them in crucifying the Lord of life. And they that have and do take this conceit into their minds at this day, as if they had broken and eaten the Cockatrice egge, die and perish for ever in great numbers; and their arguments whereupon they harden their hearts in infidelity, though they seem to them a goodly contexture or well-woven web, yet it is but a Spiders web, and insufficient to cover them from misery. And thus I think it not amisse to apply these things in the second place, as mystically implied here, and so in every passage some touch is given touching Christ and his Kingdom, in prophesying of whom he began to speak *Chap. 40.* and continueth to the end of his Prophecy, as hath been already said. But whereas the same *Jerom* following the Seventy expounds breaking this egge, of their breaking it, that having thus done presently perceive by the stinch what it is, and abhorre from it, I see not how it can agree, because the same who are said to conceive trouble and to bring forth iniquity, or the like unto them, are said to break the Cockatrice-egge, and are threatened with death, and are further set forth, as most abominably wicked, *vers. 6, 7, 8.* The *Vulgar Lat.* for Cockatrice hath Viper, some the Asp most like unto a Cockatrice for incurably poisoning, for against all other Serpents to tast of a Frog, saith *Elianus*, is a present remedy, but none against the biting of an Asp. Hitherto allegorically of their sins, next he returns again plainly to inveigh against them, making a long catalogue both in this sixth verse, and 7, 8. *Their works are works of iniquity, &c. Their feet runne to evil, they hasten to shed innocent blood, destruction and calamity is in their way, &c.* Whereby their sinne in crucifying Christ and persecuting the Prophets are chiefly meant, for these works were indeed works of violence in their hands, as it followeth here, *vers. 6.* and then more particularly, saying, *They hasten to shed innocent blood*, as is also objected to them, *Matth. 23. 23.* and by *Stephan*, *Act. 7.* *Destruction is in their way, and the way of peace they have not known*, for in rejecting him that came and preached peace unto them, yea the prince of peace, they overthrew their own peace, and ran headlong the way to destruction and calamity, as they have since found by wofull experience. And partly from hence, and partly from *Psal. 14.* the Apostle draweth an argument to convince the Jews of as great guiltinesse, if not greater then the Gentiles, *Rom. 3. 10.* *Neither is there judgement in their goings*; because there is no peace in their wayes, for in rejecting him, in whom all true peace lieth, they put judgement also from them, seeing this is he, of whom it was said before, *Behold my servant in whom my soul delighteth, he shall bring forth judgement to the Gentiles.* Where judgement is put for the judgement of absolution from sinne, and of inviting in mercy to his grace here, and his kingdom of glory hereafter.

Hieron.

Verf. 7.

Verf. 8.

Verf. 9.

Therefore judgement is farre away from us; and justice layes not hold upon us. Here after the wickednesses of the Jews declared, and indeed generally of all men, for all are grosse sinners, he inferreth, That for this cause God left the Jews whom he had most favoured, to the fury of their enemies, and stood not to avenge their quarrel. The fault was not in God, or in his want of mercy, but altogether in themselves and their abominable sins: Wherefore though

they looked for the light of prosperity and comfort, there was nothing but darknesse of misery and sorrow.

Verf. 10.  
Hieronym.

*We grope for the wall as blinde.* Jerom referring all to the light of the Gospel, faith, That the Prophet having laid open the sins of the Jews, cometh *vers. 9, 10, &c.* in their person, to teach them what to say and confesse, to acknowledge that the light of saving knowledge was farre from them now that the Gospel is by them rejected and gone to the Gentiles. For by this means they are destitute of all true judgement and righteousness, and are in darknesse of minde in stead of light, having the Scriptures in their hands, but not able to feel or finde out the truth touching the *Messiah* therein set forth, as the blinde gropeth for the wall, when it is nigh to him, and cannot finde it.

Verf. 11.

Mat. 10. 16.

Calvin.

Muscul.

*We roar like bears; and mourn like doves.* He compares them to two sorts of creatures of contrary quality, the one cruel, the other fearfull, yet both agreeing in roaring and mourning, the Bear being robbed of her whelps, or taken in a pit, roareth; the dove continually mourneth. To be like the Dove for innocency is commended to us, but not without wisdom. The Jews mourn simply now, and are Dove-like full of fear and trembling, but they have no wit to know the original cause hereof, their crucifying of Christ, and tearing his flesh like cruel Bears, this light shineth brightly in all the world, but they alone have no eyes to see it; so Jerom. And I doubt not, but as in other passages, so here he hath a further reach then to set forth the outward calamities by the Jews suffered, and to teach them to mourn for their sins in general, as the cause thereof; and what can this be, seeing he is prophesying of Christ, but to bring them, if it may be, to a sight and sense of that most foul and deadly sinne of all other, to lament and confesse it, that it might be done away, and they might be converted? Some expound roaring of crying out with a great noise, and mourning with little noise, it being sought to suppress the grief. Some by the roaring like Bears, the impatient cryings out of the wicked, and by the mourning like Doves, the sorrow of the godly. But seeing he saith, *We all roar*, here is no place for this distinction, but the lamentation to be made by all for their wicked fact done out of cruelty and fear, that if they let Jesus alone all men would follow him, and then the *Romans* would come and destroy them and their City, is here set forth.

Verf. 12.

Verf. 15.

*Verf. 12, 13, 14.* are nothing else but an Argument of the confession which the Prophet teacheth them to make of their wickednesses grown to that height, that as he concludeth, *vers. 15. Who departed from evil made himself a prey*. Wickednesse was grown to that height, that if there were any one that would not consort with them in their unjust and malicious proceedings, they would like savage beasts fall upon him, and spoil him of that which he had, and tear him as enemy to the state, as the wicked *Lacedemonians* sometime had a kinde of banishment called *Ostracism*, for any honest and temperate man; and this is by Jerom specially applied to the Pharisees, who cast them out of their Synagogues that departed from their evil wayes and believed in Jesus, as we may see in the blinde man receiving his sight, *Joh. 9.* and in *Stephan* persecuted to the death meerly for standing to the truth, and reproving their wickednesse. And the Lord saw, and it displeased, &c. Here after sinne laid open and judgements coming therefore, the Prophet proceedeth to shew how displeasing this was to God, and for the comfort of every one that departed from evil and suffered therefore, that God himself would be a Saviour to such, in whose resolution to save every just man might safely confide. And therefore this part of the verse is well by Jerom divided from it, and put to *vers. 16.* as the beginning of that which there followeth, *He marvelled that there was no intercessor*. Jerom, *That there was not one that occurred*; And the Hebrew is occurring or coming out to meet, the meaning is, That they were so universally wicked, that there was scarce one to be met with, that stood right and firm in the truth spoken of *vers. 15.* see the like *Jer. 5. 1.* and he meaneth

Verf. 16.

eth

eth not only one just through eschewing evil, but one opposing the unjust proceedings of the wicked against such, that was a man of power in the Commonwealth, as the inference made hereupon intimates, *Therefore his arm brought salvation to him.* When there is no mighty man of courage to save the just from being made a prey, the power of the Lord shall do it, and his righteousness, that is, his righteous judging their malicious and bloud-thirsty enemies. For which *vers. 17.* he proceedeth saying, *He shall put on righteousness as a breast-plate, and the helmet of salvation,* after which follow the garments of vengeance, and his repaying them according to their deeds, as to his adversaries, *vers. 18.* and this *Jerom* expounds as a Prophecie of the Jews destruction by the Romans; neither is it to be disliked, because the Lord seemed then to be more enraged against them then ever, and the just One, who is the head of all the just, and the fountain of justice or righteousness, had his bloody passion by their hands most remarkably revenged: as they had crucified him, and cried out, *Let his blood be upon us and our children,* so it came unto them, and thus they were recompensed according to their doings, as is here threatened. But what is this, that it is said, *The Lord marvelled?* The Hebrew signifieth, he was astonished, and through astonishment was as dumb for a time, which is so spoken to set forth the strangeness and prodigiousness of the thing, able to make any man amazed, that such abominable wickedness should overspread all so, as that there was not one that opposed it, that men being so generally corrupted might be astonished in themselves to think upon it, and some at the least in the corruptest times be forward to oppose violence offered to the innocent.

*He shall recompense to the Islands.* That is, not only to his enemies in *Jerusalem*, where Jesus was crucified, saith *Jerom*, but also to the other Cities of *Judea*, which were to *Jerusalem* as Islands to the continent. But because the word *Islands* is no where else used in this sense, I rather subscribe to them that expound it as meant of the inhabitants of Islands properly, that is, the remotest parts, and he meaneth, That revenge shall be taken upon wicked oppressors of the righteous there, as well as in any other parts, for God will be alike such in what place so ever, as by his providence administering justice alike in all parts of the world. And if any shall say, But how is this to bring salvation to him, of which he is speaking? *Ans.* The destruction of the wicked enemies of the Church is the salvation of the faithfull; and therefore it is observed, that some tyrants being at the point of death have ceased persecuting, as *Antiochus Epiphanes of Syria*, and *Valerius* and *Maximianus Roman Emperors*, who raised the tenth and most bloody persecution against Christians; or if not, their mighty enemies being destroyed, they are saved, as were the Jews by the fall of the *Babylonians* by *Cyrus* a friend, coming to the highest height of power, in stead of an enemy an oppressor, the King of *Babylon*.

*Therefore they shall fear the name of the Lord from the West, &c.* This shall be the effect of Gods judgements against the enemies of his Church, that peoples of all Countreys and Nations all the world over seeing it, shall fear the Lord, and turn worshippers of him, as the Gentiles indeed did, when the Apostles leaving the Jews to their deserved destruction went and preached to the Gentiles. *When the enemy shall come in as a flood, the Spirit of the Lord shall lift up a Standard against him.* The Vulgar, *The Spirit of the Lord compelling,* Hebr. *The Spirit of the Lord shall lift up a Standard in him, or by him,* which makes the sense more easie, when the Romans shall come against the Jews as a violent flood that beareth down all things, they shall not come without the Lord and his power, and so they shall be irresistible; for that it is meant of *Jerusalem*, see *Dan. 9. 26.* the end whereof is said to be with a flood. Some expound the last words, as if it were meant, the Spirit or power of the Lord shall repress him, when he shall come like a flood upon the righteous drowning all by his Almighty power, yet he shall be turned back with confusion.

Calvin

Verf. 17.

Hieron.

Verf. 18.

Hieronym.

Verf. 19.



Calvin.

Calvin questions of what enemies this is spoken, and neither liketh of their opinion, who restrain it to the Jews only destroyed for their obstinacy against Christ, nor of theirs that restrain it to the destruction of *Babylon* by *Cyrus*, saying that it may best be understood of the whole time of Gods proceeding in severity against the enemies of the Church, from the time that *Babylon* was overthrown to the time of *Jerusalem*s destruction.

Vers. 20.

*There shall come a Redeemer to Zion, and to them that turn from iniquity.* This is by the Apostle *Rom. 11. 16.* applied to the Jews to prove their conversion to come, about which he also argueth otherwise in that Chapter at large, and layeth this in fine as a ground of it, *The gifts and calling of God are without repentance*; Upon which I have there written. But it is to be noted, lest it should be thought that all *Zion* shall be saved, that it is added for further explication, *To them that turn from sinne in Jacob*; so that none shall have benefit of this redemption but converts, who cast away their transgressions and believe, for which also Christ came preaching *Repent and believe.*

Vers. 21.

*My Spirit which is upon thee, and my words in thy mouth shall not depart out of thy mouth, or thy seeds or seeds seed for ever.* Here after a Redeemer promised to *Zion*, that is, the Church or Congregation of the faithfull, *vers. 20.* The Lord is brought in speaking for the greater assurance of this Church, *This is the Covenant that I make with thee, My Spirit and my words, &c.* whereby the same in effect is promised with that which our Lord speaks of, *I will send the Spirit of truth unto you, and he shall lead you into all truth.* God was pleased first to make a Covenant with *Abraham* and his seed according to the flesh; now he fore-tels of another Covenant with *Zion* after the coming of the Redeemer, of which also *Jer. 31. 33.* and the meaning is, As a thing covenanted betwixt man and man stands firmly, so farre forth as the covenanters have truth or power in them; so this shall continue ratified for ever, that the words of the Gospel, and the Spirit being once put into the Apostles and their mouths to preach them, shall never die any more, but there shall be a seed of faithfull preachers generation after generation, going on to preach the same to the worlds end, and in them the Spirit of truth, so that they shall not erre therefrom at any time. Wherefore although the representative Church, that is, a general Council convened, may possibly erre in some things, yet the universal Church can never erre, but still there shall be some faithfull souls holding the truth constantly and not corrupted, when errors do most abound; as in the dayes of *Elijah*, when he thought none of the true servants of God to have been left, but himself alone, the Lord told him that there were seven thousand left in *Israel*, whose knees never bowed to *Baal*, &c. And the like is observed in the corruptest times under the Gospel by him that wrote the book called *Catalogus testium veritatis*, upon which I have touched in my Catechism in speaking of the Church; so that although the Church of *Rome* in present calling her self the Catholick Church be degenerated and gone from the truth, yet Christs promise faileth not, *Upon this rock I will build my Church, and the gates of hell shall not prevail against it.* See also upon this my Antidote against Popery. This seed may indeed sometime be very little as the name of remnant, whereby it is called, and *A very small remnant*, doth imply, but it is never quite extinct, and although it lieth hid from the world for a time, yet it lifts up the head again, and is conspicuous, as a City set upon an hill. And blessed are they that be of this seed, for such only are redeemed, and are one and the same *Zion*, to which the promise is made, whether Jews or Gentiles; and it is not being an *Israelite* or a Christian by outward profession that makes a man one, but still he may be accursed. Wherefore let none be moved by the marks of this seed reckoned up by the Papists, Universality, Visibilty and Succession, &c. But is the Spirit in the Apostles at the first, and the words in their mouths, in the mouths of your Priests and none other? then ye say something, otherwise not, but the despised Protestants having the same words in their mouths shall prove this seed and continue, when ye with your vice-god the

the Pope shall go into perdition. The Hebrews, that make nothing of this but a command, as if it had been said, Let them not depart out of thy month, or thy seeds for ever, do manifestly wrest the Text, and obscure a main ground of faith, and mark of the true Church. For whatsoever might be said of words, it cannot carry any good sense to say of the Spirit, Let it not depart, for it is not in mans power to hold it.

CHAP. LX.

**A**rise and shine, for thy light is risen upon thee, and the glory, &c. Having spoken of the Redeemer coming to Zion, Chap. 59. now he proceeds to apply this to the comforting of the Church. For when Christ came and went about Galilee preaching and healing the diseased, *Matthew* noteth, That the people who sat in darknesse had a great light arisen upon them; and *Simeon* calleth them, *A light to lighten the Gentiles, and the glory of thy people Israel.* As it followeth *vers. 3.* *The Gentiles shall come to thy light, and Kings, that is,* by Christ being made Kings and Priests unto God, *Revel. 1. 6.* By the anointing of the Spirit getting dominion over the flesh, and offering up themselves in sacrifice to God by mortifying their members upon earth, that they may offer an acceptable sacrifice unto him. Yea and Kings indeed came to this light, and were nursing fathers to the Church, *Isa. 49. 23.* See the like unto this before *Chap. 52. 1.* But before that *Chap. 32. 18.* *My people shall sit in the dust;* and to *Babylon* it is said, *Descend, sit in the dust, Chap. 47. 1.* The meaning then is, That the Church of believers beginning amongst the Jews, of whom Christ and the Apostles were, but enlarged by the coming in of the Gentiles, should after great dejection have great exaltation. And here it is to be noted for the confuting of them that would restrain it to the Jews, that although in the *Septuagint* and *Vulgar Jerusalem* be here named, yet it is not in the *Hebrew*, but without naming any particular the Church left to be understood, consisting both of Jews and Gentiles; but as hath been said, of the Jews indeed first; and therefore it may be taken as spoken to the Jew, that is, such amongst them, as believed and published the faith to others. For they were at the first a poor little company, not above an hundred and twenty, *Act. 1.* but this Church arose, as she is here bidden, to great splendour, shining in a short time all over the world.

*Darknesse shall cover the earth, &c.* To magnifie the mercy of God the more towards his Church in this shining light, he amplifieth it in comparing the condition of all others in the world with hers. All else are in darknesse, that is, spiritual darknesse, only in the Church there is light and true saving knowledge, in which alone there is comfort indeed, which was sometime shewed as in a figure, when light was only in *Goshen*, and in all *Egypt* besides palpable darknesse representing hell.

*Lift up thine eyes round about, all these gather themselves to thee.* See the like to this *Chap. 49. 18.*

*Then thou shalt see and flow together, and fear.* The word rendred *flow*, is by *Calvin* rendred, *Thou shalt shine*, for *flu* signifieth either. I preferre *flowing*, because he is speaking of the Gentiles gathering themselves to the believing Jews round about, as waters gather together till they make a great flood, and then the place to which is said to flow with water; so the Church with multitudes coming from all parts. But what meaneth he by adding *Fear*, and be enlarged in heart with joy? But fear, as *Calvin* well noteth, is put for astonishment at the first, as not perceiving what this flowing in of the Gentiles meant, because it should be sudden, but perceiving it to be to fulfill the Congregation of Christians, the heart is by and by enlarged with joy. For it is great joy to all true *Israelites*, to see their company increased, and Countreys and Nations coming in to Christ as subjects of his Kingdom, as a thing that tends to his

Verf. 1.

Matth. 4.  
Luk. 2. 32.

Verf. 2.

Verf. 4.

Verf. 5.

his glory, and to the making of the Church the more illustrious, for the amplifying whereof and prosperous condition by the superabounding of grace all good Christians daily pray. The *Vulgar* for fear hath, *Thou shalt wonder the abundance of the sea, the strength of the Gentiles shall be gathered to thee*; Calvin, *The riches*; but the word signifieth strength or fortitude, as the *Vulgar Latin* renders it. By the *abundance of the Sea*, meaning abundance of people, for their excessive greatness compared to the vast Ocean; and by the *strength of the Gentiles*, such as were mightiest and greatest amongst them, and not the common sort only, which was fulfilled in *Constantine's* time.

Vers. 6.

*The multitude of Camels shall cover thee, &c.* That is, so many shall come with Camels and Dromedaries to tender their service and gifts to the Lord, as that they shall cover the Land, he speaks according to the manner of those times, wherein none appeared before the Lord empty, but all with their gifts, as the *Magi* coming out of the East to worship Christ brought and presented to him in way of homage, Gold, Myrrh and Frankincense, the most precious things of their Countrey, so here, they shall bring gold and frankincense. But his meaning is not, that according to the letter the Church should have it thus done unto her, but then Camels and Dromedaries came in such abundance, when men that are wealthy, and great multitudes of such submit themselves, and all their substance to be at the Lords disposing, liberally relieving his poor members, and giving full and sufficient maintenance to his faithfull Ministers, a taste whereof was given by some *Act. 2.* who communicated to the Apostles and poor believers all that they had. So that they, who understand it of abundance of riches conferred upon Church-men and other religious persons, are much mistaken, seeing the glory of the Church lieth not herein, but in mens ready submission to the Lord in all things, as hath been said, and in faith more precious then gold, and holiness and righteousness. For the places here named, they were all Eastward, and had their names from *Abrahams* children which he had by *Keturah*, for *Midian* was his son by her, and *Ephab* the son of *Midian*, and *Seba* likewise.

Vers. 7.

*All the flocks of Kedar shall be gathered together unto thee, and the rammes of Nebaioth.* Kedar and Nebaioth were parts of Arabia, where the *Ismaelites* inhabited, and they abounded with herds and flocks of cattel greatly; now the Prophet here foretels of their conversion to the faith under the similitude or metaphor of flocks, and rammes that should be gathered together to Zion, that is, the Church. Before he spake of other Eastern parts, as *Midian* and *Ephab*, &c. Under the metaphor of Camels and Dromedaries that should come in, now of the *Ismaelites* thus set forth, because they most abounded with flocks; wherefore in naming beasts he meaneth men, and sets forth their coming, as an acceptable sacrifice upon the Altar of the Lord. For the time of the Gospel, touching which these things are spoken, is no time to have Altar or carnal sacrifice, but on'y the living Altar Christ Jesus, by whom the faithfull of all Countreys offer the sacrifices of praise to God continually, *Heb. 13. 15.* *Shall come up acceptably to my altar.* *Musculus* here noteth three words, 1. *Come up.* 2. *Acceptably.* 3. *Upon my Altar*, intimating that then men come and offer themselves to God as they ought, whenas, 1. They are elevated to heaven in their minde, as the Sacrifice of old was lifted up. 2. When there is faith in them that praise God, which only can make a Sacrifice acceptable. 3. When in the name of Christ, who is our Altar. *And I will glorifie my house of glory*, that is, not the Temple built of wood and stone, but the Church his house, *1 Tim. 3. 15.* for then is the glorious when abounding with faithfull and holy people.

*Musculus.*  
Note.

Vers. 8.

*Who are these that flee like a cloud.* Here the Prophet goeth on by similitudes further to illustrate the argument in hand of the thick and threefold coming in of the Gentiles to the unity of the Christian faith at the preaching of the Gospel, for a cloud covers the sky farre and wide, and fleeth more swiftly then any bird; so he means that the people coming in to Christ as his Church, should be



be a wonderfull great company able to cover a large Countrey, if they were all gathered together to one place, and this their coming should be with incredible celerity, for which he saith, *Who are these that flee as clouds?* as wondering at it, as indeed it was wonderfull and exceeding all credit, that when the Jews had been taught so long and were not moved, that the rude Gentiles who never had teaching before, should be so docible as upon the sudden to turn in so great multitudes. Again, Doves flee together in great companies to their Dove-house-windows, and very swiftly also; & herein they differ from all other fowls that flee in companies, for they flee but from the open fields in one place, to the open fields in another, but these to the house where they are fed, and are by this food and the neatnes of the house drawn to it, and being got in are sheltered from being a prey to the Hawk. And therefore most aptly are the faithful compared to Doves, for their diligent and speedy coming to Gods house to be fed by his precious Word and Supper, and to be safe from spiritual enemies, that seek to devour them, having this house in estimation for the ordinances therein beautifying it, and making it more glorious in their eyes, then any other building, to say nothing of the Doves innocency, chastity, clean feeding, continual mourning and being without gall, as not pertinent to this place, but rather to *Mat. 10. 16.*

*Surely the Isles shall wait for me.* As the continent before-spoken of, so the Isles shall come in to wait upon the Lord; and hereby, as hath been said before, the furthest parts of the world are meant; and because they cannot come to Zion, but by ships, he addeth, *The ships of Tarshish first, or In the beginning,* whereby is intimated the conversion of the Islands at the first going out of the Gospel, as ancient History saith, That this our Island of *Brittany* was by *Joseph of Arimathea* coming hither, and *Philip*, and then their sons and daughters are said to be brought by the ships of *Tarshis*, or of the sea, for *Tarshis* signifieth the sea, or is the proper name of *Tarsus* a City in *Cilicia*, famous for shipping; and therefore hereby may be meant ships of all parts, one being named, and others understood. And sons and daughters of *Zion* are brought in them, when the inhabitants of the Islands occupying ships are converted, because the faithful of all countreys are sons of the Church; and the bringing of them in ships is spoken of only by way of Allegory, and likewise the bringing of their silver and gold with them, because they coming to be children of the Church, their riches must serve for the necessary use of their poor brethren, who are fellow-members of Christ with them; see *vers. 6.*

Vers. 9.

*And the sons of the strangers shall build thy Wals, &c.* He goeth on still in the Allegory begun, and because the Church is set forth under the name of *Zion*, the wals whereof needed building, and in the Temple there some must minister, he speaketh accordingly touching the Church under the Gospel, whose wals the sons of strangers build, when Preachers are raised up of the Gentiles to edifie Gods people in knowledge and grace, and Kings minister to her, when by their power they are alwayes ready armed to defend her, as all Christian Kings at their inauguration are sworn to do. *For I was wroth with thee for a time,* this is said in respect of the *Babylonish* Captivity, whereby the Church that then was, suffered, which was partly the same under the Gospel, *viz.* as it consisted of believing Jews, to whom the Gentiles being joined in the same faith, were one and the same, *Gal. 3. 28.*

Vers. 10.

*Thy gates shall stand open continually.* This is spoken for the great multitudes of comers in by believing, *The Nations that will not serve thee shall perish,* that is, by being obedient to the same faith, and defending it against all oppugners, because he or they that believe not are damned everlastingly.

Vers. 11, 12.

*The firre and pine tree, &c.* Whereof *chap. 41. 19. & 55. 13.* it is spoken in alluding to a material building, to which timber of all sorts is brought to adorn it, so the spiritual Temple with excellent men, sometime called precious stones, sometimes Cedars, Firres, Pine-trees, &c. *I will make the place of my*

Vers. 13.

feet glorious; So the Temple of old was called Gods footstool, and the heaven is his throne, the earth is his footstool, but those parts specially where the Gospel is imbraced, and they are said to be the place of his feet, that we might be moved to look up higher to Heaven, where his seat is. For although his footstool be high and glorious, yet his seat is much more; the meditation whereof, and that we shall once come thither, is most comfortable.

Vers. 14.

*The sons of them that afflicted thee shall come bending unto thee.* See the like Revel. 3.9. here he prophesieth of the conversion of Kings children, whose fathers before were persecutors, and spake reproachfully of Christians, which was long ago fulfilled in all parts, when Emperors and Kings so greatly revered the Church of Christ, and so highly accounted of being children thereof, as *Theodosius*, who professed that he joyed more that he was member hereof, then the head of many Nations. For then do Kings bow at the Churches feet, when they esteem thus reverently of her, and submit to her teaching and discipline thereof.

Vers. 16.

*Thou shalt suck the milk of the Gentiles, and the breasts of Kings.* There is something like unto this Chap. 49. 23. of Kings being nursing fathers, and of their bending and bowing, as vers. 14. is said; for the further exposition therefore of both these passages, the Reader may have recourse thither. Only here is one thing more. *Thou shalt suck the milk of the Gentiles*, whereby is meant, that they should not only be sustained by Kings of the Nations, but also by the precious and most excellent things of their Nobles and other principal men of their Kingdom, as sometime *Artaxerxes* and his seven counsellors gave precious gifts to the Temple. And because milk was one of the things by which the Land of *Canaan* was commended, for in praising it, it is said to have flowed with milk and honey, the precious things conferred by the great ones of the earth upon the Church under the Gospel are set forth hereby. For that by milk things most precious in this world are meant; see vers. 17. where

Ezra 7.15.

Vers. 17.

coming to enumerate them, he saith, *For iron I will bring gold, for brass silver, &c.* Which is spoken in alluding to the materials of the Temple of old, but meaning, that the Church sustained and protected, as hath been said, by Kings, should shine by the Ministry of the Word therein, being more precious then gold and silver, as *Psal. 19.* and *Revel. 1.* the Churches are set forth by the similitude of golden Candlesticks. For understand it carnally of abundance of wealth wherewith the Church should be endued, and what glory were this, but vain and transitory? whereas *Peter* gloried in this, that he could say, *Silver and gold have I none*, and *Paul* wanting these, yet saith, he abounded, yea, and that he and other believers being not only poor, but persecuted, and all the day long killed, were more then Conquerours.

Act. 3.

Vers. 18.

*Thou shalt call thy wals salvation.* That is, whereas wals serve to secure the inhabitants of a City, and gates for Judges to sit in of old, that by executing Justice and Judgement there all may be kept in peace and righteousness, and so be safe from violence and wrong; in like manner he that is the salvation of his Church should be as wals about her continually, and by means of righteousness flourishing there, and wickedness suppressed, her gates should be called praise, for the joy in Gods favour and continual praise ascribed unto him in every Church for all this, as the place where *Jehoshaphat* and his people sometime praised God so much was called the valley of *Beracha*, or blessing, long after.

2 Chron. 30.

Vers. 19.

Hitherto the happiness of the Church in respect of riches and honour from men, and safety through his everliving protectour, now followeth her happiness for the light of Gods countenance alwayes upon her, set forth by this, *The Sunne shall be no more a light to thee by day, &c.* For the Lord shall be an everlasting light unto thee. Not meaning indeed that no Sunne should shine any more, but because they should have greater comfort, and more light by Gods Grace and Spirit bestowed upon them in their hearts, then the world

hath

bath by the Sunn, so great and comfortable is spiritual light in comparison of worldly; see something like it before, where it is said, *The light of the Moon shall be as the Sunne, and the light of the Sunne sevenfold.* For it is common with the Prophets to set forth comfort and prosperity by light, and misery and sorrow by darknes. *And the Lord shall be thy glory,* As the Sunne and Moon are to the world, so the Lord to his Church, a glory, no company being for this so glorious as he is. This passage seemeth to have been made use of by John the Divine, *Rev. 21.*

*Thy people also shall be all righteous.* Like unto this is the saying before, *No unclean person shall enter in there;* which is not spoken, as if any Congregation in this world were pure and without any wicked persons in it, for the sheep and goats shall ever be mingled together here; but this is spoken to take away the confidence of such as apply the comforts before-going to themselves, because they are of the true Church, although they live still in sinne. The meaning therefore is nothing else, but that the true *Zionites* shall excell for this, that they shall be all righteous; so that if any live in sinne they are none of this number, although of the Church, for all are not *Israel* that are of *Israel*, and there are some censured for going out from us, of whom it is said, *That they were not of us.* Ob. If it is said, What superexcellency is it above that of the faithfull in all times? I answer, it is spoken in regard of the paucity of such in the old Church of the Jews, and the great number of such true *Israelites* of all Countreys under the Gospel, and it shall be according to the words verified by that time Christ hath done purging of his floor, and having fanned out the chaff, burnt it in unquenchable fire, as Calvin well noteth, by *Zion*, whereunto this promise is made, understanding the professors of the faith of Christ of all times and ages, whilst the world standeth, and at the last day considered altogether. If then there be any in Christian Churches that layeth hold upon this comfort, who is unrighteous still, he is utterly mistaken, because all to whom it belongs are righteous. *And they shall inherit the Land for ever.* This is no new promise but such as was made *Psal. 37.* *The meek shall inherit the earth,* the meaning being, not that the Jews converted to the faith, should dwell again in their own Land for ever, for he is speaking now of Jews fearing God of all Nations, for such are Jews within, *Rom. 2.29.* and comforting all such by this, that they should as heirs of promise hold these worldly things, all the powers of hell not being able to root them out of the earth to the worlds end, and not by the right of stewardship only, as the wicked do that must give an account, and be turned out at last, because they are not able to do it. So that here is a ground of Christians continuing as long as the world lasteth; of which also see a ground *chap. 59.21.* and of the difference betwixt the righteous and the wicked in respect of these earthly things, the one sort have them as heirs, the other but as stewards. *A branch of my planting*] He also thus set forth the Christian Church, to shew that it cannot be rooted up, because a plant planted by our heavenly Father, there a contrary reason of such, and of a plant not planted by him, which our Lord saith shall be rooted out.

*A little one shall become a thousand, and a small one a strong Nation.* This is added to shew, That although the Christian Church at the first were very small, yet it should encrease to admiration, as hath been also before-shewed in other words.

## CHAP. LXI.

**T**He Spirit of the Lord is upon me, because he hath anointed me, &c. He that said in the last words of *chap. 60.* *I the Lord will hasten it,* now sheweth, how such an incredible company should come in to encrease the Church beyond all that man could have conceived, by saying, *The Spirit of the Lord is*

Vers. 21.

Rom. 9.

1 Joh. 2. 20.

Calvin.

Note.

A.C. 2.

Vers. 22.

Vers. 1.



- upon me, which is to be understood as spoken by Christ as man, as the former words by him as God. For so we read *Matth. 3.16.* That the Spirit of the Lord came down upon him in his Baptism, and this was his anointing spoken of *Psal. 45.* and of the same see before *Isa. 11.1.* and that it was spoken of Christ, *Luk. 4.18.* where the Lord applieth it to himself, *To binde up the broken-hearted, the opening of the prison-doors, &c.* For this see before *Chap. 42.7. & 49.9.* and of the acceptable year of the Lord, *Chap. 49.8.* And the day of the vengeance of our God, that is, as *Jerom* rightly, against the unbelieving Jews, upon whom vengeance was taken soon after by the *Romans.* And if this was fulfilled then, as Christ saith it was, *Luk. 4.18.* How say some, that they are yet to be fulfilled at the conversion of the Jews, unless it be meant in more perfection? So *Jerom.* To comfort them that mourn, that is, for the hardness of the Jews hearts, as *Paul* did *Rom. 9.* for he upon whom was the Spirit, pronounceth comfort to all such, saying, *Blessed are they that mourn, for they shall be comforted.*
- Verf.2. *Hieronym.* Beauty for ashes. A figurative expression of the same that was spoken plainly before. For in time of mourning they put on sackcloth and ashes in those dayes, therefore he saith contrariwise in speaking to comfort; *Beauty for ashes,* making filthy and foul, *And the garments of gladness for the spirit of bea- vineffe*] that is, goodly apparel setting forth the body in most decent manner for sackcloth worn in heaviness, making it uncomely; it is a periphrasis of joy restored for sorrow to such Jews, as being touched with compunction for their own sins, and the sins of their brethren, turned to the Lord, of which sort we read that there were three thousand at one time *Act. 2.* and not only to Jews, but to all other of what Countrey or Nation soever that mourn likewise, for all come under the name of inhabitants of *Zion.*
- Verf.3. *Strangers shall stand and feed your flocks.* Here I omit *vers. 4.* being the same with *chap. 58.12.* And *chap. 60.10.* in other words saith the same with this, *The sons of strangers shall build thy walls*] For preaching the Gospel is sometime set forth by building, and sometime by feeding of a flock, and the Preacher is both called a *Builder,* *1 Cor. 3.11.* and a *feeder of a flock,* *1 Cor. 9.* neither is the meaning of the next words any other *They shall be thy husbandmen and vine-dressers,* for as we that be Preachers are builders, so we are husbandmen, as is implied, where the Apostle saith, *We are labourers together with God, ye are Gods husbandry, and Gods building.* And by saying so it is implied also, that we are vine-dressers, which is one part of husbandry, as plowing is another; see also *Mat. 20. Joh 15.*
- Verf.6. *And ye shall be called the Priests of the Lord, the Ministers of our God.* Here the Prophet seems to make a distinction, as if by those whom all should serve, as hath been said *vers. 5.* and *chap. 60.12.* the Nation of the Jews were meant, and that when they shall be converted to the faith, they with their King should reign over all Countreys. Thus indeed some of late dayes have gathered: but *Jerom* saith, That this is spoken to the very small remnant of them, which appeared for Christ, and preached him, when others persecuted him, *viz. the twelve Apostles,* for they as Priests or Princes, for the word *כֹּהֲנִים* signifieth either, ruled in all countreys, where the Gospel was imbraced, and were highly accounted of, as the Ministers of the living God, as she that had the spirit of divination said of *Paul* and his fellows. Others without this distinction referre to all the faithfull generally, alledging *Revel. 1.6.* where it is said, *He hath made us Kings and Priests unto God,* and *1 Pet. 1.9.* for before the Jews themselves were not all Priests, but only some of the Tribe of *Levi.* But if this Exposition be admitted, why doth the Prophet make a distinction, as he doth? Verily this cannot otherwise be answered, but as by *Jerom* before, All lawfull Preachers are Ministers of God indeed, and both they and all the faithfull, Priests unto him, but the twelve Apostles above the rest; and a like distinction must needs be alwayes in the Church, or else she cannot be well governed, and for want of government, all will go to confusion.

*In their Land they shall possess the double.* For the double shame which they had, the Jews for their infidelity, and the Gentiles for their Idolatry in their Land, that is, the Land promised for inheritance to the meek, they shall have double comfort, 1. In this life by believing, 2. In the life to come by actually enjoying. Or by double shame with *Luther* we may understand, before God and before men, for till a man be converted he doth that which is shameful before God, and for a reward is put to confusion by being abased amongst men; and contrariwise the double in their own Land, of honour before God, exalting them by a prosperous estate, and by his grace first, and before men, both good, who honour grace in whomsoever they see it, and natural, who honour those that are lifted up to dignity. Some expound it of the Ministry, called before singularly, *The Priests of the Lord*, holding the double to be the double honour spoken of, *1 Tim. 5. 17.* *Calvin* without any exact distinction, for abundance of shame and misery, and abundance of spiritual comfort even in this world, not for a time, but for ever, this world being denoted in these words, *In their Land*, that is, the Land where the wicked worldling thought that he only should have a portion, and that the power should ever be in his hands, and the everlasting continuance of their joy, expressed in the next, *Everlasting joy shall be unto them.* The Hebrew may well be rendered, *For your double confusion and shame, they shall joy in their part or portion:* And expounded thus, for your great shame and reproach (O ye holy Apostles) which ye have had at mens hands, to whom ye have gone preaching, they being converted shall be glad of their portion in spiritual comfort through believing coming to them hereby, and good cause, for they shall have double in their Land, that is, heavenly comfort, which is twice as much as any worldly that they could have before, and this shall never end.

Verf. 7.  
*Hieronym.*

*Luther.*  
*Ephes. 5. 12.*

*Calvin.*

*For I the Lord love judgements and hate robbery in a burnt-offering.* That is, out of the love which I bear to righteousness, and the hatred of rapine, that is, of any gain coming in unjustly, though it be employed for burnt-offering, I will turn the condition of the righteous, as hath been said, from shame to glory. *And will direct their work in truth,* Heb. *Will give their work in truth;* so also *Vulgar Latin;* here the word אֱמֶנֶת truth, signifieth also firmnesse and stability, the meaning being, *I will make their work stable,* that is, this work wrought upon them to their so great joy, so that it shall not sit and vanish again, but continue for ever, as unto which I binde my self by an everlasting Covenant, as in the next words.

Verf. 8.

*And their seed shall be known amongst the Gentiles.* By their seed meaning eminent Christians like unto the Apostles shining in grace and virtue, whom all men that esteem of the vertuous shall count the blessed of the Lord. And he calls such the seed, because born again of the immortal seed of the Word which they preached, for so *Paul* tells the *Corinthians*, That he begat them to Christ.

Verf. 9.

*1 Cor. 4.*

*I will greatly rejoyce in the Lord.* In this and *vers. 11.* the Church is brought in praising and exulting in God for all the gracious Promises preceding, acknowledging that hereby she was most gloriously clothed above all other Congregations. And to shew her nothing doubting of the performance, she concludeth, That as things and seeds having life in them, spring commonly out of the earth; so she firmly beleaved, *That righteousness and praise should spring forth before all Nations*, that is, upon the preaching of the Gospel in all Nations many should be converted and grow famous for their eminent shining in grace, as was before promised.

Verf. 10.

Verf. 11.

## CHAP. LXII.

Vers. 1.

Hieronym.  
Calvin.  
Musc.

**F**or Zions sake I will not keep silence, Hebr. For Zion I will not. That is, for the exceeding great love which I bear to the Church; I will not, I cannot hold my peace, nor cease from speaking of her Saviour, saith the Prophet over and over, if any man should ask, why, having already spoken so much of him, he still went on to speak more till her just one cometh as brightness: thus the Hebrew and Vulgar, but Calvin, Till her righteousness, but it cometh all to one, for Christ is hereby meant, as Jerom saith, although others expound it as meant of actually declaring Zion to be righteous in Gods acceptance, which was when the Jews were delivered out of their long Captivity, in the time whereof no such thing appeared, but then it came forth, as it were, as is here said, and was as manifestly seen by all men, as the brightness of a burning Lamp. But Marlorat resteth not here without adding Christ, as chiefly hereby meant, as there is great reason he should be, such the joy for Zion in respect of her deliverance by Cyrus, was nothing to her justification and salvation by Christ. But how is it said, that he would not be silent, till he came, whose coming was not till many hundred years after? *Ans.* Isaiah continued speaking by his writings, which by Gods providence were preserved till Christs coming, and since to this day.

Vers. 2.

Calvin.

*And the Gentiles shall see thy righteous one.* That is, Christ, who came of the Jews; which they did, when he being preached unto them, was believed in. *And thou shalt be called by a new name.* Most of the ancients agree, that this new name, is the Church of Christ. Whereas before the faithfull were called Israel, Zion or Jerusalem; some unaptly say, The new name here meant is Jesus, as if it had been spoken to Christ, when as it is spoken to Zion. But some more rightly will have by this new name meant that which is set down by way of explication of this, *Hephzibah, My delight in her, vers. 4.* Calvin seems to think nothing else to be meant, but that the Church shall be spoken of as renewed, which was before so greatly decayed; so that as a City new built out of the ruines, hath a new name by the builder given it, in like manner the Church being re-built by the Lord, hath by his mouth a new name; and forso much as he hath expressed what it is, why should we doubt what it is? and not rest in the name before expressed, a Church dearly beloved of God, as a woman new married of her husband: for that the Church is so now, see Ephes. 5. 30. And the name Ecclesia or Church, is not found given to the faithfull, till the N.T. and this name implieth a calling out from all parts of the world, a company peculiar to God and precious for holiness, in regard whereof this company is otherwise set forth by the name of Saints. Wherefore think upon this (all Christians) which is also another most excellent new name, whereby ye are called, and be ashamed to bear a new name, and yet live after the old man in all manner of vile lusts, for whilst ye do thus, ye have a name from Christ, but none other benefit by him, as being still out of him, such he that is in Christ is a new creature.

Note.

Vers. 4.

*Thou shalt be called Hephzibah, and thy Land Beulah.* Vulg. My will or pleasure in her, according to the signification of the word, for *Chephsi* is my pleasure or complacency, and *bah* in her, as it was said of Christ the head of the Church, so through him of her, *In whom I am well pleased*, or if it be rendred by his will, the meaning is, *My will is done in her*, because she prayeth daily for this, *Thy will be done in earth, as in heaven*; and every true member of the Church desires from his heart to be continually doing of it, and doth it so, that he is not in the course of his life like the wicked, there being betwixt him and them this manifest difference, *He that is born of God sinneth not, but he that committeth sinne is of the devil*, 1 Joh. 3. 9, 10. And for *Beulah*, the Vulgar hath inhabited, but Pagnin and Vatablus, married; the word *נָכַח* of which it cometh, signifieth to possesse or to hold, as a Lord or Master Land; and therefore

it



it may best be rendred (*possession*) for as the Land of *Canaan* was of old called the Lords inheritance or possession, so now every Countrey where the faithfull inhabit, is his possession also, whereas before it was desolate in respect of good inhabitants, but now is inhabited by many such, as is said in the next words.

*The young man shall dwell with the Virgin, &c.* That is, there shall be marrying amongst the faithfull, whereof shall come many children filling the Land, the Parents being Christian shall have children Christians also, and by reason hereof even when hot persecution arose Christian Lands were not desolate, but had a daily encrease of young ones coming on in the room of those that were by persecution cut off, to prove which to be so, it grew into a Proverb, *Sanguis Martyrum semina Ecclesie*, as seeds sown many come up for one, so proved the martyred Saints in the Church. Our New Translation, *As a young man marryeth a Virgin, thy sons shall marry thee*; but the *Vulgar* before-going better, for a young man and maid shall inhabit, children shall inhabit. For so it is in the Hebrew, being a reason, as <sup>2</sup> noteth, of the name *Benlah* before-going, whereas if it be taken for marrying, the sense is marred, sith it is improper to say of sons, that they shall marry their mother.

*I have set Watchmen upon thy Walls (O Jerusalem) which shall never be silent.* Here is shewed, how it should come to passe that there should never be a desolation in the Land, where the Church is, but children still coming on to inhabit it, there shall alwayes be watchmen, otherwise called Pastours or Prophets, who by daily inculcating the Doctrine of the Gospel, should as by immortal seed, hereby beget children from time to time unto Christ. But in saying that they should not be silent night nor day, he intimateth the duty of watchmen, to be not rarely now and then to preach, but very often, and not only in the day, but when need requires, as in the time of persecution, in the night also, as *Paul* preached till mid-night, viz. in times of persecution, wherunto he alluding saith, *Preach in season and out of season. To that make mention of the Lord, keep not silence.* Having prophesied of the zealous and painfull Preachers, which should be under the Gospel, now he exhorts them and all others, Prophets of his time and after, to pray also without ceasing unto God, that *Jerusalem* might be made a praise in the earth, which is by the coming of Christ; and therefore the Prophets before are exhorted to pray for his coming in the flesh, and the Prophets since for the propagation of the Gospel into all parts, and for his second coming in glory, as *John* doth *Revel.* 22. For then is *Jerusalem* a praise in all the earth, when Christ, who came of the Jews, shineth by miracles, and glory and praise is ascribed to him in all Lands, and finally he shall appear to the view of all men in glory, attended by the holy Angels. These things shall be, yet it is the Prophets duty to pray for them, and the duty of the whole Church, otherwise we cannot shew our faith and earnest desire after them, because faith and zeal cannot but utter themselves in prayer, as it is said of *Saul*, so soon as he believed, *Behold he prayeth*, *Act. 9.*

*I will no more give thy corn to be meat for thy enemies.* This the Lord swears by his right hand, and the arm of his strength, that is, his fidelity, a token whereof is giving one the right hand, and his almighty power, *Hebr.* For I will not give it, is, *If I shall give*; being a form of an oath thus to be supplied, *If I shall give thy wheat, &c.* let me not be counted faithfull or omnipotent. He alludeth, saith *Jerom.* to what had been formerly done in the dayes of their oppression by the *Midianites* *Judg. 6.* and should be done by the *Babylonians*, for of these last it was said, *Chap. 1.9.* *Strangers devour your labours*, but he means the Churches meat, which is the meat and life of the soul, and by their enemies, devils, who are said to have devoured it, or of whom it is said, that it was meat to them, because in time of blindness and superstition they offered to Idols, which were devils, whereby their bread became meat to these their enemies, and because they counted it meat unto them thus blindly to lead them

Verf.5.

Verf.6.

Note.

2 Tim. 4.

Verf.7.

Note.

Verf.8.

Hieron.

John 4.

Calvin.  
Muscul.

them in the truth. Calvin and Musculus understanding all literally, expound it of an established peaceable estate of the Jews after their return out of Babylon, when their enemies should no more eat what they had laboured for, as was threatned *Deut.* 28.33. But forsomuch as this was not verified according to the letter, for they were under enemies sometimes again after that, *Egyptians, Syrians, and Romans*, and he is speaking not of an *Entopia* of Jews, but of the Church of Christ, whose prosperity is not so much worldly, or in the enjoyment of worldly things, but spiritual and heavenly, I rather preferre the allegorical sense before-going.

Vers.9.

And then the place where it is said *vers.* 9. They that laboured for it shall eat it, *In the courts of the Lords house*, sets forth the Church, wherein the Communion celebrated by bread and wine is eaten and drunk, and heaven afterwards, where the faithfull shall sit down feasting with *Abraham, Isaac and Jacob* for ever, not with material bread and wine, but spiritual joyes and pleasures at Gods right hand. In saying, *In the courts of the Lords house*, he doth but allude to the old manner of feasting when they brought peace-offerings in way of thanksgiving, meaning the like to be done by Christians in their Churches or Oratories, in eating and drinking the Lords Supper, and then as it is here said, *They shall praise the Lord*; so Christians do, calling this solemnity from hence *Eucharistica*. And this corn and wine is not given to our enemies to be meat, when all the powers of hell cannot hinder, but that this feast is kept by the faithfull from time to time, till Christs coming again, as he hath commanded. But when either through persecution or trouble arising in the Church, it ceaseth at any time, or upon any other deceivable ground, as at this day, in many Churches of *England*, it is meat to our enemy the devil, who rejoyceth over them that are thus drawn to neglect it. And because the Word preached is bread, *Amos* 8.11. and wine, *Isa.* 55.1,2. the same is to be held touching it, if at any time it be not preached in any Church at due times, it is meat there to the devil; but God that hath sworn it, will provide that it shall never be so in the Church universal to the worlds end; for which see also before *Isa.* 59.21. The Word preaching, and Supper of the Lord, shall never fail in his Church, neither shall Satan be able to hinder any of Christs faithfull people from eating and drinking that which they have laboured for, in heaven, as is promised, *Heb.* 6.7. *God is not unfaithfull so forget your labour in the Lord*. To be noted against them that teach falling away from grace into damnation; and the Papists applying that of *Daniel* of the ceasing of the continual Sacrifice three years and an half, to the Lords Supper to be so long intermitted, when Antichrist shall reign, which is contrary to that which the Lord here swears, for it is without limitation of time that he will make this feeding of his Church good, and not for a long time, or many generations onely.

Psal. 16.

Note.

Note.  
Dan. 12.

Vers. 10.

Vers. 11.

Vers. 12.

*Go through the gates, prepare the way*. So before *Chap.* 40.3. & 57.14. where ye may see the Exposition, and they be the Watchmen, saith *Jerem*, spoken of *vers.* 6. that are bidden to prepare the way for people of all Nations to come in, as is intimated *vers.* 11. *The Lord hath proclaimed to all the ends of the earth*. And whereas it is added, *Say to the daughter of Zion, Behold thy salvation cometh*] By *Zion*, he meaneth the Church consisting of all Nations, but called *Zion*, because it was first begun to be gathered there, and Jesus is her salvation, and his reward is eternal life, according to that *Joh.* 10.28. *My sheep hear my voice and follow me, and I give unto them eternal life*.

*And they shall be called an holy people*. This was promised to *Israel*, *Exod.* 19.6. *Deut.* 7.6. and is fulfilled in the redeemed by Christ; For he is made of God unto us wisdom, sanctification, righteousness and redemption, *1 Cor.* 1.30.

## CHAP. LXIII.

**V** *Who is this that cometh from Edom with died garments from Bozra? &c.* Some, saith *Jerom*, expound all that hath gone before from Chap. 60.1. hitherto, and these words also, of the time when Christ shall come to judgement. But because chap. 61.1. Christs first coming in the flesh is plainly spoken of, he understands all of that time, and this in particular of his Ascension into heaven, about which the Angels are here brought in wondering, and saying, *Who is this that cometh, &c?* for the incarnation of the Sonne of God, his death, and after that his Resurrection and Ascension into heaven was to them a great mystery at the first, which caused them to break out into this admiration. *Lyra* excepts against this, although he saith, that *Dionysius de Hierarchia Angel.* is for the same also, 1. Because Christ ascending after his death came not from *Edom*, but *Jerusalem*, and *Mount Olivet*. 2. Because the Angels at that time had not his Incarnation, or Death, Resurrection or Ascension hidden from them, for they had before published his Birth, ministred to him in his Death, declared his Resurrection to women, and his Ascension to his Disciples. 3. Because the words following shew, That the blood wherewith his garments are said to be sprinkled, was their blood whom he had trodden in the wine-press of his wrath, v. 3. wherefore he rather expounds it of Christs destroying Antichrist about the end of the world, and his adherents, which because it was done beyond all expectation of men, Antichrist being then in his greatest strength, which *Bozra*, a *Munition* denoteth, is here spoken of by way of admiring. But *R. Salomon* he saith, will have it meant of the *Messiah* yet to come, who shall destroy the Jews enemies, and set them up above all Nations. And *Lyra* saith, That after Antichrist destroyed the Jews shall admire it, and be converted unto Christ. *Calvin* and *Musculus*, and others of our Expositors understand these words, as spoken of God to the comfort of the faithful in *Israel*, and against their deadly enemies the *Edomites*, against whom see the like spoken of before, Chap. 34.6. Therefore the Lord is here set forth as coming from the slaughter of the *Edomites*, and *Bozra* the chief City of *Edom* with his garments died red, and sprinkled with the blood of the slain, which yet, because it betokened victory, he saith, were comely, although otherwise blood is a defiling of garments: but this last can have no place here, because things concerning Christ only are spoken of Chap. 61, &c. to the end of the Prophecie; and to what end should any thing touching *Edomites*, or other enemies of the Jewish Nation come in here? And that of *Lyra* expounding it of Antichrist destroyed, as if he were yet to come, whenas he hath been already long acting his part, cannot for this reason stand, neither doth it agree, because when Antichrist shall be confounded, it shall not be done so, as that Christ may be said to come up from his slaughter, for *He shall be abolished by the brightness of his coming.* It remaineth therefore to be considered, which is brought by *Jerom*, and generally followed by all the Fathers; viz. that this is spoken of Christ rising again and ascending after his bloody death and passion in a most glorious manner into heaven. And this will appear to be true, if we look back to Chap. 62. 11. *Behold thy Redeemer cometh, and his reward with him.* For to this nothing can more aptly answer then these words, wherein the Redeemer or Saviour is described by his garments made red with blood, plainly intimating one coming from a bloody passion, wherein yet he suffered not so much, but he made his enemies and the enemies of our salvation to suffer much more by destroying them. For so it is said, *Heb. 2. 15. By death he destroyed him that had the power of death, that is, the devil: And Col. 2. 14. He made a shew of principalities and powers, and triumphed over them upon the Crosse.* For the exceptions of *Lyra*, they are easily taken away. 1. In saying, *From Edom and Bozra*, the Prophet respects not so much the places properly so called, as the signification of these words, he is said to

come

Vers. 1.  
Hieron.

Lyra.

R. Salomon.

Calvin.  
Muscul.

2 Thess. 2.



come from *Edom*, signifying red, because his flesh, the garment as it were of his Deity was red with blood running down from his hands, side and feet; and from *Bozrah* signifying a vintage for the same reason, he being now as one coming from treading the Wine-press all besprinkled with the blood of grapes. 2. In saying, *Their blood*, as denoting not his own, but the blood of others, he calls it their blood, because it was so mightily turned to the slaying of devils, and powers of darkness, although to speak properly they have no blood, yet forasmuch as shedding blood is commonly put for killing, it may well by a Metaphor be thus spoken of these enemies. And so when he was, as it were, in the wine-press, he at the same instant trod the wine-press, and the blood came out and died and besprinkled his garments, this being yet no disgrace, but an honour to him in the eyes of the holy Angels, and of all his people the *Zionites*, who as well as Angels may be understood to be brought in thus speaking and asking in way of admiration, *Who is this?* having his garments died with blood, and yet in appearance most glorious, not going like another man, but as one of greatest might and power.

Vers. 4.

*For the day of vengeance is in my heart, and the year of my redeemed.* See the like passage, Chap. 34.8. for the day of vengeance-taking upon enemies, and for the year, Chap. 61.1,2. of redeeming and saving.

Vers. 5.

*I looked to see, if there were none to help, and there was none to help, and there was not one.* This also is explained Chap. 59.16.

Vers. 6.

Hieronym.

*I will tread down the people in mine anger, and make them drunken.* Not much unlike to Chap. 59.18. which *Jerom* also applieth to devils, although he denieth not but that it may be taken, as spoken of the Jews his persecutors, for they were the devils instruments, as it is said, Satan put it into the heart of *Judas* to betray him to them, and when they were about to crucify him; now, saith he, is the power of darkness. And they are said to be drunken, because being in great numbers destroyed by the *Romans*, they lay in pools of blood, as it were, over head and ears, and so drunken, as it were, with the abundance thereof.

Vers. 7.

Junius.

*I will mention the loving kindneses of the Lord towards us.* Having opened the great mystery of our salvation by Christs destroying our spiritual enemies in the words before-going. Now the Prophet in the name of the Church prayeth thoroughout the residue of this, and all the 64 Chap. and Chap. 65. brings in Christ answering, as *Junius* well analyseth all. And of this prayer he maketh four parts, 1. A confession of mercies formerly shewed to his Church, the remembrance whereof tends to the confirming of her faith for time to come to the end of this Chapter. 2. A Petition, Chap. 64.1, &c. to v.10. 3. A confession of unworthiness on her part, and great goodness on Gods part, vers. 10,11,12. 4. A motive to move the Lord to compassion from vers.12. to the end of that Chapter.

Part 1.

Vers. 8.

Lysa.

Calvin.

For the first, here is a general commemoration of Gods benefits towards the Jewish Church of old, and vers.8. of the ground thereof, *He said, they are my people, children that will not lie, &c.* For hence it was that the Lord shewed them so great loving kindness, because they were his people chosen in *Abraham*, *Isaac* and *Jacob* their fathers. For these words *Hebr. That will not lie*, *Jerom* hath, *Not denying*, which *Lysa* expounds of their not denying God in *Egypt*. *Calvin*, because they are my people so freely chosen above all other Nations, they will not deceive my expectation by doing and denying otherwise then becometh my people, and in this expectation I have been a mighty Saviour unto them. *But they have rebelled*, as is said vers.10. Now the Lord is not to be understood in speaking thus confidently, that they would not prove false, as if ever he thought so indeed, for he cannot be deceived in any, and long before he spake of their wickedness, whereby they would break out contrary to their duty to which they were obliged by his admirable mercies, *Deut. 32.15.* but he speaks after the manner of men touching those to whom their favour hath been extraordinarily, surely they will not henceforth turn false unto

unto me, because they are so strongly tied to me by my great benefits. And to shew yet more how they were obliged to him, he addeth, *vers.9. In all their afflictions he was afflicted*] By reason of his bowels of compassion towards them, not that they could be afflicted without his permission, for he long before decreed, That they should be servants in a strange Land, and be hardly entreated four hundred years, in the last two hundred of which years this was specially verified in *Egypt*, as I have shewed upon *Gen. 15.* but even when he had decreed, that thus it should be, and they were in that misery under *Pharaoh*, he through his tenderness over them beheld it not without a fatherly compassion, and finally sent his Angel to slay all the first-born of *Egypt*, that they might be delivered; and when they were come out, the Angel of the Lord went betwixt them in a cloudy Pillar by day, and a fiery by night to save them from the *Egyptians* pursuing hard after them. By his clemency he carried them; see the same Metaphor *Dent. 32. 11.* and *Isa. 40. 11.* this is added to magnifie his compassion the more towards them, that the hainousness of their ingratitude to so good a God might the more appear, and they be made ashamed of it to repent, at the least some of them.

But they were rebels and provoked his holy Spirit, therefore he turned enemy to them, and fought against them. Whereby is meant, That he brought enemies against them, the *Assyrians* and *Babylonians*, besides the *Syrians* and *Philistines*, &c. formerly, who oppressed and destroyed them, and because they did it not without God, he is said in them to have fought against them, so that it was impossible but that they must needs be destroyed. For as they whom God protects, may say, *If God be on our side, who can be against us?* So contrariwise, if God be against us, what strength is there in any forces to resist? Of their provoking his Spirit, see *Psal. 95.*

Then be remembered the dayes of old, *Moses* and his people. Calvin, *Wherein Moses was with his people*; but *Hebr.* it is only *Moses, his People*] Some refer this to God, but Calvin better to *Israel*, and *Musculus* takes the Preter-tense to be here put for the Future; so that here is shewed what *Israel* should do in their Captivity into *Assyria* and *Babylon*, viz. lament to think upon the happiness of their Nation in times past under *Moses*, bringing them out of *Egypt*, and their present miseries, fighting after the like deliverance again, and repenting and praying for it, as it is our duties in our miseries always to doe.

As a Beast descendeth into a valley. He useth two similitudes to set forth the safe going of the children of *Israel* down into the bottom of the red Sea without any harm, 1. From an horse lead thorow a wilderness, *vers. 13.* 2. Of a beast going down from a mountain into a valley to feed; for their going down into the sea was none other in respect of any danger wherein they were, till they came out again in safety to the opposite shore. And after this the Spirit or almighty power of God gave them rest in *Canaan*.

And hitherto the first part of the prayer, and here *Junius* ends this Chapter, putting the five verses following to the 64, in which and nine verses more is the second part, viz. the Petition.

Behold from heaven, See from thy Sanctuary, &c. Here the Church being in affliction prayeth for help and deliverance to the Lord only, and not to Saints departed; Nay this is expressly disclaimed, *vers. 16.* Although *Abraham* knoweth us not, and *Israel* acknowledgeth us not, yet thou art our father. The faithfull here shew their great confidence in God, to whom they pray that he will not deny to be still as a father unto them for their manifold sins, from which they now desired to turn, because that he never breaks with them with whom he hath made a Covenant, although he afflicts them sore, and in this confidence they pray, as *vers. 15.* For the next words, *Although Abraham knoweth us not, &c.* the meaning is, If they should for our sins, wherein we have done so unlike unto them, deny us to be their children, yet thou wilt not. A most apt expression to shew the constancy of Gods love towards his, it is greater then

Verf.9.

Gen. 15.

Exod. 13. 11.  
Deut. 1.

Verf. 10.

Verf. 11.

Calvin.  
Muscul.

Note.

Verf. 14.

Part 2.

Verf. 15.

Verf. 16.

Calvin.  
Musculus.  
P. Martyr.

Note.

Note.  
Psal. 50.4.

Hieron.

Verf. 17.  
Iam. 1. 14.  
Hieronym.

Muscul.

then that of most loving and godly parents, who are not bound by nature only, but by Religion also to love their own children, and though they for their sins correct them, upon their turning and craving pardon, to love them still. For they haply may be hardened, and by many and often provocations be made unnatural, yet God will not cease to be as a Father to his. Thus *Chap. 49.15.* the Lord sets forth the constancy of his likewise. Thus *Calvin* and *Musculus* very well, and *P. Martyr* also. Moreover this may be taken, as implying, that they did not trust to this, that they came of *Abraham* and *Jacob*, or *Israel's* Ancestours so gracious with the Lord, as the Jews still in their sins did, saying, *We have Abraham to our father*, *Luk. 3. Joh. 8.* And then it is, as if they had said, Thou art our own father, in whom we trust, neither do we hold that it will avail us in the day of wrath, if *Abraham* and *Israel* should acknowledge us to be their children, if thou beest angry with us for our sins, and then the word 'O may be rendred for, as it also signifieth. Lastly, saith *Calvin*, it cannot hence be proved, That the Saints departed have no care or regard to those upon earth; for he saith nor, *They acknowledge us not*, in this sense, but they will not own us being wicked, so as that we shall fare any whit the better for our coming of them. Yet it may well be hence gathered, That all our trust should be in God only, and not in the most excellent of the Saints, seeking by their intercession to be commended unto him, as the Papists do. For it is commanded, *Call upon me in the time of trouble*, and for Advocates with God we have none, but an Advocate, who is the propitiation for our sins; and *Jerom* saith, It is enough for us that God is our Father, for then certainly he will not leave us in misery, if we call upon him. And may it not be gathered, also, That the Saints departed know not things done upon earth, nor who, or when men pray unto them? Yes doubtlesse, for if *Abraham* knoweth not, none in his bosom know, and if they did, unlesse one of them were omniscient, he cannot know who call upon him in ten thousand places at once in all the Countreys overspread by Papists. The sense then is not so to be restrained to that before-going, but this may be taken in also, especially if we read, *For Abraham knows us not*, sith this also is a truth. Whereas *Abraham* and *Israel* are here named, but *Isaac* not, it is not because *Isaac* is not as honourable, but the first and last are named, as to whom God more often appeared, and the middlemost left out to be understood; so *Jerom*.

*Why hast thou made us to erre from thy wayes, and hardened our hearts from thy fear?* It may seem strange, that the Church should challenge her most holy Father thus, when as he tempts no man to evil, and it is his proper work to give an heart of flesh, that is, tender and soft. But hardening is here and elsewhere ascribed unto him, because by his mercies and forbearing to punish severely, men are hardened, as is intimated, where he saith, *I will not visit upon your daughters their fornications*; and contrariwise in *Hosca*, when he would shew mercy, *I have hedged your way with thorns*; that is, stopt you by sharp afflictions from going in your sinfull wayes. But touching Gods being said to harden men, see more upon *Rom. 9.* Some think this to be spoken not by the faithfull, but by the wicked laying the fault of their erring upon God, and some acknowledging it to be the voice of the faithfull, take it for a pleading with the Lord to put an end to their grievous afflictions, least being kept under over-long, they should grow desperate, and so cast away the fear and love of God, as either not caring what becomes of them, or not able to help them, and this last mentioned, but not approved by *Musculus*, seems to me yet the best. For both the like prayers are made, or things said, *Psal. 73. 3. 10. 13. 14. Psal. 125. 3.* to shew the danger of this temptation to make men fall from God; and it is not so agreeable to reason, that by their being made to erre should be meant for want of severe judgements, when their miseries were so great, and of so long continuance. But it may be understood as the same *Musculus* hath it, *Why hast thou made us to erre* by withdrawing thy Spirit, which should guide us aright? because this being done, who can but erre and be



be hardened in his evil waies? Yet the word rendred hardened, as *Varabius* noteth, doth more properly signifie to make to go back. *Turn for thy servants, the tribes of thine inheritance*, New Translat. *For thy servants sake the tribes*, Calvin, *To the tribes*; The sense is in pity to them, whom thou hast bound thy self to by Covenant, and who are thine own peculiar people, turn and shew them favour in delivering them from their heathen enemies.

*The people of thy holiness have possessed it but a little while*. This is spoken, although a thousand four hundred years passed since their coming into the possession of that Land, because even so long a time is but little in respect of the time promised for ever, *Gen. 17.* and *chap. 48.*

*I have been of old, thou hast not been Lord over them*. The Church here pleads from the disparity betwixt them that now had the Land in possession and *Israel*, the Lord never chose them to be their King and Lord peculiarly more then of other Nations, as he had done *Israel*, therefore some reason to plead this, that their dispossessing, and his people possessing of the Land might be hastened. Then he concludes (*Oh that thou wouldst break the heavens and come down*) an expression of a most earnest desire of Gods miraculously shewing himself upon earth to be on his Churches side, as of old he did by judging *Aegypt*, dividing the red Sea, and appearing in a Cloud and Pillar of fire, &c. For to speak properly, God moves not from place to place, for he filleth all places at once; but then he is said to descend, when by his power he doth wonderfully for his Church, being thought by carnal men when he doth not, but suffers his people in misery to be cooped up in heaven.

Vers. 18.

Vers. 19.

## CHAP. LXIV.

**A**s the melting fire boileth. Here Calvin begins this Chapter, and saith, that by the Hebrew it is so begun, the words before-going *Chap. 63. 19.* being all one verse, and not distinguishing, as verses use to be. But *Jerom* and *Septuagint* and *New Translat.* begin it at the words before-going, *Oh that thou wouldst break the heavens!* respecting rather the sense then the Hebrew distinction, and so indeed these and those words before-going so hang together that they cannot well be parted. To take them therefore together, though dis-joyned, *Jerom* understands this longing of the Church after the Lords descending from heaven, of the Son of God his coming down by taking flesh of the Virgin *Mary* for our redemption, as wherein her greatest comfort lieth. For when this was done and proved by many miracles, the hearts of many Jews, being hard and high before as Mountains through pride and disdain of him for his poverty, melted, when after the coming down of the holy Ghost they were pricked in their hearts, *Act. 2. 37.* And herein it is alluded to the Lords coming down upon Mount *Sinai*. But *Jerom* applieth this of the Mountains melting to the enemies of Christ and his people, alledging *Psal. 97. 5.* which may indeed be understood of both together, sith one was not done without the other, all adverse powers to mans salvation were confounded and amongst men such as were appointed to life were confounded, and had their hearts prickt or melted with sorrow, to their conversion, who before were stiff enemies. It followeth here, *As the burning fire things melted, the fire boyling waters*; Thus Hebrew, *Jerom*, *As by burning fire they would melt; the waters burn with fire*. A similitude to shew, how even great, and hard, and high Mountains would melt away at Gods presence descending, they being no more to him a consuming fire, then wax or water congealed into ice, or any other thing that will easily melt, to common fire. So that as the Lord coming down upon *Sinai*, it trembled as ready to fall off the foundation before him, and to be dissolved to nothing; in like manner the Sonne of God coming, hills fell, and were made low, when proud hearts were humbled at his Gospel to

Vers. 1.

Hieron.

E e

make

Vers.3.

make a plain way for him to goe on herewith with speed throughout the world.

*When thou didst terrible things that we looked not for, the mountains melted before thee.* Here is a commemoration of things wonderfully done by God for his people in former times, to make way for them to come into the promised Land, that they might believe the deliverance now promised. For if this be beyond all expectation of man, and hope that was likewise, yet done by his almighty Power who promised it, and therefore this was not to be despaired of, but certainly to be expected. *The mountains melted, or flowed down,* that is, whatsoever stood in the way to hinder that which God would have done, he easily removed and made to vanish, were it as Mountains.

Vers.4.

*From the beginning they have not heard or seen, &c.* Here the Prophet rendereth another reason, why the Church should by faith expect the fulfilling of his most gracious Promises in Christ to come, though exceeding mans capacity, viz. none ever heard of such a God amongst all the Nations, that did so for any people, as God for his; wherefore there is no reasoning from hence, there was never the like seen or heard of, that hath been before promised: it is true, but the promiser is the almighty God of heaven and earth, and not like Idol-gods or devils, who are never able to do such things. For the citing of this and applying it otherwise by the Apostle, 1 Cor. 2.9. See there what I have already written upon it.

Vers.5.

*Thou mettest him that rejoiced and did righteously in thy wayes, they remembered thee, thou art angry and we have sinned, in them is eternity, and we shall be saved.* Here the Church in affliction compareth her self with her in prosperity in the dayes of godly Judges and Kings, or of *Joshuah*, when the people served the Lord, and had joy of their enemies expelling before them; for the Lord is said to meet the righteous when with his blessings extraordinary making them glad and joyfull, then they remembered the Lord in his wayes, that is, walking in them, for so a foundation is laid of all happiness. But the Church in affliction complaineth, *For our sins thou art angry with us,* and we are made heavy by judgements instead of joying in thy favours, yet herein is our comfort, that in thy wayes is eternity, thy wayes, I mean, of grace towards the people whom thou hast chosen; and therefore although we be kept under sore judgements for a time, we shall at length be saved and delivered out of them all, and from all our sins. For by the wayes of the Lord, that the way of his grace is meant towards his chosen people, see *Rom. 11.33.* compared with *vers. 29.* and other verses before-going, as well as the wayes of his Commandments appointed for us to walk in, that we may be in expectation of mercy, as was said before. For the Apostle having spoken of Gods constant love towards *Israel* to graff them into the true Olive again, yeeldeth this general reason, *The gifts and calling of God are without repentance;* and in admiring this after such a judgement laid upon them, he saith, *How unsearchable are his wayes, &c.* for eternity, New Translat. hath *continuance*; Calvin, *saeculum*, Heb. עולם which I render *Eternity*, because עולם is for ever; and in other things there is continuance, but the wayes of God are everlasting. For the first words *Vatablus* saith, some expound them of *Moses* in a contrary sense, as if it were meant, thou mettest with him in the way to *Canaan*, and didst cut him off, and *Aaron* likewise; but this is farre from the scope of the Prophet. And for these words [*In them continuance*] whereas Calvin besides the exposition brought, hath another, referring continuance in them, to continuance in sin, but yet, saith he, we are saved, thus magnifying Gods mercy the more, it cannot agree with the words before-going, which are, *Thou art angry and we have sinned*, not [*We are full of sins*] which if it had been, there were some reason to refer in them to sins, but now none, but rather, as hath been said, to take them for a ground, and setting forth of the cause of our being saved, as hath been said, for of such as continue in sinne it abhors from all true Divinity to say, they are saved; yet this is favoured in the *Vulgar Latine*,

Vatablus.

Calvin.

*Latine, which hath it, In ipsis fuimus semper.*

We are all as unclean, and our righteousness as a filthy garment, Or as a cloth coming from a woman in her disease, here the Church returns again to bewail her sins, which were not only in other actions touching the world, but even in all our righteousnesses, that is, righteous acts of justice, charity or piety, for corruption and weakness by reason of the flesh, goeth from us, and is mixed with them all, for which, as *Jerom* saith, the righteousness of the Law being compared with that of the Gospel is unrighteousness, alledging also *Phil. 3. 8.* where *Paul* saith the same touching this righteousness of walking according to the Law in himself, calling it dross and dung. And we fade as a leaf, falling off, or being blown away by the winde, so we by thy judgments, if thou shouldst proceed against us according to our sins.

Thou art our father, we be clay, thou the Potter. Here is the fourth part of the prayer containing motives, 1. Here a Father pitieth his children, a Potter will preserve his own work. 2. *Vers. 10.* Thy holy City is a wilderness, thy house burnt, &c. Then follows the answer.

*Vers. 6.*

*Part 3.*

made by *Junius* ver. 10, and the 7<sup>th</sup> and 11<sup>th</sup>.

*Hieronym.*

*Vers. 8.*

*Part 4.*

*Vers. 10.*

CHAP. LXV.

I Am sought of them that asked not for me, I am found of them that sought me not.

Here is the Lords answer according to the division before-going, and that this is spoken of the Gentiles appeareth plainly *Rom. 9. 24, 25.* & *chap. 10. 20.* that the words of *vers. 2.* are spoken of the Jews, As a stiff-necked and gainsaying people. And *Jerom* noteth it to answer fitly to that part of the prayer before-going, where it is said, Behold we beseech thee, we are all thy people, &c. *vers. 9, 10, 11.* To this the Lord answereth here, I am ready enough to hearken to my people calling upon me in their miseries, as appeareth by this, that I am found even of those that sought me not, but upon better information seek me, although none of my people; therefore if my people *Israel* seek to me aright, I am not certainly inexorable, but according to my natural inclination to mercy towards the greatest sinners, should be ready to hear, and to help them. But herein lieth their fault, That the Gentiles obtaining mercy they obtain none, because they live still impenitently in their sins; and this the Apostle calls their seeking of justification by the works of the Law, and not by faith, for exclude faith and exclude repentance, such that no man will be moved to repent of his sins, that believeth not that he shall thus obtain remission of them by our Lord Jesus Christ.

A people that sacrificeth in gardens, and burneth incense upon altars of brick. Of their Gardens, see before *Isa. 1. 29.* here the Lord sheweth what the sins were that they lived in, they sacrificed in forbidden places, for all sacrificing was commanded to be in one set place, *Deut. 12. 7.* and a golden altar was appointed to burn incense upon, but they did it upon one of brick, thus debasing and vilifying this service; so *Cyril* and others.

Which lodge in mountains and remain amongst the Sepulchres. Hereby a gross heathenish superstition is taxed in them, viz. That they sometime lay all night in a Sepulchre, sometime in an Idols Temple built upon a Mountain, for that Idols were in such places worshipped, appears, because worshippings in high places are often taxed, and godly Kings are said to have broken down high places. And it is meant, that they would go and lodge in such places, believing that so they should dream dreams divinatory, or have revelations in the night, by the help whereof they might make ostentation to the people, as if they were holy Prophets of God, and so not of the ordinary sort, but of a far more high condition. For thus *Jerom* saith, That the Heathen would lie all night in the Temple of *Esculapius*, when they were diseased, that they might be healed, and some that they might have revelations; and *Pomponius Mela* saith, That the Heathens would get into sepulchres, thinking that by lying there

*Vers. 1.*

*Vers. 2.*

*Hieronym.*

*Vers. 3.*

*Oril.*

*Vers. 4.*

*Hieronym.*

*Pompon. Mela.*



Marth. 8.

Tertul. de anima  
c. 54.

Vers. 5.

Revel. 21.  
Vers. 8.

there all night they should have things to come, by dream revealed unto them. And that they might well be there, is not incredible, because sepulchres were then spacious enough, and the man possessed by the legion, abode in the sepulchres and the mountains, the devils possessing him, enforcing him thus to do, as who delight greatly in such superstition. Against consulting with the dead, that seemeth here to be taxed; see also Chap. 8. 19. *Dent. 18. 11.* *Tertulian* also mentions it as an heathenish practice, saying, That the *Nasammonæ* did seek proper Oracles by remaining at the sepulchres of their parents, as *Heracledes* writeth, and that the *Celses* lodgeth at the places of burning valiant men for the same end, as *Nicander* affirmeth. The *Vulgar Latine*, for lodging in the mountains, hath in *delubris idolorum*, which is *בְּלִבְיָהוּ* in rocks or desolate places, therefore *Calvin* hath it, *In deserts which eat Swines flesh, and pottage of polluted things*; that is, of meats used in peace-offerings the third day after, contrary to *Levit. 7. 15.* the words signifie pottage of abominable things. Some apply mystically all these things to the Pharisees in Christs time, whenas indeed the Jews were not given to Idolatry, although they were about the time when *Isaiah* wrote this, which was the cause of his charging them with these abominations. But they may well anagogically to be applied to the people of our times, *They sacrifice in gardens*, whose devotion is most to pleasure, being lovers of pleasure more then of God, and burn incense upon brick *Altars*, which cost little, who would have the service of God go on indeed, but with the least cost, being therefore satisfied with Mechanicks for Preachers, *They keep in sepulchres*, &c. that ambitiously aspire to the office of Prophets, having no competent learning; *And eat swines flesh*, that turn swine, by making their belly their god. *And the broth of abominable things*, That turning their ears from the truth, receive and relish errors, the decoctions of unstable brains.

Which say, *Stand by thy self, come not near, I am holier*, &c. *Calvin*, For *I sanctifie thee*, and so the Hebrew may be rendred, but the meaning is the same, because by the Prophet or Priest, who is more holy, others are sanctified; so these superstitious wretches counting themselves such as were sanctified by the spirit of Prophecie, by the evil means before-spoken of attained, did disdain all others in comparifon of themselves, as being unclean; wherefore the *Vulgar Latine* to expresse this, hath it, *Stand farther, or Draw not near to me, for thou art unclean, these are a smoke in my nostrils, a fire burning all the day*; that is, Cause mine anger to smoke and burn continually, which was when the *Romans* burnt their City, and shall be in hell for ever by the fire and brimstone burning there, and causing a black and dark smoke without end, for which it is set forth sometime by fire, and sometime by utter darkness, when the Saints during all that time enjoy, as it were, one everlasting day of light, as not being lighted by the Sunne, as now, but by the Lord, and the Lamb.

As the new Wine is found in the cluster, and one saith, *Destroy is not, for a blessing is in it, so I will do for my servants sake*, &c. Having hitherto spoken terror against the wicked Jews, of which sort the most of them were, now he comforteth the righteous, being but as a cluster of grapes upon a Vine, very few in comparifon, by promising that they shall not be destroyed in the common destruction of the multitudes; of the like to which, see before Chap. 1. 9, &c. *Vulgar Latine*, for new wine, hath, *seed or grain in a cluster of grapes*; and is by *Jerom* and others expounded of grapes trodden under foot, yet if but one seed remaineth whole, it is preserved and set that it may grow into a Vine, and bring forth many clusters of grapes again, which is favoured by the words following, *Vers. 9.* *A seed shall spring up out of Jacob*; and this seed must be the Apostles and others, sent out by Christ to preach the Gospel, for from them sprung up many believers, who shall not perish; nay, they were miraculously called from *Jerusalem* ready to be besieged, to *Pella*, and so were preserved. Yet the word properly signifieth new wine, but hereby may well

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be meant such seed, as hath been said, from which a Vine and grape may grow again, and so we may understand new wine in a little seed, and to this the words added agree, *A blessing is in it*, for what is this, but the blessing of multiplication and encrease? as God is said to have blessed *Noah* and his sons, and bid them encrease and replenish the earth. And this he saith he will doe for his servants, that they may not be utterly destroyed, viz. for *Abraham*, *Isaac* and *Jacob*, that their righteous seed might never fail.

And *Sharon* shall be a fold of flocks, &c. Hieron. *The fieldings shall be folds*, saying, that the proper name *Sharon* it used here to set forth fields, because *Lydda* and *Joppe* meant by *Sharon*, were such. And the valley of *Achor*, where *Achan* was burnt with all that he had, having his name therefore from trouble, as he had troubled *Israel*, he saith, yet shall now be a quiet place, hereby it being meant, that under the Gospel Christians wheresoever like flocks of sheep should be quiet through peace with God by Jesus Christ, even in times of greatest trouble; and because *Sharon* was most fruitfull of grasse to feed cattel, plenty is here also prophesied of according to *Musculus* of *Sharon*, Chap.33. *Psal.*35.1.

But ye are they that forsake the Lord, and forget the holy mountain. Now he turneth again to the multitude of the wicked, upbraiding them by their abominations of preparing a *Table* for that troop, and mingling a cup to that number. *Jerom* for troop hath fortune, but for what reason I know not, for *ל* signifieth a troop or company, therefore when *Leah* gave one sonne after many others the name *Gad*, she said, *A company cometh*, thus yeelding a reason thereof. The troop then here spoken of, and number, are all one, viz. a great company of Idols, to every one of which they offered drink-offerings, thinking that thus they should be the more blessed, when they omitted none, but did this honour to them all, counting the number of them. *Symmachus* for to the number, hath, not to me, because the word is *ל*, where the letter *ל* hath a privative signifying from, and *ל* signifieth me; but there is a word *ל* to number, from whence it may better be derived; and this is generally followed by others, and *Jerom* passes the word over without translating it, because, as I suppose, he took the same to be meant that by troop; the *Septuagint* for to that number, hath, to the devil. And for the better understanding of this superstition, he saith, That the *Egyptians* had an old custom, and specially they of *Alexandria* the last moneth of every year, and the last day of the moneth, to furnish a table with variety of dainties, and cups mingled with wine to all the gods, as a means of fertility the year following. Some for troop here, turn it host, as meant of the host of heaven, which I mislike not, sith Idolaters worshipping of the host of heaven, the Sunne, Moon and Stars, is oft spoken of. And whereas he saith, *Forgetting my holy mountain*, hereby is meant, the worship of one only true God, which they neglected, to worship Idols.

Therefore I will number you to the sword. As they had prepared a table, and set drink-offerings thereon to that number, so he threatneth that they should all be numbred to the slaughter, which was done by the *Romans*: Like sinne like punishment; they were carefull to practise all kindes of Idolatry, being blindly led for their greater prosperity, therefore it turned to them all to misery; wherefore ye that would not be of the number given to the sword, be not of the number of wicked Idolaters, either grossly, as these, or any other way.

Therefore my servants shall eat, and ye shall be hungry. For their spending of their meat and drink upon Idols, here is also threatned a sutable punishment, they should starve through hunger and thirst, for there was amongst the Jews a very great famine, when *Jerusalem* was besieged by the *Romans*, of which many thousands died, and the Christians that escaped before to *Pella*, had enough, and were glad for their timely coming away out of that danger, for

Verf.10.

Josh.7.

Verf.11.

Hieron.

Verf.12.

Note.

Verf.13.

the question made by some here, how this is verified generally, sith Gods servants are often in want, and the wicked abound, I think it not so proper to this place, and therefore I referre thee to *Psal.37.* where I have in a fit place resolved it. For the joy spoken of it is spiritual through the spirit of faith here, and eternal in heaven, of which the Lord saith, *Blessed are ye that mourn, for ye shall be comforted, but woe to you that laugh, for ye shall weep, that is, feast and are merry in abomination.*

Vers.15.

*And ye shall leave your name as a curse to mine elect.* Hereby is meant, that the name of Jew should be most odious amongst Christians, so that when a man would curse one, he shall say, God do so to thee as he did to the Jews, then the judgements upon whom there were never in this world greater, see *Jer.24.9. chap.29.22.* it is said likewise of two Jews in particular, *Ahab* and *Zedekiah*, and how notoriously is this fulfilled at this day? *And I will slay thee and call my servants by another name;* of which see before *Chap.62.2.* *By a new name.*

Vers.16.

*He that blesteth shall blasse himself in the God of truth.* Hebr. *In the God Amen.* And so *Jerom* reads it, and herein Christ both God and Man is notably pointed at, who was wont often to say, *Amen, Amen;* and *Revel.3.7.* *He which is holy and Amen;* and *Revel.22.20.* he concludeth, *I come quickly, Amen;* from hence therefore it is plain, That Christ is God; and he is thus called, because in him all Gods promises are *Yea* and *Amen*, that is, have their accomplishment. And according to this Prophecie, we say, *Christ blasse you.* So *Adam Sasbont*, &c. and in this name *S<sup>c</sup> Paul* blesteth those to whom he writes, saying, *The grace of our Lord Jesus Christ be with you.* And *Grace* and *peace* from God the Father, and from our Lord Jesus Christ; And in this name all prayers must be made for blessings, yea and in it all things done, *Col.3.17.*

Vers.17.

*I create new heavens, and a new earth.* In the former verse having promised new blessings, whereby former curses and judgements should come to be forgotten for the joy that should be of Jesus Christs coming into the world: now he sheweth a reason hereof, viz. all things shall be new: yet he meaneth not, saith *Jerom*, that they shall be forgotten for want of memory, but by the succession of things so farre excelling them, as *Augustine* saith, *By the forgetfulness of experience, not of science;* but then, not the straits or troubles, wherein the Church formerly was, must be understood, but rather good things then promised and bestowed, when the Church flourished most, set forth in this verse, in these words, *The former shall not be remembered;* that is, the former heaven and earth, for having said, *A new heaven and earth*, these words are added in opposition to them, the condition of the Church of Christ shall be so excellent that the state thereof under the Law shall seem nothing to it, because the chief blessings thereof most spoken of, were but blessings which these visible heavens and earth afforded, viz. abundant fruitfulness, outward peace and prosperity, but spiritual blessings coming by Christ excell them as farre as the new world to come excelleth the present in glory. The meaning therefore, when he saith, *I create a new heaven*, &c. is, I will put a new face, as it were, upon all things here, by bringing in better, and abolishing the old, to the filling of the true Christian heart with such joy and comfort through faith in Christ, as that he shall seem to himself to be already in heaven. Thus it is said, *2 Cor.5.17.* *Old things are past, all things are now become new.* Whereas the Apostle *Peter* speaks of this as a thing yet to come, *We look for a new heaven and a new earth*, which shall be when this earth shall be burnt, and the visible heavens shall passe away; it is to be understood that the new heaven and earth here spoken of is but now begun to be created, and as yet possessed but by faith, whereby yet we are said to sit with Christ in heavenly places, and shall be perfected at the consummation of this world, when all the Saints shall inhabit there for ever. Yet I mean not by perfecting, that it is now imperfect, for it hath been from the beginning, but because not so revealed,

2 Cor.1.

Sasbont.

Hieronym.

Aug. Oblivione  
experientia non  
scientia.

1 Pet.3.19.



revealed, till the time of the Gospel, for the faithfull to take comfort therein, nor yet made so manifest, as it shall be at the end of the world; these visible heavens, which are as a curtain drawn before it, vanishing, that the glorious face thereof may appear, and the souls of the Saints departed having their bodies restored to them, and such Saints as shall be living upon earth being changed may enter in, and to this effect almost speak all Expositors Christian, although the Hebrews referre it to their return from the Babylonish Captivity. If any man shall demand, Whether by the new heaven and earth lookt for by the faithfull after the burning of this? 1 Pet. 3.19. be meant an heaven: and earth, which yet is not, or the heavens and earth that now are, renewed after that burning to greater glory; it hath been by me already resolved upon 1 Pet. 3. to which it most properly belongeth. Or by the words *vers. 16.* understand the former distinction of Jews from Gentiles shall be no more, but all the faithfull, of what Nation soever, shall be *my people*.

*I create Jerusalem a rejoicing, and her people a joy.* *Jerom* will have these words added to the former, to shew, that not only a new heaven and earth shall be created, but *Jerusalem* shall also be made new, a City all of joy and rejoicing, according to which we read, *Revel. 21.* of a new *Jerusalem*, which shall be at the Resurrection. For he saith, *There shall be no more a childe in years, and an old man, &c.* that is, there shall then be no difference of men in respect of age, the childe being raised in a body of perfect stature, and the decayed old man renewed in his age, that all may be alike. Other Expositours generally take this, as a further explication, what is meant by a new heaven and earth, *viz.* The Church of Christ, often set forth by the name of *Jerusalem*; herein then he saith shall be so great joy amongst all true believers for justification from sinne, and salvation by Christ, as if all were made of joy.

*There shall be no more the voice of weeping.* This is not perfectly fulfilled, till we come in heaven, and the Church militant be turned into triumphant, and therefore *Rev. 7.* this is applied to the souls there in their long white robes of glory; but it is partly fulfilled here by faith, whereby we have peace with God, and in tribulation, which commonly causeth sorrow, joy.

*There shall be no more a childe of dayes, nor an old man that hath not fulfilled his years.* *Calvin* expounds this according to the letter, as if nothing else but the blessing of health and long life were meant, wherewith the faithfull should be blessed through Christ, none dying in childehood, but having his life prolonged, and none waxing old, dying under an hundred years, although *Psal. 90.* it was said of mans age, that it was but seventy years, or eighty at the most, yet that promise, *Psal. 103.* *Thy age shall be renewed as the Eagle,* is fulfilled to Christians of living longer. And whereas few attain now adayes to those years, he saith, the fault is in themselves, because they live not so strictly according to the rule of Gods word, as they should. Others understand it spiritually, *There shall not be a childe in knowledge and grace in the Church of Christ, but every one, though young, as it were of fourteen or fifteen years of age, should be as one of an hundred years old in true wisdom, but a man of an hundred years old being a childe in knowledge and grace, shall die,* as is farther explained in the next words, *A sinner an hundred years old shall be accursed;* for what is a childe in graces, but a sinner being without all strength to do well, and being strong only to do evil? And according to this none are Citizens of this City the Church, or accepted for such before God, be they young or old, unlesse they be for grace and knowledge like men of years and strength. And therefore so much time only is to be counted for the time of a mans life, as he hath lived in the fear of God, and been in the state of grace, the life of a man before this being but a death, for which it is said, *Thou hast been quickened being dead in sins, &c.* Therefore *Barlams* answer was good, which he made to *Josaphat* asking him, how old he was, I am forty five: to whom it being replied, *Thou seemest by thy wrinkled face to be above seventy,* he

Verf. 18.  
Hieron.

Verf. 19.

Rom. 5.1.

Verf. 20.  
Calvin.

Note.

Ephes. 2.

Damasen. c. 18.

answered, I am indeed, if I compute the time wherein I lived with the Flies in the world, but computing my life only by the time that I have lived unto God, I am but forty five, and truly I count all the time that I lived in vanity, rather a death then a life; and to this Exposition agreeth well the word *W* A young man here used, the former rendred *Childe*, *W* a sucking Childe. But to give the sense of the words briefly from *vers. 17.* hitherto. Although with *Jerom* I conceive, That the new heaven and earth is meant the Countrey to which all the faithfull shall come at the end of the world, which is begun to be possessed now by faith, yet I see not how by *Jerusalem*, created a rejoycing, the same should be meant, according to others; but the state of the Church under the Gospel called *Jerusalem*, because begun there, yet not at all times, but when she had peace and joy in the dayes of *Constantine* the Great, and sorrow for bloody persecutions was ended: for then truly *Jerusalem* was made a rejoycing, unlesse any had rather referre it to the time of the Jews conversion to come. And whereas the long life of this Cities people is now spoken of, I understand not, as others commonly do of particular persons, but of the people of God in general, brought into this joyfull plight, for it may be read of them as joyned together in one, *And the people there shall not be any more a childe of dayes, or an old man not fulfilling his years; or, she shall not be from thence a childe, &c.* as the words may properly be rendred, that is, not in a short time put again from their joy, by coming under the power of their persecuting enemies, the Heathens again, but shall long in this condition continue and flourish; even as one that lives in his strength to an hundred years, which is the longest period of this life. And the event answered the Prophecy, for the joy of the faithfull begun in *Constantines* time was exceeding great and of long continuance, none of the Emperors since *Augustus* reigning so long in peace as he, *viz.* forty years: And although the peace of the Church was by hereticks and the Apostate *Julian* somewhat disturbed soon after this; yet godly Emperors succeeding brought great and long joy to the Church again many generations. Yet lest any sinner in the Church should hence take comfort to himself, it is added, *A sinner that liveth an hundred years shall be accursed;* although one of this people outwardly. If any shall preferre that of A childe in wisdom, let him consider, how few be old in this sense, that have fulfilled their years when they depart hence, if account be made from the time of their conversion. Yet because he may be said to fulfil his years that perseveres in righteousness to the end, take this in also. But if any like best to apply it to the time of the Resurrection, let him consider how to such that can be applied which is added, *A sonne of an hundred years shall die a childe,* seeing after the resurrection men die no more. Lastly, for understanding it literally of Christians living all to this age, agreeth worst of all, sith the best livers amongst them have some of them been soon cut off by persecution, and it is rare for any such to attain to an hundred years.

Verf. 22.  
Ad. Sasbont.

*As the dayes of a tree the dayes of my people, and mine elect shall long enjoy the work of their hands.* For a Tree, Hebr. is, *The tree;* whereby, saith *Sasbont*, is noted that tree of life in the garden of *Eden;* and for these words, *They shall long enjoy the work of their hands,* Hebr. *They shall wax old, the work of their hands;* that is, having built and planted in hope to enjoy their houses and vineyards so by them built and planted, an enemy should not soon come and dispossesse them, as in times past, but they shall dwell in their houses so long, that they shall wax old before they leave them again departing into a better life. *Calvin* renders it not unaptly, *They shall perpetuate the work of their hands;* but herein the sense is more respected then the signification of the word. And for the former word, *As a tree,* the *Septuagint* hath it, *As the tree of life,* adding the word *life,* as taking it to be so meant, as before is said; and *Jerom* hath both it and another which I rather approve of, *viz.* as the Palm tree, by which comparison the righteous flourishing in their old age are set forth, *Pf. 92.*

Br.

Before they call I will answer. This and *vers. 23. and 25.* set forth other great comforts of Gods elect people under the Gospel. And he beginneth with their labouring and bringing forth of children, that is, the Apostles and other Preachers of the Gospel, whose laborious endeavours to convert souls are likened unto a womans travelling to bring forth, as where *Paul* saith to the *Galatians*, *My little children, of whom I travel in birth again, till Christ be formed in you.* Now this labour, saith he, shall not be in vain, for children shall be brought forth in great numbers, and not with any great trouble, God making their preaching powerfull by miracles, and the holy Ghost accompanying it. And the trouble that is shall be counted no trouble, because the children now brought forth are all a blessed seed, as in the next words, *And a wise son glads his father, but a foolish is an heavinesse to his mother.* There are that travel with iniquity and bring forth trouble and sorrow, but who so travels as hath been said, shall have comfort. After this here follows another comfort of answering before they call, which *Jerom* expounds of the Lords readines at the prayers of the Apostles to work miracles, as *Act. 4.* and *Act. 9.* *Act. 13. &c.* where at their praying, a sign was given of Gods hearing them, and the sick were healed, and dead raised to life. And such confidence may every faithfull person have, especially the Presbyter according to *1 Jam. 5. 16.* Or rather by his answering before they call, understand his being gracious to the Gentiles, according to *vers. 1.* being found of them before they sought him. Lastly, The Lamb and the Lion shall dwell together, *vers. 25.* of the exposition, whereof see before *Chap. 11. 6, 7.* whereas *Calvin*, and *Musculus*, and *Marlorat* apply all things here to their return out of *Babylon*, yet not without reference to the Gospel, I cannot herein subscribe unto them, as if literally womens travelling with childe were meant, &c. for if it be so applied, neither did the event answer the Prophecie, nor these words to those, *vers. 16.* of Gods calling his people by another name, which do plainly shew, that this Prophecie of so much and long continued joy, is not of things to be done at that return, but under the Gospel when the name of Gods people was changed, and they were called not *Israel*, but *Christians*.

*Verf. 24.*

*Hieronym.*

*A. 5.*

# CHAP. LXVI.

IN this Chapter the Prophet returns to the like expostulations with the wicked Jews for their confidence in their Temple and Sacrifices, how wickedly soever they lived, as he had begun withall, *Chap. 1.*

*Heaven is my throne, &c.* This is spoken against them that trusted to this, that they had built and maintained not without great cost a Temple to the Lord, and supplied it with Sacrifices from time to time by a continual charge, for which he was so bound to them that he could not leave them to be made a prey by their enemies, as he threatned. But the Prophet here sheweth, That all this their cost was nothing to make God propitious to them as long as they were proud, and stout, and rebellious against him in their lives, for what is an house upon earth to heaven, or one house to the whole earth? verily nothing, but the whole earth makes but a footstool, and the heavens a seat for him; and therefore such thoughts were base and vain, to think by giving a mite to him that hath a world of treasure to oblige him to them so, that they might have leave to serve their own lusts, and to neglect his Laws.

*Verf. 1.*

*And I look to him that is humble and of a contrite spirit.* That is, saith *Jerom*, as to the Temple that I best accept of, and delight most to dwell in; for he that fears God is the Temple of God.

*Verf. 2.  
1 Cor. 6.*

*He that kills an Ox is as if he killed a man, &c.* That is, saith *Jerom*, now under the Gospel it being a time for all Sacrifices to cease, it is as abominable to sacrifice or to offer incense as to murder or to offer to Idols. And accordingly he

*Verf. 3.  
Hieronym.*



Calvin.

he expounds the next words, *They have chosen their own wayes*, &c. of their sacrificing after Christs coming, taking them as a reason, why their offerings were so vily spoken of. But herein Calvin more rightly, who saith, the Lord doth not here condemn sacrificing under the New Testament, as some think, but only taxeth it when it came from the wicked, as Chap. 1. wherefore by their own wayes he meaneth their sinfull wayes, which they delighted in, and were wedded to, as also appeareth by the same complaint renewed, *vers. 4. I called and no man answered, but they did evil*, &c. which goeth before, Chap. 65. 12.

Vers. 4.

*I will chuse their illusions.* Because he had said, they chose their own waies *vers. 3.* now by a Paronomasie he deals with them likewise, *I will choose your illusions*, I will deal with you in your kinde, ye have hitherto deluded the world, and your own selves, and thought by your sacrificing to keep me from seeing your sins, and so to delude me also; but I will lay you open to all men what ye are, by bringing condigne punishments and terrors upon you, so that men shall deride and mock at you for your vain confidence in outward things.

Vers. 5.

*Hear the word of the Lord ye that tremble at his word.* Having hitherto reproved and threatned the wicked, now he turneth to them whom he comforted, *vers. 2.* the tremblers at his Word: And here he beginneth to renew his Prophecie again touching Christs coming, and the encrease of his Church, and the joy that the faithfull should have in him. Your brethren which hate you for my name, and reject you, say, *Let the Lord be glorified*, that is, whereas some amongst the Jews hearing the terrible threatnings of Gods judgements denounced, trembled and sought apart unto the Lord for mercy; this was by the prophane multitude noted, and for this they hated them, and rejected them, as unworthy their society, saying in derision, *Let the Lord be glorified*, let him appear in such glory for you, as *Isaiah* hath prophesied of, and glorifie his justice upon us, we fear it not; to this effect Calvin, who also mentions another exposition of the word *glorified*, brought by some, Let him, or he shall be heavy, because the word *נָחַם* may be taken both wayes, as if it were meant, that he would be heavy in his judgements against these few singular persons, hereby to deterre them from that their singular piety, but he reſteth in the first, as there is good reason: See the like to this, *Isa 5. 19.* Jerom takes it as spoken by the unbelieving Jews to the Apostles preaching Christ so poor, as if they had said, Tell not us of a *Messiah* poor and contemptible, but shew us one magnificent and glorious, and then we will believe.

Calvin.

Vers. 6.

*A voice of noise from the City, a voice from the Temple.* Here, saith Jerom, he prophesieth of the destruction of *Jerusalem* and the Temple by the *Romans* in way of revenge from God upon the proud and hard-hearted and malicious Jews, who despised Christ because he came in so poor a manner, and cast out those that believed in him. For now the *Romans* breaking in after a years siege, a noise was in the City of women and children, crying out for fear, and in the Temple of the armed Jews that fled thither, and defended it as long as they could, but then some setting it on fire, great shrieking and crying followed by reason of the fire destroying them; whereunto adde, that there was a miraculous voice sometime heard before from the Temple, saying, *Migremus hinc*, Let us go hence. Luther also applieth the words *v. 7.* to the primitive Church so soon bringing forth a most numerous off-spring, and these words, as hath been already said. But Calvin to the destruction of the Temple and City by the *Babylonians*, whereby the Lord took revenge upon his enemies, *viz.* the wicked in *Israel*, before-mentioned, that mocked at such as trembled at his Word, *Josiah* like: and that so sudden bringing forth to the sudden change in the time of *Cyrus*, sending home so great numbers of Jews out of Captivity beyond all expectation to replenish *Jerusalem* again, which had lien so long waste, but by this means had many children at once, without travailling after the manner of other women. But seeing the Prophet had done long before with prophesying

Hieronym.  
John 9.

Luther.

Calvin.

Vers. 7.

of

of those things, and now for many Chapters together hath been prophesying of Christs coming, I rather assent to *Jerom*, and other Ancients, understanding the Lords coming to their joy, and the confusion of those that hated them, of Christs coming with the joyfull tidings of salvation to such as feared God, and after that being despised by the proud and hypocritical, in terrour to them, causing such cries both in City and Temple, as are here spoken of. Then turning again to the despised godly souls, he saith, *Before she travailed, she hath brought forth.* And *Vers. 8.* *Who ever heard the like? Shall the earth be brought forth in one day?* For her bringing forth it is exprest also who is this *she*, *Sion* no sooner sorrowed then she brought forth her children; But *vers. 7.* *She brought forth a male;* as speaking of one, that is, Christ, whom a Virgin in *Israel* bringing forth *Zion*, or *she* is said to bring forth, for *Zion* and *Israel* are used promiscuously for the Church. Or I see not why by *she* the Virgin *Mary* in particular may not be understood, who doubtlesse brought forth her Sonne *Jesus* without pangs, contrary to the course of other women, because he was without sinne, and sinne causeth sorrow, and sorrows are threatned to women that conceive by mens conjunction with them, but she was with childe by the holy Ghost, and her husband *Joseph* knew it not, till she had brought forth this her first-born. Now soon after this *Jesus* calleth and sendeth out Disciples to preach, and multitudes both of Jews and Gentiles are brought forth, especially *Act. 2.* when in one day three thousand were added to the Church by hearing one Sermon. For then most remarkably was this Prophecie fulfilled, the earth, or a land or countrey full of people being brought forth at once: for to shew, that by the earth a countrey full of people is meant, when he had said, *Shall the earth be brought forth in a day?* he addeth, by way of exegesis, as *Calvin* well noteth, *Shall a Nation be born at one time?* And then varying the phrase before used, which was, *Before she had pain she brought forth a male*, into this, *When Zion had pain she brought forth her children;* he sheweth plainly, Children brought forth, besides the male before-spoken of, that is, a multitude of believers, but not without labour on their part, who did the office of a mother, though with more speed then other mothers generally in bringing forth their natural children of their bodies. If any man will understand these words otherwise with *Calvin*, of the Jews filling *Zion* upon a sudden at their return out of *Babylon*, let him give a reason of varying the phrase, as hath been noted, and why her bringing forth of a son is first spoken of, and then of sons of him without sorrow of them, with some labour, although with expedition they were brought forth many at once? Will he say, by the male is meant an off-spring full of courage? if nothing else, why are not sons spoken of at the first, as well as at the last? And if this could be answered, yet the other query cannot; and therefore I conclude, as I begun, the coming of Christ into the world is here first set forth, and then the sudden replenishing of the world with Christians, as a most populous Nation filling all the earth.

The next words are nothing but an amplifying and assuring the faithfull of the same thing, because it is the Lord that hath thus promised, and who shall hinder him from effecting it? Therefore as if it were already done, he exhorteth to rejoyce with the mother *Jerusalem*.

*That ye may suck and be satisfied with the breasts of her consolation.* That is, with the sweet milk of the Gospel, as it is compared *1 Pet. 2. 2.* and this Allegory is used, because he had spoken before of children brought forth: for what is the next thing done by children born into the world, but to suck? And by adding, *That ye may be delighted with her glory*, he sheweth the Church of Christ to be exceedingly glorious, as it is said to be even above the old Church, *2 Cor. 3.* and this is common to all her children; yet this glory is not to be understood in worldly respects, for so she is sometime poor and despicable, but in respect of true wisdom, that makes the face to shine, and excels gold and precious stones, that is, faith, said to be more pre-

Vers. 7.

Vers. 8.

*Calvin.*

Vers. 9.

Vers. 10.

Vers. 11.

Prov.  
Jam. 2.

eous

cious then gold, and holinesse inseparably annexed hereunto; and the faith of miracles, making *Paul* and *Barnabas* to seem as gods in the likeness of men.

Vers.12.

*For I will extend peace to her as a river, and the glory of the Gentiles.* Of peace so great, that it should be betwixt the Lion and Lamb, see before *Chap. 11.* and *Chap. 65.25.* for the glory of the Gentiles, hereby is meant the coming in of them from all parts as a flowing stream, because such abundance should be converted, and that only of the vulgar sort, but also Kings and Nobles, as they were, the Emperour being first brought to embrace the faith: for their being born upon her sides and dandled upon her lap, see before *Chap. 49.22.* *Chap. 60.4.* he alludeth still to the great tendernesse wherewith mothers use their sucking children, and their delight in them, *vers. 13, 14.* the same is further set forth in other words, to shew, that the Lord was most intent to the comforting of his people, so that they should not need to doubt of it.

Vers.15.

*For behold the Lord shall come in fire.* As his manner hath hitherto been, after speaking comfort to the faithfull he turns again to speak terrour to his and their wicked enemies, for such are all the wicked, and therefore set forth as well by the name of haters of God, as of breakers of his Commandments, and he makes way to this *vers. 14.* where having spoken of his favour to his servants, he addeth, *But indignation to his enemies.* Touching the coming here spoken of with fire, and a whirlwinde, and a chariot with four horses, *Hebr. בַּמִּרְכָּבִים* in quadrigis, In chariots drawn by four horses apiece; A metaphor taken from Kings marching out with men, chariots and horses to fight against their enemies. So to increase the terrour of the wicked, he sets forth God coming against them suddenly, mightily and with fire to cast upon their houses to burn them and their inhabitants together; see the like *Psal. 50. Joel.* *Jerom.* takes it as meant of the Lords coming to Judgement at the last day with his holy Angels, and yet changing his minde by and by he expounds the fire and sword *vers. 16.* of the fiery operation of the Spirit purging out sinne; and the Word as a sword piercing and slaying the old man. *Calvin* is either for the judgements of God upon the *Babylonians*, or for the last Judgement. *Lyra* following *Jerom.* by his sword understands his sentence of condemnation, *Go ye cursed*, and this is followed by *Augustine* and others. But because he speaks only of many that shall be now slain, *vers. 16.* and *vers. 18.* the calling of all Nations is spoken of after this, I rather think that the destruction of *Jerusalem* is meant by fire, the *Romans* coming with men, and horses, and chariots in great multitudes and suddenly against them, and burning their City, for their fire was the fire sent by the Lord, or wherewith he came, and their chariots his, and their sword his, as enemies brought against the Jews for their abominations are commonly called. If also their destruction by the *Babylonians* be taken in as meant here, I see none incongruity in it.

Hieron.

Calvin.

Vers.17.

*They that purifie themselves in gardens.* These were the old sins of hypocrites and Idolaters amongst the Jews, of which see *Chap. 65.3.* only here it is added after one in the midst, by some supplied, *Behinde one tree*; by others, *After another*, as if he had said, One after another, which I think is best, *They wash themselves one after another in gardens*, and so they thought themselves purified from fleshly uncleannesse better then by legal washings. To eating Swines-flesh, the Mousse another unclean thing forbidden, *Levir. 11.* is added, but most probably the Dormouse is meant, which as *Varro* saith, was counted a delicate meat amongst the *Romans*, and provision was made for the nourishing of them in Parks. Now because these were the sins of the Jews, and not of all Nations, which shall be judged at the last day; and it is said, that they shall be consumed with fire, I cannot think that the fire of the last day is meant, but as hath been said.

Varro de re rustica, l. 3. ca. 15.

Vers.18.

*It shall come that I will gather all Nations.* Here again he returns to his former Prophecy of calling the Gentiles.

I will



I will set a mark upon them, that is, as Ezek. 9. whereby they may be known and preserved in time of common danger, as Exod. 12. it was done when the Egyptians were smitten, and the Hebrews saved; and Revel. 7. they that are saved of every Tribe are sealed. So here it is meant, that for the bringing of the Gentiles to Christ some Jews should be marked that should escape the common destruction of that Nation, and be dispersed to all countreys to preach the Gospel, as the Apostles were, some to Tharsis, that is, Cilicia or Africa, some to Pul, that is Assyria and Parthia, some to Lud, that is, Lybia, or Asia minor, to Tubal and Javan, that is, Italy and Greece. And what should be the event of their going into all parts, is shewed vers. 20. viz. the bringing of all their brethren for an oblation to the Lord upon horses and chariots, &c. Whereby he meaneth not according to the letter, that the Jews dispersed into all parts shall thus be brought home to Jerusalem, properly understood; but converts of all Nations dwelling farre or near, should by the power of the Word and Spirit be brought to the unity of the Church. Wherefore in alluding to the manner of men, who when they will bring others from a farre, do it by chariots, mules, &c. he speaketh of these means, the sense yet being nothing else but what such means are for transporting passengers, the Gospel preached shall be to bring to Christ a multitude of people, wheresoever they inhabit.

Verf. 19.

Verf. 20.

I will take some of them for Priests. That is, some of those that are converted of the Gentiles shall be as Priests unto me to teach others, and this seed he saith shall remain as the new heaven and earth, that is, the faithfull of the Gentiles shall never faile or be cut off, as the Jewes were.

Verf. 21.

Verf. 22.

And all flesh shall come from moneth to moneth, &c. That is, some of all Nations shall keep a daily Festival of joy through a good conscience, and not by intermissions, as the Jews of old did, but by ceasing from evil works all the dayes of their lives, as Chap. 58. 12.

Verf. 23.

And they shall goe out and see the carcases. This is spoken in alluding to those that after victory gotten, go to see the slain enemies, lying and rotting upon the ground in a loathsome manner. For even so abominable are the wicked to the faithfull here, even like such carcases, and in hell their torments shall be everlasting, as it is applied Mark 9.

Verf. 24.

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A  
**COMMENTARY**  
 UPON THE  
**PROPHECIE**  
 Of the Prophet  
*J E R E M I A H.*

THE PREFACE.



After that *Isaiah* (who had long laboured to convert the wicked Jews in vain) was dead, and the State grew much worse by the Idolatry and Tyranny of *Manasseh*, and his son *Amon* succeeding him, and then *Josiah* an excellent King had reigned twelve years, *Jeremiah* being very young was made a Prophet of the Lord to reprove again the Jews, still fearfully sinning, most sharply, and to threaten them with the *Babylonish* Captivity, wherewith *Isaiah* had before threatened them, that wanting neither admonitions long before it came, nor immediately before, they remaining still incorrigible might be without excuse. If *Isaiah* died, as is most probable he did, in the former years of *Manasseh* his reign, there passed sixty four years between him and *Jeremiah*, in all which time the Jews seeing no such carrying away, as was threatened, hardened themselves in their sins; and although they had now a godly King, yet the book of the Law was wanting all the time of his reign hitherto, yea and four years after this, for it lay covered in the rubbish of the Temple till his eighteenth year, at what time *Josiah* going about to repair it, *Hilkiah* found it, and it was brought and read before the King. So that they were without that necessary light most probably sixty eight or sixty nine years, ever since that in *Manasseh* his time such as feared God and shewed any piety towards him and his Law were persecuted, and had their innocent blood shed in such abundance, that *Jerusalem* is said to have been filled with it. For it is not to be thought, but that the godly being rooted out, the books of the Law which spake against Idolatry, were suppressed, and none being suffered to read therein, an utter failing hereof soon followed. And when no light of the Law was, but all overspread with darkness, we cannot conceive but that the works of darkness still more abounded all over the Land to the provoking of God the more against it. Wherefore the Lord out of his graciousness thought good now again before he would destroy them, to send them another Prophet to warn them, if by any means they might be brought to repentance, and he continued prophesying a long time, even forty or one and forty years, when in the eleventh year of *Zedekiah*, *Jerusalem* was taken by *Nebuchadnezzar*, and the City destroyed, and after this in *Egypt*, whether they forced him to go with them, divers years more, till that at length they being enraged against him, slew him, by stoning him to death, the fourth year after he was carried into *Egypt*, and had prophesied of *Nebuchadnezzar*'s taking and subduing *Egypt*, as he had done

*Judea.*

*Judea*, at what time he threatned, that the rebellious Jews, who contrary to Gods command went into *Egypt* for safety, should be cruelly destroyed. Yet their madnesse could not avert this judgement, but it came the sooner upon them even the year following; thus *Jerom*, *Tertullian*, *Dorotheus* and *Epiphanius de vita Prophetarum*, and he saith also, that he was but fourteen or fifteen years of age when he began to prophesie, which disagreeeth not with his own saying, *Chap. 1.* that he was a childe. And if he were so young indeed when he began, it was the more admirable, there being a King so young, *viz.* at sixteen, setting himself to advance piety, and now a Prophet so young, of such undaunted courage to inveigh against and threaten the wicked with Gods judgements. Being killed, as is before-said by the Jews, the *Egyptians* honoured him so for the benefits that they received by him, that they built him an honourable Sepulchre, and resorted much unto it for devotions sake, because that by his prayers Asps and Crocodiles, and other hurtfull things were chased out of their Land, and after his death those superstitious people took of the dust of his Sepulchre and used it, not without effect, to the same ends: Thus *Isidor*, &c.

*Isidor.*  
*Dorothe.*  
*Epiphani.*

For the order of his writing, he keeps it not according to the times wherein, but placeth some Prophecies before that were after, and some after that were before, as one hath observed diligently and made a *Chronotaxis* hereupon. Yet he sets down all things in order of time, in respect of the Kings in whose dayes they were done, *viz.* all contained *Chap. 1, 2, 3, &c.* to the end of the 14, in the dayes of *Josiah*. From thence to the end of the 24, in the dayes of *Joiakim*. From thence to the end of *Chap. 26.* in the dayes of *Jechoniah*, and from thence to the end of *Chap. 53.* in the dayes of *Zedekiah*. From whence to the end of the Prophecy in the dayes following, the subduing of *Jerusalem* by *Nebuchadnezzar* and carrying away *Zedekiah* into *Babylon*. Besides his book of Prophecies and Lamentations, *Jeremiah* wrote a Lamentation for *Josiah*, 2 *Chron. 35.* which continued till the time of *Iosephus*, as he saith, but now is not. 2. The first and second books of the Kings; so *Procopius*, *Isidor*, &c. 3. Together with *Ezekiel*, *Psal. 65.* and alone *Psal. 137.* yet this is not assented to by some. He is also said to have fore-told the Priests of *Egypt* the ruine of their gods, when a Virgin with her sonne should come into *Egypt*, whereunto they gave so great heed, that they kept an Image of a Virgin with a childe in her arms in a secret place of their Temple.

*Alex. a Castro.*

*Ioseph. Antiq. l. 10. c. 6.*

## CHAP. I.

**T**He Words of *Jeremiah*, who was of the Priests of *Anathoth*, &c. This was a little Town, saith *Jerom*, three miles northward from *Jerusalem*, given to the Priests out of the lot of the Tribe of *Benjamin*. Of *Anathoth*, see 1 *King. 2. 20.* and how *Abiathar* being put from the high-Priesthood was bidden to go and dwell at his house there; and *Iosh. 21.* when Cities were given to the Priests, these four are said to have been assigned to them in *Benjamin*, *Gabaon*, *Gaba*, *Anathoth* and *Almon*. He was the son of *Hilkiah*, yet not of that *Hilkiah* of whom we read, 2 *King. 22. 8.* that he found the book of the Law in the eighteenth year of *Josiah*, the first after *Jeremiah* his beginning to prophesie (although *Clem. Alexand. Strom. 1.* and *Jerom in heb. quast. 1. paral.* think that he was) but of some other ordinary Priest of that name, because that *Hilkiah* was high-Priest, and the high-Priests dwelt alwayes at *Jerusalem*, as *Iosephus* saith, *Antiq. l. 20. c. 28.* this man at *Anathoth*, and to shew, that he was but an ordinary Priest, he saith, *Of the Priests of Anathoth*; thus also the *Caldee Paraphrast*, who saith, That he was one of the four and twenty ordered by *David* to serve at the Temple by course, 1 *Chron. 24.* So likewise *Calvin*, *Junius* and most of our modern Writers. The thirteenth year of the reign of *Josiah*, who reigned thirty two years, so that he prophesied in his

*Verf. 1.*

*Cal. Paraphrast.*



Vers. 2.

time nineteen years, and twenty two years after, when the King of *Babylon* subdued *Judah*, in 1010 one and forty years, besides the years after this, whilst he lived in *Judea* and in *Egypt*. And it is to be noted here, because his words might easily have been contemned, that he addeth, *To whom the Word of the Lord came*. And there was need of this addition, especially in a time so corrupt and sinfull, as was before noted in the Preface. And it is further to be noted, that he was of the Priests, from amongst whom it was more rare for a Prophet to come forth: for *Isaiah* was called out of the Court, and *Amos* from amongst herdmen to prophesie, the Lord herein giving a check to the Priests for their great wickednesse and ignorance, in that leaving them, whose lips should preserve knowledge, he sought him Prophets amongst others.

Mal. 2. 7.

Vers. 5.

*Behold I knew thee in the belly, and sanctified thee to be a Prophet, &c.* Of the like spoken touching *Isaiah*, see before *Isa. 49. 1. 5.* and of *Paul*, *Galat. 1. 15.* and of *John Baptist*, *Luk. 1. 15.* But what is meant hereby? Did he come holy and free from sinne into the world? *Answe.* No, but God in his prescience appointed him to be a Prophet, and set him apart to this holy Office before he was born, and to be set apart from a common to an holy use, is to be sanctified in the Scripture-phrase, and when a man is in Gods prescience set apart and separated from the community of men to be a chosen vessel to carry Gods name to the world (as it is said of *Paul*, *Gal. 1. 15. 16.*) he is said to be sanctified. Some, because it is added, *I ordained thee a Prophet unto the Nations*] think it to be spoken of Christ, but it will appear afterwards in this Prophecie, that *Jeremy* was thus ordained, for he prophesied not only to the Jews, but also to divers Nations about, although he went not amongst them, but by his writings, untill that being perforce carried into *Egypt*, he prophesied there. And it is by *Calvin* noted, that he saith not barely, the Lord said unto me, that he knew me in the belly, &c. but to purchase the more authority to that which he said, he brings the Lord in speaking, *Before I formed thee*, &c. because men will be moved more by hearing the Lords own words, for which cause he spake with a lively voice upon Mount *Zion*, and in other places both in *Jeremiah* and in other Prophets the Lord is brought in speaking, and who so will not by this be moved, have hearts hardened more then the Adamant to their more just condemnation for ever and ever.

Calvin.

Note.

Vers. 6.

*I cannot speak, for I am a childe.* Of the age of *Jeremiah* at this time, whether he were indeed a childe or a youth in years, I finde no certainty in ancient Writers, yet many take it to be spoken properly, supposing him at this time not to have been above fourteen or fifteen years old, but *Calvin* will have him a man of a middle age, and that in saying he was a childe, he meaneth only in understanding. But why might not the Lord call him to this Prophetical Office so young, as hath been said, as well as *Samuel* and *Daniel*? And if he meant, that he was as unfit as a childe for his understanding, he would rather have pleaded against it, as *Moses* did, and not have objected his youth. Lastly, Why the Lord should not send him being but a youth, as well as a man of years, I see no reason, but rather of his sending him so young, that men of years to whom he should prophesie, might be confounded to see a childe thus obedient to the Lord, and bitter against sin, to go from which they could by no threatnings be moved. And a youth, and a man in the case of being a Prophet are all one before the Lord, for so much he speaketh by them, and giveth the propheticall mouth at his pleasure; neither hath a man of years it at his own will. For his excusing of himself, saying, *Ab Lord God, I cannot speak* hath *Ab. Ab. Ab.* which some expound of the Trinity speaking to him; some of his three-fold defect, 1. Of Age, 2. Of Ability to speak, 3. Of Courage; these as Phantasies without ground are well rejected by *Lyra*, because there is in the Hebrew no more words but *Abah* an Interjection, shewing either admiration or grief, with which *Jeremiah* was stricken, when the Lord spake thus unto him. A great difference is here betwixt *Jeremiah*

Lyra.

Jeremiah

remiah and *Isaiah*, *Chap. 6.* who offered himself, yet *Moses* likewise shewed avernesse, when he was called. Reasons see there, and upon *Exod. 3.*

*Then the Lord put forth his hand and touched my mouth.* To *Isaiah* a *Seraph* came with a live coal, saith *Jerom*, because he was a man and had complained of his lips being polluted, that he might know that they were now purged, but to *Jeremiah* being a childe, who had not yet lived so long as to pollute his lips much by evil words, God puts forth his own hand of power, because he had complained of childish weaknesse, to shew that he had now endued him with strength enough against all wicked enemies, that when any of them should with his hand strike him on the mouth, he might remember this almighty hand, and not be daunted at it. *Calvin* saith, That by relating this *Jeremiah* further confirms his calling to his propheticall Office. For in laying, That the Lord put his hand to his mouth, he meant, that by this sign the Lord shewed, that the words which *Jeremiah* should speak were not his own, but the Lords, and accordingly to be revered; and herein every Teacher must be like to *Jeremiah*, having a care that whatsoever he teacheth be not his own, but the will and word of the Lord. And the people ought accordingly to receive it.

*I have set thee this day over Nations and Kingdoms, to pull down, &c.* That he might not timorously go about this office, the Lord sheweth him the Dignity and Authority thereof, that when fear should begin to arise in him at the sight of men great in this world, he might look upon them, as men under him, yea Kings themselves in reprovng and threatning them, and at himself, as set over them all by Gods almighty hand, whose footstool the whole earth and all the Kingdoms thereof are. And in this authority doth every teacher of the Word participate with *Jeremiah*, nor that he should hereby be puffed up with pride, but being in humility a servant to all, that he may not for fear flatter the greatest, or most beneficent unto him, or spare to reprove and threaten them sinning; but herein be without all respect of persons, as God is, in whose name and authority he cometh. Provided alwayes, that he speak nothing but Gods Word, making it evident from the holy Scriptures. For the Pope abuseth this place to prove himself above Kingdoms and Nations; but it is to be noted, That here are two things joyned together, 1. *I have put my words into thy mouth*, 2. *I have set thee over, &c.* and those whom God hath joyned together must not be separated. Let him come then with the words of God in his mouth, and we will acknowledge his superiority, but going from the Word in this his challenge we cannot but take notice of his arrogancy. And it is further to be noted, that every one who cometh with Gods words is not thus set up, but such only as are sent, or by some *Paul* or *Barnabas* ordained, which whoso is not able to prove, is a usurper and false prophet. To pull down, to destroy, &c. If nothing else had been added, as to build and to plant, who would have been moved to hear such a Prophet? By speaking of pulling down first, he intimateth, that by long continuing in sin, there were strong holds of sinne set up in them, and these must first be pulled down that a new building might be set up, wherefore he begins with pulling down, and then comes building up, and he useth many words of pulling down, destroying and rooting up, to shew the deep rooting that sinne had taken in them, for the rooting out of which a little inveighing thereagainst, and threatning will not suffice, but judgements must be threatned, and the hainousness of their sins aggravated divers wayes; sometimes by similitudes, whereof he hath thirteen, and sometimes by Prophecies, whereof he hath thirty four, as will appear to him that shall count them. But touching this rooting up and building, it is not to be understood, that *Jeremiah* or any other teacher is set over Nations Emperor-like to destroy in his wrath, and then in being well pleased to build again, but only to denounce this, leaving it for God to do by *Nebuchadnezzar* his servant, whom he would employ in this work of pulling down, and to *Cyrus* and his successors the Kings of *Persia*, to build up, as

Verf. 8.  
*Hicronym.*

*Calv.*

1 Thess. 2. 13.

Verf. 10.

Note.

Rom. 10.  
Act. 14. 23.

*Hicronym.*  
*Theodor.*  
*Lyra.*  
*Raban.*  
*Vasabl.*  
*Dionys.*

2 Cor. 10. 4.

Origen.

Vers. 11.

Diodor. l. 4. c. 1.

Calvin.

Note.

Vers. 13.

Calvin.

all Ancients agree. And this to be the sense is further shewed, Chap. 12. 14, 15, 16, & 24. 6. & 43. 18. But it is generally agreed, that pulling down and rooting and building here, is to be understood spiritually of pulling down sin, and building up in grace, for which the foresaid Authors apply it to Christ, who only is able to do this, and the Preacher only by his help, through whom St Paul saith that he can do all things, and overthrow strong holds, and cast down every high imagination, exalting it self against Christ. And he saith well, Kingdoms and Nations, for every vice hath its Kingdom and its Nations belonging to it, as Luxury is a kingdom in a riotous liver, having Gluttony, Drunkenness, Lasciviousness and Fornication as its Nations. Pride also is a Kingdom having vanity in apparel, painting and curling, boasting and ambition. And Covetousness is a Kingdom, having as its Nations, oppression, deceit, lying, stealing, swearing, hard-heartedness, and unreasonable tenacity of worldly goods, as Origen hath it, and these is every Preacher set to pluck up and pull down, and not to think his work done till he seeth the ruine of these Kingdoms in his people, and the Kingdom of God built up in them, which is when his Word ruleth in their hearts and lives in all things.

*I see a rod of an Almond tree, I will hasten to perform it.* Here is Hebr. an elegant Paronomasia, *I see*, saith Jeremiah, an almond-tree *W*, and the Lord saith, *I am W* vigilant, or hastening to perform my Word; let the first words be rendred according to the proper signification, and they are, *I see a vigilant or hastening rod* but the same word serveth also to set forth an Almond-tree, for the speedy coming out of the leaves thereof, even before any other tree, and is commonly so used. Hereby then the Lord shewed, that the judgments which Jeremiah should threaten, should not be deferred long, but come speedily. According to this Vision almost Diodorus writes of a rod or staff (for the same word signifieth either) with an eye upon the top of it, used by the Egyptians, as an embleme of divine Providence seeing and ruling in all things; so by this vigilant or hastening rod seen, the Lord shewed that he would not sleep, but be vigilant to accomplish his word of threatening with all speed. The Caldee Paraphrast and some others understand by this rod Nebuchadnezzar, as he is called Isa. 10. 1. which differs little. Calvin thinks, that not only the hastening of the judgements threatned is here set forth, but also of the promise made, for his Word, over which he saith he will be vigilant, equally respecteth pulling down and building up, which was spoken of vers. 10. whereunto I readily assent, noting as well for the comfort of humbled and penitent sinners, as for the terrour of the impenitent, that the comfort promised shall come speedily to the one, as judgements threatned to the other, yet first plucking up, and then building, according to the order before-going.

*I see a seething pot towards the North.* See the like Ezek. 11. and Ezek. 24. Jerusalem being hereby set forth, which as a pot had fire put under it by the Babylonians coming out of the North, when Nebuzaradan burnt the City, so that by these two, the vigilant rod (as the Vulgar renders it) and the seething pot, one and the same thing is meant. Thus some, but Calvin takes that of the rod of a watchman, as he renders it, for a further illustration of that which was said before, that he had set him over Nations and Kingdoms to pull down, &c. for to this end he sheweth him his rod, whereby as having power enough, the foresaid Kingdoms should be pulled down, as Egypt was sometime by Moses with his rod. And therefore in alluding to these words of the rod of a Watchman, he addeth, *I will watch over my word to do it*, that is, Question not thou, saying, How shall this be, that I a childe should overthrow and build up Kingdoms? thou seest my rod or scepter, the ensign of my power, Go on therefore to speak according to my directions, and doubt not but that I, who set thee a work, will be as ready and vigilant to perform by thee that which thou speakest, as thou canst desire. Thus Calvin. Neither doth



doth *Jerom* differ much from him, and is indifferent about rendring the words either *A rod of an Almond*, according to *Symmachus* and *Theodotion*, or the *vigilant rod*, according to *Aquila*; because (saith he) a Nut or Almond hath an hard shell, and mult with hard knocking be cracked to come to the kernel, and that is bitter, but the kernel sweet; so the rod of God which is harsh and bitter, 'brings a sweet fruit of vertue and joy at the last, according to that saying, *The roots of learning are bitter, the fruits sweet*. And this seems to me to be best, and therefore, although it be hereby shewed also, that judgements threatned by *Jeremiah* at the word of the Lord should come speedily, yet the sign next seen, and this, are not all one but divers, this extending further both to pulling down and building, and to confirm that which was before-said in setting up the Prophet in so great authority, that being restrained to the judgements to come by *Nebuchadnezzar*. The *boiling pot* now seen, is by some, saith *Calvin*, interpreted of *Nebuchadnezzar*, but indeed *Jerusalem* is hereby set forth, together with all other Cities of *Judah*. For as fire put to a pot with flesh in it makes it boyl, and in continuance of time to waste away; so the Lord would hereby shew, that it should be done to the Jews in *Jerusalem*, and in all the other Cities of *Judah* by the *Babylonians*, who together with the *Assyrians*, now being one Kingdom, dwelt northward, and possessed all other parts, except the east, where the *Persians* and *Medes* lived: To expresse which he addeth, *From the north cometh evil upon all the inhabitants of the Land*, that is, the Land of *Judea*, as is further expressed, *vers. 15*. Some say, That the Kings of *Babylon* and *Persia* had fire carried before them in a pot, that by the winde and rain it might not be extinguished, having it in great veneration, as a god; and if it were so, then here is an allusion made to that custom. But it is not said, a pot boiling or burning coming out of the north, yet as much in effect is said, *The face thereof from the face of the north*; and the word readred *boiling*, signifieth either *blown up*, or *burnt with fire*; and the *Vulgar Latine* hath it, *Ollam succensam*, and therefore I cannot but like well of the fore-going Allusion, and of applying the burning pot to *Nebuchadnezzar*, who came from the north, it being common with the *Hebrews*, when they would set forth coming from any part, to do it by saying from the face thereof, whereas if *Jerusalem*, to burn which he came, had been meant, it would rather have been said, the face thereof was towards the face of the north, from whence the judgement came. And the Lord himself expounds it not of *Jerusalem*, against which, but of the judgment coming, and for this exposition is the *Caldee* against all others, who commonly take it for *Jerusalem*, but herein one speaks more rightly then many. But why after a rod is there seen a burning pot? *Sol.* To shew, That they who will not be reformed by Gods rod smiting them, shall be in danger next of his fire destroying them utterly. *Gregory* makes a moral hereof thus, *Mans minde* is the pot, that which from the north sets it on fire is the devil, by inflaming it with evil lusts, and then he setteth up his throne therein, as in the next words, *vers. 15*.

And I will bring all the families of the north, and they shall set each one his throne, &c. Here he amplifieth his judgement by *Nebuchadnezzar* threatned, by mentioning the Nations and Kings that should come with him against *Judah*: for that many Kings should help him is intimated, in saying, They should set their thrones in the gates of *Jerusalem*, that is, sit there as Lords and Kings after the subduing thereof.

I have made thee this day a defended City, and an iron pillar. To confirm *Jeremiahs* minde that he might not fear his oppugners, how violent soever they should be against him, he compares him not to a most strong house, but a most strong City, as the Church is compared to a City set upon an hill, that is impregnable, and to an iron pillar, which is yet longer lasting, as not being subject by fiercest winds and tempests to be demolished or hurt, in which sense the Church is called, *The ground and pillar of truth*; and *Cephas, James*

Hieronym.

Literarum radices amarae, fructus dulces.

Calvin.

Cal. Paraphrast.

Note.

Gregor. Moral. 18.

Vers. 15. Hieronym.

Vers. 18.

Marth. 5.

1 Tim. 3. 15.

Note.

and *John*, pillars, *Gal. 1.9.* And how should it come to passe, that *Jeremiah* a man alone should stand so strong against Kings, Rulers and Priests, but because as the Lord here saith, *I will be with thee?* and what can all the wicked of the world do against one Minister armed with his power?

## CHAP. II.

Vers.2.

Vers.4.

Calvin.

Exod. 4.  
Deut. 5.27.

Psal. 105.

Vers.5.

**I** Remember thee the kindnesse of thy youth, &c. *Jerom*, I have called thee to minde, pitying thy youth. But it may with more sense be rendred according to the Hebrew, *I record the mercy shewed to thee in thy youth, and the love of thy espousals*; that is, I call to minde and compare my great mercy shewed to thee, whenas bringing thee out of *Egypt*, and through a barren wilderness, causing thee to follow me, as a wife her loving husband, and taking care of thee, as my first fruits, which are most holy to the Lord, so that I brought evil upon all that went about to eat and devour thee. When I compare, I say, this my gracious dealing with thee, and thine apostasie and forsaking me together, as followeth *vers. 5, 6, 7, 8.* I cannot but as I have great cause challenge thee therefore, and call thee to an account to give me a reason why thou hast dealt thus by me, and if thou canst give none, to make thee ashamed that thou maist yet repent, being otherwise ready to deal with thee according to thy deserts, *vers. 9.* &c. *Ezek. 16.* this comparison is set forth more at large, both touching Gods mercy most undeserved on the Jews part, and the abominations committed against him on their part. *Calvin* expounds the first words of *vers. 2.* as I have done, viz. not as implying any love or goodness in them, whereby the Lord was moved to deal so graciously with them, but it was the meer mercy of God, from whence it came that he espoused *Israel* to himself, and the history of their murmurings and rebellions from the beginning of their deliverance out of *Egypt*, sheweth the same. Wherefore these words, *The love of thy espousals*] are to be understood passively, not actively as if their love towards God, but his love to them were hereby commended. And this, he saith, is here spoken of, to shew, why he now sent a Prophet again unto them, before he would destroy them, to move them to repentance: Because to such as upon whom he placeth his affection, his love is constant, making him never to leave dealing with them about Reformation, till that they being desperate and incorrigible, he must needs deal with them by judgements to their destruction, but still when he is forced to this, he will finally upon their repentance, to which he drives them by judgements, shew mercy again unto them in greater measure then ever, *Isa. 30. 18. Chap. 49. 65, 66.* Thus also *Jerom*, *Rabanus*, *Thomas Aquinas*, *Vatablus*. Others, as mercy is first spoken of, and then love, and following the Lord in the wilderness; so understand the mercy of God, wherein he began to *Israel* in *Egypt*, being miserable and without all form or beauty, in bringing him out, and then the love of their fathers, whereby they answered the Lords mercy at the first bowing and worshipping him, and willingly following him, and professing to yeeld all holy obedience to his Laws, so *Caldee*, *Lyra*, *Hugo*, *Dionysius*, and to this do I subscribe, as most probable. And then *Israel* was Holinesse to the Lord and his first fruits, as being adorned with holy Laws and Ordinances above other Nations, as a bride hath glorious Ornaments put upon her to increase her beauty, and to make her more amiable to her husband, and she being then in the prime of her youth also, intimated by the word [*first fruits*] And the Lord to shew his love towards her would suffer none to wrong her, but rebuked even kings for her sake, as the king of *Amalek*, *Moab* and *Midian*, of the *Amorites* and *Basan*.

*What iniquity have your fathers found in me that ye are gone after vanity?* Having before mentioned Gods mercy towards them, and their fathers answerable love and submission at the first, now he challengeth them for that leaving him

him they followed after false gods, contrary to that which they were bound to do for his great mercies formerly recorded to have been shewed to their fathers. And then in speaking of his mercies more particularly, he saith, *Which brought them out of Egypt through the wilderness, a land of deserts and pits, of drought and the shadow of death, where no man liveth; yet they being above six hundred thousand were here kept alive forty years by Gods feeding of them miraculously.*

*I brought you also into a fruitful land, but ye defiled it.* Priests, Pastors, Teachers of the law, and Prophets prophesying by *Baal*, for the last of which the four hundred Prophets maintained by *Jezabel*, and prophesying to King *Ahab*, were most notorious, where ye may see what *Baal* was in my Commentaries upon that place. Hereby it appears, that the corruption was universal, overspreading both People and Priests, who were Pastors and Teachers of the Law also. The words setting forth Teachers here, are *לְרִי שִׁירָה* holding the Law, for such were the Priests by their Office, *Mal. 2.7.* which made their sinne the greater, as *S<sup>t</sup> Paul* reasons against wicked teachers, *Rom. 2.21.* By Pastors, Rulers in the Commonwealth are as well set forth as Priests, who were spiritual Pastors, of these it is complained that they transgressed; of Teachers, that they had not known God, or enquired after him, they were idle and ignorant, and the Prophets prophesying by *Baal* were such, as though they did not professedly serve *Baal*, but pretended to speak from the Lord, yet they spake not by his Spirit, but by a lying spirit, the devil, to make men secure in their sins, for what are Idols but devils?

*Therefore I will yet plead with you, and with your childrens children.* By saying *Yet*, he intimateth some judgements brought upon them already, for which they haply thought that they should now go scot-free, God being satisfied by the punishments, which he had already laid upon them. But he contrariwise threatens, that he will not thus make an end, nor having brought more upon them, but if their children and childrens children went on in their sinnes, he would goe on in punishing generation after generation.

*Pass over to the isles of Chittim.* That is, of *Grecia*; By *Grecia*, all the Countreys of *Europ* being meant. And to *Kedar*, that is, the Eastern parts of *Asia*, where they knew not the true, but worshipped false gods, yet for their constant cleaving to the gods at the first received by their Ancestours without change, they shewed, that if they had had the knowledge of the true God, they would much more have cleaved alwayes to him only, whereas the Jews receiving from their Ancestours the worship of one God, were fickle and inconstant, changing his glory into that which profited not, that is, in stead of him the most glorious God of heaven and earth, worshipping Idols in whom is no help, as in such as have ears and hear not, eyes and see not, &c. For as *Xenophon* saith, It was an Oracle of *Apollo*, that those gods are rightly worshipped, which were delivered of Adcestours; And this he greatly applaudeth: And it was a maxim amongst the Heathen, *No novelty pleaseth God.* But in condemning the Jews inconstancy in their Religion by the Heathens constancy in theirs, he doth not commend them or any, that being in a way of superstition will not go from it; but only he sheweth, that the judgment of the Jews shall be far more heavy, because they were more stupid, and did more grossly then they; as *Corazin* is threatned by *Sodom* and *Gomorrah*, *Mat. 11.* Touching the word *Chittim*, it doth also signifie *Italy*, as *Num. 24.24.* *Dan. 11.38.* or *Cyprus* the Island, as *Jos. 1.1.* *antiq. c. 11.* or *Grecia*, *1 Mac. 1. c. 8. 5.* So that it may well be taken for all the western parts, as *Kedar* (which hath the name from *Kedar* the second son of *Ismael*, *Gen. 25.15.* who with his *Kedarrens* and other *Ismaelites* and *Arabians* inhabited the eastern parts) is put for all the eastern Countreys. The meaning then is, Go to the farthest parts west set forth by the Islands of *Kittim*, and again into all parts lying eastward, and learn to be ashamed of your most unreasonable lenity and inconstancy in matter

Vers. 6.

Vers. 7.

1 King. 18.

Calu.

1 Cor. 10. 10.

Vers. 9.

Vers. 10.

Xenophon.



matter of divine worship, which is a thing of so great moment, and be the more confounded by thinking how little their gods have done for them, and what great things I have done for you.

Verf. 12.

*Be astonished, O heavens, at this, and be ye horribly afraid.* As *Isa. 1.* the Prophet bids, *Hear (O Heavens)* as having no hope that the Jews would hear or be moved; so *Jeremiah* in this place turns to the heavens, as if so horrible a thing were done in the sin wherewith they were before charged, that the very dumb and senseless creatures could not but tremble and be amazed at it, for the provocation of the almighty Creator hereby. For when a father is angry and storms against any of his children, all the rest fear. *Be ye desolate, Jerom, Be astonished, and gates thereof be desolate.* For the word *וַיִּשְׁתְּ* may be taken either for *his gates* as *Jerom* renders it, viz. having a prick above *ו* to the right hand, but on the left it signifieth fear, and thus it is here pricked, and therefore best expounded so; and if we expound it with *Jerom*, by *gates*, the particle *ו* agreeth not with *וַיִּשְׁתְּ* heavens being of the plural before-going. The word rendred, *Be desolate*, signifieth also, *be dry*, or barren as a desert, another expression of the greatest commotion through terrour that may be, causing the airy heaven to go from it wonted nature of humidity to moisten the earth and make it fruitfull by being turned into the likeness of a dry wilderness. And indeed the horrible sins of men reach up in their poisonous quality to heaven to make it to degenerate into driness, like that of brasse or iron. As a man through amazement is for a time like a stone ceasing to do the actions of a man, so the heavens to do theirs.

Deut. 28.

Verf. 13.

*They have forsaken me, the fountain of living Water, &c.* That is, by leaving the true God, who likeneth himself to a Well of living or spring-water, because such were most necessary for the sustentation of life in those dry countreys, as appeareth in *Isaacs* digging of Wels, and his joy at the finding of springs, the benefit whereof the Philistims envying him stopt them up, whereupon great strife sometimes arose. For which cause also Christ calls us to him, as such a fountain, saying, *He that thirsteth, let him come and drink of the Water of life freely.* But false gods were as broken cisterns that could hold no water, the water that is in them is pudly and not clear, as coming by the fall of the rain, and it also consumeth soon away, if the cistern hath rifts; so are Idols to those that serve them, in a drought of judgements coming they can stand them in no stead; but the true God is alwayes to such as serve him as a spring of water in the greatest drought, and so it is well with them when others perish through thirst, *Psal. 37.*

Joh. 7. 37.

Note.

Verf. 14.

*Is Israel a servant? an homeborn slave? Why is he made a prey?* As if he had said, Doth any man ask the cause now, why *Israel* is in misery, being made a slave and a prey to other Nations? It is not because he was so born, he was by Gods adoption and grace a son, an heir, lifted up above all other Nations, when God chose him for his peculiar people. Therefore the cause is plain why he is now in this misery, viz. that before-shewed, his forsaking God the fountain of living water, &c. *The Lions shall roar upon him, &c.* that is enemies like Lions; for taking him as a prey, it is a Metaphor made more plain in the next words, wherein they are said to burn up his Cities, and to leave them without an inhabitant: for so it happened after unto them afterwards in *Zedekiah* in his time by the *Caldees*.

Verf. 15.

Verf. 16.

*The sons of Taphanes and Noph shall break thine head.* *Noph* was the Metropolitan City of *Egypt*, and *Taphanes* another like it, wherein *Pharaohs* Court was, so that hereby destruction is threatned by the *Egyptians*, with whom they made confederacies, and in whom it is often objected against them that they trusted for horses. Their head that was broken by them, was *Josiah*, who rashly going against the King of *Egypt*, was slain by him, and then he put the Jews to tribute at his pleasure.

2 King. 23. 29.

Verf. 17.

He concludes as he began *vers. 13.* by forsaking me they have brought this upon themselves, and then admonisheth them against the *Egyptians* evil manners,

ners, saying, *What hast thou to do in the way of Egypt to drink the waters of Sihor?* When they were in danger by the *Assyrians*, they went to *Egypt* for help, and when by the *Egyptians* to the *Assyrians*, and they being both grosse Idolaters, to please them, as they had need to use the help of either of them to curry the more favour, they set up their Idols. This the Prophet here reproveth, as one would do a man in his misery that seeketh to such as cannot help, but to increase his misery, leaving him that alone hath power to help indeed. For by going to the waters of *Sihor*, or troubled waters of *Nilus* in *Egypt*, as the word signifieth, he meaneth their seeking help from *Egypt*, and by the river of *Assyria* next named, that is, *Euphrates*, seeking help from them, in both which they did rather against, then for their own good, as experience had and should teach them.

Vers. 18.

For of old I have broken thy yoke, &c. Hieron. *Thou hast broken thy yoke*, expounding it of the yoke of wedlock, whereby the Lord had yoked *Israel* to himself. But in the Hebrew it is, *I have broken thy yoke*, and so the sense will be best, if it be understood of the yoke of their bondage in *Egypt*. The Lord hereby sheweth, what little reason they had to forsake him for new gods, or in seeking help from *Egypt* or *Assyria*, because he had done mightily for them in bringing them out of *Egypt*, yea and not only so, as *Calvin* hath it, but when any other Nation put an heavy yoke upon their neck, as we read in *Judges* that many Nations did; upon their crying to him he from time to time delivered them. And thou saidst, *I will not transgresse*. So it is in the Margin of the Hebrew Bible, but in the Text, *I will not serve*. Thus also in divers other places another word with some difference is put in the Margin, as I take it, for further explication; for take it as in the Text only, *I will not serve*, and the sense will be left ambiguous, whom wilt thou not serve? but by the word in the Margin it is made plain, I will not transgresse by serving Idols, for so *Israel* had often done, and was brought into bondage, and cried to the Lord, at what time doubtlesse they renounced the service of Idols for a time, yet, as here followeth, they soon went after them again upon every high hill, and under every green tree, which were places chosen by the Heathen for Idolatry, as hath been often shewed.

Vers. 20.

Calvin.

Yet I planted thee a noble Vine. Here after plainly reproving their Idolatries, he doth it further metaphorically, saying, *I planted thee a noble Vine*, set forth *Heb.* by *Sorech*, of which see *Isa. 5.* and as there, so here he is accused for degenerating to the bringing forth of sour grapes.

Vers. 21.

Though thou wastest thee with niter, and takest much sope. Niter and Sope, or the Herb *Borith*, as it is in the Hebrew, and rendred by *Jerom*, grew in those countreys in moist places, and was used by Fullers to make things spotted and foul white, there being the same virtue in it and in niter. - They by reason of their sins are here compared to cloaths all filthy and spotted, and so much as that these scouring and cleansing things in a great quantity being used in washing them, they cannot be made white: so they that have long been accustomed to live in foul sins cannot by temporal castigations be cleansed through repentance, but must endure the burning of the fire at that day, when the fire shall try every mans work; so *Jerom*; but in this last how unsoundly, see in my Commentaries upon *1 Cor.* The meaning of this place is, That the pretences whereby the Jews coloured over their sins, either denying them, or pretending themselves to be holy, because peculiarly chosen of God, and they had his Laws and Ordinances, and were frequent about them, or whatsoever else they could devise to say in their own justification was, but to seek with outward things to wash away inward spots and blemishes, such as those of sin were, to do *irritum opus*, to labour in vain. For still their sins remained as black brands before God, although they might be whited over before men. A thing to be considered by all those that outface their just reprovers, and impudently justifie themselves in their evil doings, they do but wash a Blackmoor, to the all-seeing eye of God they are as black still as ever; yea

Vers. 22.

Hieronym.

1 Cor. 13.

Calvin.

Note.

by

Prov. 28. 13.

Vers. 23.

Hieronym.

Calvin.

Vers. 24.

Vers. 25.

Calvin.

Lyr.

Hieronym.

Ephes. 6.

Joh. 7. 37.

The mystical  
sense.

by denying and justifying themselves their sins come to be marked of God never to be forgiven, where, in confessing and forsaking them prevails for mercy.

*See thy way in the valley, know what thou hast done; a swift Dromedary traversing her wayes.* Calvin, *Corripit vias suas*; but the word signifieth properly running over her wayes; *Jerom*, *Levis cursor explicans vias suas*, expounding it of a Doe most swift of foot in running after the prey, which she desireth; and the like he saith of the wilde Assie running after his pleasure, whom none will pursue to stay, as knowing it to be but lost labour, in her moneth they shall finde her, that is, in her filthinesse. So the Jews by denying their sins, and their going after *Baal*, thus thinking to wash away the blemishes thereof, are yet known very well enough to God to be swift as a Dromedary to go upon the way, that is, most earnestly carried on after such abominations, and no Prophets of the Lord by admonishing them can stay them from running wildly on in sin, any more then such as pursue a wilde Assie in the wilderness can stay him. But as that Assie is in her moneth found in her filthinesse, so after much labour and pains taken in seeking to reclaim the wicked, they are found still in the end in the filthinesse of their sins. Calvin understands this, as spoken to the Jews for denying themselves to be Idolaters, as long as they worshipped the true God, and acknowledged *Baalim* to be but lesser gods of an inferiour rank, even as the Papists say touching their Idols, they worship God only, and use Images but as remembrances, and therefore in so doing they cannot be charged with sin. Of their way in the valley he speaks, because there as well as upon hills, they had their Idols Temples set about with green Trees and placed nigh pleasant rivers. And for the Dromedary he saith, That not her swiftnesse is so much respected, as the violence of her lust, when she is carried thereby. For the she-assie likewise when she is in the wilderness snuffing up the winde in her nostrils, feeling her self to be at liberty, no man pursuing after her can take her, for she runs on both uncertainly and unweariably, therefore men cease pursuing her, waiting for her moneth, when she is biggest with foal, and so heavy to the bringing forth that she cannot runne, and then they take her. So the wicked Jews were so without all regard of propheticall admonitions, or threatnings carried on in their sins, that their case was even desperate, nothing could now be expected, but that the time coming, when God should see them big with sins, their sins being grown to the full, he should then seise upon them with his judgements, there being no means now to escape, but through the heavy load of sin they must be necessitated to lie under them, and perish for ever.

*Withhold thy foot from being unshod, and thy throat from thirst.* That is, either travel no more into *Egypt* or *Assyria* in vain for help, but stay at home and quietly repose thy self upon me, or go not on in sin and rebellion against God, till he being provoked deliver thee into the hands of thine enemies to be carried away Captive bare-footed and thirsty. For the first of these waies Calvin understands it, yeelding a good reason, that by their vain travel into farre Countreys, they did tear out their shoes, and suffered much thirst, because of their going into *Egypt*, to drink of *Sihor*, and into *Assyria* he had spoken before vers. 18. but by sitting still at home in obedience to God, that labour and travel, and their sufferings thereby might be spared. For the second *Lyr*, and I see not but that the Prophet might herein have respect to either. *Jerom* is only for a mystical sense, saying, That when they eat the Pascheover they were commanded to have shoes on their feet, and likewise they that were sent out to preach, are bidden to have sandals on their feet, and all Christians to have their feet shod with the preparation of the Gospel of peace, and we are bidden to come to Christ, and drink of the waters of life, and so we shall thirst no more.

In requiring us then to keep our feet from being unshod, and our selves from thirst, he meaneth, that we should keep out of the waies of hereticks, for



for this were to be unshod with such shoes, as without which we cannot eat our Passeeover Christ, or be sanctified by the Gospel against our spiritual enemies corrupting and endangering our souls against whom these arms, and for want of true comfort by Christ the fountain of living water, to be in danger of perishing by thirst for ever. Hitherto *Jerom. Junius*, Refrain from spiritual fornication, the committing of which is set forth by making bare feet and thighs, *Ezek. 16.25.* and in Idolaters there is a thirst after it. But it may best of all be understood as relating to *vers. 24.* where *Israel* is compared to an Asse running wilde, whom man handleth not nor shoeth; so *Israel* ran wilde, eagerly carried after Idols, as an Asse to her pleasure through hunger and thirst, and by bidding, Refrain from being unshod, he meaneth, Leave thy wilde running on in Idolatry, and give over this wicked thirst. For the next words, *Thou saidst, There is no hope; Not,* They are words of neglect on wicked *Israels* part; as if he had said, Speak thou and other Prophets what ye will to keep me from the waies that I am going in, ye shall not prevail, for I am desperately set upon them, come what will come of it, I will go after my lovers, and do ye think to stop me from so doing? No, ye shall not. And thus doth the wicked mans obstinately going on in sin speak in effect at this day. And therefore (O ye wicked) if ye be ashamed in word to speak so desperately, do it not by your deeds, for thereby ye speak also, as by a lively voice; and when ye speak so, it makes no matter what ye say with your tongues, for ye do but confesse God with your mouths, but in your deeds ye deny him, being abominable and disobedient, and to every good work reprobate. *Calvin* comparing these words, *There is no hope* Desperatum est, with the like *Isa. 57.10.* where they are found fault withall for not saying so, but here for saying so, saith rightly, here is no repugnancy to that, for there they are reprov'd for not speaking so when they should, in respect of the evil waies that they were in, and yet had hope of escaping Gods judgements: here for saying so in way of shaking off all reproof by the Prophets, as being desperately bent to go on in their own evil waies, notwithstanding their earnest and diligent seeking to reclaim them.

As a thief is ashamed when he is taken, or found out, so is *Israel* ashamed. Here saith *Lyra*, the Preter-tense is put for the Future, *Shall be ashamed*, because it should be thus with them at the coming of the *Caldees*, they seeing then no help in the Idols, which they have served and trusted in; for that it is meant so appears by the next words, *vers. 27.* wherein they are accused for worshipping stocks and stones, but judgements coming, they will cry to the Lord. For then comes the time of their being ashamed of this vanity, when they shall see no help to be in their false Gods, so that with blushing faces they come to seek help of God, upon whom before he saith, *They turned their backs and not their faces.* *Calvin* yet goes upon the Present-tense, and rejects the other, because even then they were as thieves found out, their Idolatry was so palpable, although they denied it. But how their case was yet like a blushing thieves case found out, whenas they were so impudent either to deny their *nefas*, or to profess a resolution to go on in it still, let the Reader judge, and take the sense, as upon this consideration he seeth cause.

According to the number of thy Cities, so are thy gods. As if he had said, Dost thou in the time of thy distresse call upon me, thou hast many patrons of thine own chusing, every one a god, and thoughtest not me alone sufficient to save thee? Seek not to me then, but to them in whom thou hast trusted, for they are a great many, and therefore if they unite their forces to help thee, thou maist well have confidence in them: ironically spoken, as *Elijah* once spake to the Prophers of *Baal*, 1 *Kin. 19.*

Why do ye strive with me, doing evil against me? Do ye think that I will hear and save you in the time of danger, although ye call upon me, whilst ye continue to be at variance with me? as indeed all doers of evil are, especially that justify themselves when they are reprov'd, but are still unreformed.

G g

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1 Cor. 5.

Note.

Tit. 1. 16.

Vers. 26.  
*Lyra.*

Vers. 27.

*Calvin.*

Vers. 28.

Vers. 29.

Vers. 30.

*I have chastised thy sons in vain.* The Lord did not only exhort by his Prophets to leave sin, but also used another means of chastisements, for *Israel* had now suffered grievous things, 2 *King*. 17. but they were no whit amended, but rather grew worse, for they killed Gods Prophets in *Manasseh* his time. But because it is said [*your Prophets*] *Jerom* saith, *False prophets are here meant*, but most improbably, for they were so farre from killing them, that they were encouraged in their sins by them; they are then called their Prophets, because raised up from amongst themselves; men of their own Nation.

Vers. 31.  
Hieronym.

*O generation, see ye the word of the Lord, Have I been a Wildernesse? &c.* *Jerom* joining the first word here, *Generation* to v. 30. thus, *As a lion is your generation wasted*, giveth this for the sense. Your sword hath killed your Prophets as a lion, not mine, for your sins brought it, and therefore I call it *your sword*, & I call them *your Prophets*, because they that have been already slain, were Prophets of *Baal*, and others that have hitherto perished were like qualified unto you, for which I say your generation is wasted, that is, a sinful and idolatrous generation. Here is nothing to be objected against this interpretation, but that *הַדּוֹר* *Generation* is in the Hebrew made the beginning of *vers. 31.* and is distinguished from this word [*wasted*] especially if it be read thus, *Your sword hath devoured your Prophets as a Lion, this generation is a waster*, as some read it, and the Hebrew will bear *וַיִּשְׁחֶה הַדּוֹר* and then the next word *וְהוּא* may be rendred, *Ye, see the word of the Lord*, being the beginning of *vers. 31.* *Theodor.* follows *Jerom.* *Lyra*, *Calvin*, &c. are for the former reading and interpretation, joining *wasting* to the word *Lion*; as if it had been said, *Your sword in Manasseh his time was like a Lion to the Prophets*; for as *Iosephus* saith, he slew one every day, *Antiq.* 10. 4. And this I rather assent unto, because I reverence the Hebrew Text so much, that I cannot yield to the amendment of any thing therein, so much is in the division of verses. And this first word being distinguished from *vers. 30.* will carry a good sense being thus rendred, *Ye that generation*, that is, not humane, much lesse *Israelitish*, but *Leonnine*, for your devouring of the Prophets sent unto you, *See the word of the Lord*, I say not to you *Hear*, no more then I would to a savage beast, for ye have no ears to hear reason, but see with your eies, for so even beasts can do. *Have I been a Wildernesse unto you?* That is, *Have I kept you*, as it were, in a wildernesse barren and destitute of food fit for men, that ye are thus degenerated into Lions, the inhabitants of wildernesess. For they could not but see and acknowledge the great fruitfulness of the Land wherein the Lord had placed them, as being called therefore a *Land flowing with milk and honey*. *Have I been a Land of darknesse?* *Have I not set up the light of my word amongst them*, as well as placed them in a fruitfull Land, whereby they might see the vileness of their own doings to be humbled therefore, and to lay away all pride and stoutnesse against God and his Prophets, *Wherefore say my people, We are Lords, we will come no more to thee?* Hebr. *וְהוּא יִרְדּוּ* cometh of *יָרַד* *Dominari*, and *נִי* *nos* for *וְהוּא יִרְדּוּ* or *וְהוּא יִרְדּוּ* is to have dominion. They are then here challenged for abusing the fruitfulness of their Land, and the increase of their riches thereby to make them proud. And it hath reference to that which went before, *Am I a Wildernesse to Israel, See this word of the Lord?* See that I am not, but contrariwise most beneficial, for whence else cometh it to passe that ye are so proud and stout, but by reason of your wealth, to harden your hearts against me, saying, *We will come no more to thee?* that is, we will not obey thee, say and do what thou wilt, *We are Lords*, neither do we acknowledge any Lord over us? much like to that *Psal.* 12. *Who is Lord over us?* Thus the sense is plain, yet some trouble it by seeking another derivation of the word from *יָרַד* to descend, reading it, *We are gone down*, that is, we are in misery, and can finde no help, therefore we despair of help from thee, and will not seek thee any more. And some, *We are gone so from thee after our own wils*, as that it is vain for thee to speak to us, for although thou dost, we will not come or be obedient to thee. I rest in the first.

Will

Will a young woman forget her ornaments? &c. yet my people have forgotten me. Here their sin in forsaking the Lord, who was as an husband unto them, and therefore above all to be loved, is further to be aggravated by a comparison taken from a bride, she will neglect nothing in the day of her marriage, which may adorn her and make her the more amiable to the bridegroom: but *Israel* whom God had taken to wife, wanting all beauty to move him thereunto, although all her happiness stood in being acceptable to the Lord, forgot to deck and adorn her self for him daies without number, by keeping her self pure and holy, being contrariwise polluted by base lusts carrying her after false gods.

Why trimmest thou thy wayes to seek love? Calvin, *Cur bonificas*, and so the Hebrew word signifieth, *Why makest thou good*, or fair, or pleasant thy wayes? meaning, after the manner of an harlot tirest thy self for adulterous love to Idols. Therefore thou hast also taught evil women (for it is a feminine) thy wayes; Thus he still aggravates their wickedness, making the Church of the Jews, as a pateron of whorish immodesty in using all manner of allurements to entice young men unto her, so that other Nations, *Egyptians* and *Assyrians* might learn of her to be yet more wicked, for which he nameth them,

*Verf. 36.* In thy skirts is found the blood of poor innocents, Heb. *in thy wings*. But skirts are meant, viz. of their garments that were sprinkled therewith when they slew them, so that there needed no secret search, as in the next words, to finde it out *לֹא בְּחִפְיָהּ* non in suffossione, as Calvin renders it, and the word signifies digging thorow, and he thinks it an alluding to *Exod. 22. 2.* If a thief be taken digging thorow a wall, that is, secretly in the dark, and the meaning to be, Thou didst shed innocent blood not in secret, as such a thief met with in the instant hath his blood shed in the dark, but the blood shed by thee was upon all these, that is, upon all the Prophets boldly and openly reproving thy sins, so that all men might and did see thy savage blood-thirstiness. For he seemeth here to speak again by way of aggravation of their murdering of the Prophets sent to turn them from their sins briefly touched upon *ver. 30.* *R. Solomon*, Not in digging thorow like a thief, *Exod. 22.* Hast thou found the Prophets whose innocent blood thou hast shed, but in all the things before remembered, reproving and seeking to reclaim thee by aggravating thy wickednesses against thee? and this he meaneth by saying, *In all these.* And this is most genuine, to expresse which the *Vulgar Latine* hath it, *In all these, which I have before remembered.*

Thou shalt be ashamed of Egypt, as thou hast been of Assyria. He had taxed them before for going to Egypt and Assyria, *ver. 18.* and not keeping at home, reposing their whole trust in the Lord. Now he repeats the same again in other words. Why runnest thou up and down to change thy wayes? Sometime being in danger by Israel and Syria seeking to Ashur, as Abaz did, and sometime being in danger by Assyria, to seek to Egypt, as it is generally conceived that *Jehoiakim* and *Zedekiah* did, which made them rebel against the King of Babylon. But they reaped nothing but confusion hereby: for *Manasseh* was carried captive into Babylon, and when *Nebuchadnezzar* came against them, the Egyptians stood them in no stead to save them, although they sometime came out with an Army to help them, and the Caldees departed.

Thou shalt go forth from him, and thy hands upon thy head. Heb. *וְיָדְךָ עַל רִאשְׁךָ* by Calvin rendred, for this, that is, because of this thy wicked deserting of me, and seeking help from Idolaters, thou shalt go into Captivity full of sorrow, a sign whereof is going with hands laid upon the head, as *Thamar* being defloured by *Ammon* is said to have done.

Verf. 32.

Verf. 33.

Verf. 34.

Calvin.

R. Solomon.

Verf. 36.

Ier. 37. 5.

Verf. 37.

2 Sam. 13.



## CHAP. III.

Vers. 1.

**T**hey say, If a man putteth away his wife, and she becomes another mans, &c. Having threatned them with Gods judgements for their Idolatry, now he seeketh to move them to repentance, by shewing that notwithstanding that their foul sinne, he would be ready to do by the Church of the Jews, his wife, as no man (themselves being Judges) would do by his. For he would receive her to grace and favour again: For (they say) Hebrew is דִּינָה *dicendo*, which sheweth it to cohere with Chap. 2.37. therefore it is rather to be referred to the Lord threatning them, and now saying or telling how they might under his protection be safe from their enemies, Egyptians and Assyrians: So Vatablus and Hebrai, Hieron. *Vulgò dicitur*; some supplying the word *dicitur*, *dicendo dicitur*, and this is most followed, and therefore I have expounded it accordingly.

Vers. 2.

*In the Wayes thou satteest for them, as the Arabian in the Wildernesse.* That is, Thou waitedst for an opportunity to idolize, as a thief, for such were the Arabians lurking in the wilderness, lurking for a prey, which shewed them that were not only by seducement carried away, but made Idolatry their trade, as if having gotten more gods to protect them, they had gained a great booty, and should now be more safe and secure.

Vers. 3.

Lyra.  
Calu.

*Therefore the showers have been withholden, and there hath been no latter rain, and thou hast had an Whores forehead.* That is, Thou hast been judged according to the threatning Deut. 28. *That the heavens should be as iron,* &c. wherein Lyra saith, he hath reference to the great drought of idolatrous Abahs time, Calvin to some great judgement of drought not mentioned, both yet agreeing in this, that it is spoken in way of aggravating the Idolatry of Judah more, who (notwithstanding this, of which they could not but be sensible that it came for Idolatry, and persecuting the servants of God, who opposed this foul sin) went on still impudently like a brazen faced harlot, who is daunted or made to blush for shame by nothing that can be done unto her. And he speaks of the later rain in particular, because it was for them most necessary, being a rain that commonly came a little before harvest to make the corn in better case against the time of reaping, which otherwise in that hot countrey would have been more dry and husky and unprofitable.

Vers. 24.

*Wilt thou not from this time cry unto me, thou art my father, &c.* *Vulg. Ergo amodo voca me (pater mi) therefore from hence forth call me father,* Hebr. *Calleft thou me not from this time my father?* That is, wilt thou not be moved by so great judgements to return again unto me, as thy only God and father? And the leader of thy youth, that is, thy husband in time of youth, when love betwixt man and wife, and desire of either to other is greatest. It is the voice of a most kinde husband to his most unkinde wife, that would fain have her reconcile her self to him again.

Vers. 5.

*Will he reserve his anger for ever?* These are the words of the Prophet to move her the more to say, as she is bidden vers. 4. thou hast not to do with an un placable God, if there were in thee but a relenting heart, his anger against thee would soon be gone: *Thou hast spoken and done evil things as thou couldest*, that is, although thou hast done all the evil that thou couldest, yet God is placable, if now thou wilt return, Hebr. and *Vulg. And thou couldest*, that is, saith Lyra, by Gods permission, or rather, and thou couldest finde in thy heart to do so against me thy most loving husband, all this notwithstanding I am ready to receive thee. And this is enough to make the heart of any sinner to melt, that God is so loving and ready to be reconciled, and neither harden himself against him, as no woman will do that hath been notorious against her husband being so kinde, nor despair of grace, as Cain did.

Note.

Vers. 6.

*From vers. 6. to 12. he compareth Israel and Judah, that is, the two Kingdoms together, one of which, that is, Israel was already divorced for her Idolatry,*

Idolatry, when she was delivered into the hands of the King of *Assyria* in *Hezekiah* his time; then the other, that is, *Judah*, feigned a turning to the Lord from Idols when *Hezekiah* brake them all down, but the people turned not truly, for which it is said, That *Israel* was more justified then *Judah*. To make a shew of zeal and piety, but not to be zealous against evil indeed, is worse then to be openly wicked.

Note.

*Proclaim these words towards the north.* Having hitherto shewed the greatness of the sinne of the Kingdom of *Judah*, condemning her more then *Israel*, because she would not take warning by the judgements already come upon *Israel*, now he is bidden to cry aloud towards that Countrey, into which *Israel* was carried captive, viz. *Assyria*, which lay north, although they were carried more eastward into *Persia*, yet the north must be lookt at, as the Countrey that carried them. Now towards them must he cry, not that they could hear him, but that the men of *Judah* might hear and be further moved to repentance, and in time this Prophecie might be brought to their hearing, and they might also be stirred up hereby. *Return, and I will not cause mine anger to fall upon you*, Jerom, *Non firmabo iram meam in vos, I will not settle mine anger upon you*, which is indeed the very meaning. For his anger had already come upon them to the uttermost, but if they would yet turn, it should not continue, he would not go on to presse them herewith for ever, as the next words plainly shew.

Vers.12.

Hieronym.

*Only acknowledge thine iniquity, &c. and that thou hast scattered thy wayes to strangers, &c.* Hebr. *Only know*, that is, consider the foulness of it, and justify not thy self, but confesse it and turn therefrom, as v.14. By her scattering of her wayes to strangers, he meaneth after the manner of harlots, that go sometime to one place and sometime to another to allure to their whorish love, not a few, but so many as they can, so that *Judah* had sought to increase her superstitions and idolatries, taking for gods those that she could find in any Countrey. And hereby she must know that her sin was yet more aggravated, that *she had not obeyed the voice of the Lord*, having his word to instruct and urge her to worship and serve him only, she wandred thus notwithstanding.

Vers.13.

*Turn, ye rebellious children, for the Lord is your husband.* To turn he exhorted them vers.12. now he repeats the same again, that his kindenesse might yet more appear more then of any other husband in the world, after a divorce, and his wife being married to another man. But he inforceth his exhortation here by a new argument: some render the word, *Hath ruled over thee*; some, *Thou hast been irksome to the Lord*, as *Calvin* sheweth, but it is best rendred, *Thy husband*] hath ruled over thee, as a loving husband. *And I will take you one of a City, and two of a family, and bring you to Zion.* That is, if ye turn, although but one or two amongst a great many, all the rest hardening their hearts by unbelief. And in saying so he prophesieth of that which came to passe under the Gospel, there were but a very few in comparison of that whole Nation that were converted. Yet here is encouragement to a few turning, if but one or two in a City or Town, they shall be accepted of neverthelesse, according to that, *Fear not little flock, it is your Fathers will to give you the Kingdom*, Joh.10.28. And it is still so at this day, they are very few amongst a multitude that be true converts in any Town or City, although all professe the Christian Religion, the most serving still either the Idol of profit by covetousness, or of pleasure by sensual living, or trusting to lamps without oil, or by itching ears turned away from hearing lawful Preachers, to ignorant and impudent phantasticks. *And I will bring you to Zion*, that is, to the Congregation of the faithfull, which is called *Zion*, Heb. 12. 22. *And I will give you Pastors*] These were the Apostles and apostolick men sent out to preach the Gospel.

Vers.14.

Calvin.

Note.

*They shall say no more, The Ark of the Covenant, &c.* This is a Prophecie of the abolition of the legal service, which was before the Ark, standing in divers rites prescribed under the Law, but under the Gospel there is no more

Vers.15.

Joh. 4. 23.

Note.

Vers. 17.

See the like  
Isa. 2.

Vers. 18.

Calv.

Lyra.

R. Solomon.

the Ark, which was of old made for divine Worship, neither shall any other be made in stead thereof, which is intimated in these words, *And it shall not be done any more*, that is, according to that which was done under the Law by adoring God towards any place, as most holy, by offering Incense or Sacrifice, or by Priests clad in garments made of purpose, but the worshipping of God now shall be only in spirit and in truth, resort being made to places dedicated to Gods worship, not for any holiness in them more then in others, to make our service the more acceptable to God, but only in respect of their separation for orders sake, and to avoid confusion, from prophane or common use, to an holy, of the faithfuls coming together there about the duties of piety. So that neither can the practice of the Formalists of late in adoring towards the Lords-Table; or of injoining peculiar garments in the publick Ministration be justified: or of the Separatists that will have meetings rather in private houses to publick worship, then in such as have been anciently set apart for this end and purpose. And by this we see a just cause not only of our separating from the Church of *Rome*, by a Reformation in Doctrine, but even in outward Rites and Ceremonies; and also, why a further Reformation hath been of late made by abolishing the Rites prescribed in the Book of Common-Praier, although I will not say so touching the Praiers themselves, leaving every Minister to the immediate guidance of the Spirit in his publick praiers, and not tying the most unable to some forms that may be without all exceptions. And *Calvin* himself in stead of justifying this, condemneth it, and yields divers solid reasons against it.

*At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, &c.* That is, the Church set forth under the name of *Jerusalem*, shall be called *The Kingdom of heaven*, or of God, as it is oftentimes by our Lord, and people of all Countries shall be converted to the faith, and so made one though farre distant in place with the Church, which was first gathered at *Jerusalem*, bearing therefore the name of that City, and being as it were the mother of the rest.

*At that day the house of Judah shall walk with the house of Israel, and they shall come together from the north into the Land, &c.* Hitherto all things are plain, and evidently shewed to pertain to the time of the Gospel, but how doth this agree? Nay is it not rather necessarily to be understood of the time of their return from the *Babylonish* Captivity? *Calvin* indeed understands both this and *vers. 16, 17.* so, as if he had said, when upon their humiliation and conversion from Idolatry the house of *Judah* and *Israel* should be brought home again, they of *Judah* should not boast of the Ark being amongst them any more, as challenging to themselves a preeminence for it over them of *Israel*, as formerly they had done, being alwaies full of enmity and quarrels one against another, till the time of their carrying away into Captivity, but all jointly should call *Jerusalem* the throne of the Lord, joining their forces together to build and make that City glorious again, as the seat of the great King of the whole world. And the Nations, that is, the ten Tribes should be gathered to it, there to serve the Lord again, as before their division into two Kingdoms, the ten Tribes being called here all Nations, because so many in comparison of the Nation of the Jews. Then they shall come out of the north, whither soever they have been by their northern enemies carried away, lovingly together to their own countrey as one people, and never be unkindely divided any more, as they had been. Thus also saith *Lyra*; some Hebrews expound it, saying, That it was accordingly fulfilled at their return so famous under *Cyrus* King of *Persia*, when they had no Ark of the Covenant any more. But *R. Solomon* of that which shall be done at the coming of the *Messiah*, whom they still so obstinately expect. But he confuteth that exposition of those Hebrews, 1. Because *Jerusalem* could never have so glorious a name as the throne of the Lord given unto her after their return, forsomuch as she was sometime under the *Persian*, sometime the *Grecian*, sometime the

*Egypti-*



*Egyptian and Syrian, and sometime the Roman, and never grew up to a free Kingdom any more, or if it did in Prince Alexanders daies, who intituled himself King, when he was Prince and High-Priest, it was but for a short time, and so troublesome and declining from the first time that he began to do so (as I have shewed in my Continuation of the sacred History) that it is not worthy for this of so high a name. 2. Because it is said, All Nations shall come unto her, which was not then fulfilled, and that expounding of all Nations, of the ten Tribes, is no way justifiable, forsomuch as not they, but Heathen Nations, which never knew God before, are every where meant thereby. Neither doth it help, which Calvin bringeth for further confirmation, That by all Nations the ten Tribes are meant, because it is said, And they shall no more walk after the imagination of their evil hearts; which cannot well be understood of the Gentiles, for they alwaies did so, but of Israel who was at the first better taught, but for a time had so degenerated, but now should do so no more. For it is spoken both of Jews, Israelites and Gentiles altogether, it being meant that after the receiving of the Christian faith, they should degenerate no more into heathenish Idolatry, but that amongst them the true faith should be upheld, though not alwayes apparently, to the worlds end; for all Nations shall never be broken off after their insertion into the true Olive, as the natural branches, the Jews, for their infidelity were. And from this clause it is evinced, that the ten Tribes are not meant by all Nations, except some elect ones of them imbracing the faith of Christ, because they that returned from Captivity after that, walked more abominably in respect of all other wickedness, except Idolatry, then before, especially of their malice against Christ and his Ministers, for which they were by the Romans most terribly wasted, afflicted and destroyed so as they never were before, from the time of their Land lying desolate, being never permitted to inhabit it, or to build their City Jerusalem any more; but if any lived there since, they lived but as vassals and slaves to the Turk. And to understand by all Nations the ten Tribes, is nothing agreeable to that which was said before of them, Two of a tribe and one of a city, for how could he in speaking of so few call them all Nations, by a name implying innumerable multitudes? Neither indeed did the ten Tribes then come to Jerusalem, but they of Judah and Benjamin only besides Levites, unlesse some haply of other Tribes living mixt amongst them, since the dayes of Hezekiah and Josiah for pieties sake, were at the time of Judahs Captivity carried away together, and so at the time of liberty returned together. But this being enough, if not to the expence of overmany words too much confuted, let us see if the expounding of it as fulfilled under the Gospel, may be justified, how did Judah then walk with Israel to Jerusalem? or the Land given to their fathers? Lyra answereth well, This was done when some of the Kingdom of Judah, as Paul of the Tribe of Benjamin, and other Apostles of the Tribe of Judah, going forth to preach the Gospel amongst the Heathen, met with some of Israel, though but rarely, who hearkned to their teaching, who were by their conversion taken as companions with them into the promised Land of everlasting blessedness, being called the Land promised to their fathers, because that of Canaan was a type thereof. And to this in the substance of it agree they that are for the return out of Captivity, as literally meant; but they consent, that all this is spiritually to be applied to the time of the Gospel, both Theodoret, Hugo, Thomas and Calvin.*

Lyra.

*But I said, How shall I put thee among the children, and give thee a goodly heritage of the hosts of the Nations? He had said before vers. 17. that all Nations should be gathered together to Jerusalem, which should then by them all be accounted the Throne or Kingdom of the Lord, and vers. 18. he saith, That Judah together with Israel should walk to the promised Land, that is, be also converted to the faith of Christ, and so become members of the Church militant here, and afterwards of the Church triumphant in heaven; for the*

Vers. 19.

Revel. 7.

Theodor.  
Septuagint.  
Theod.  
Hieronym.

Vers. 20.

Vers. 21.

A. C. 2. 37.  
Junius.

Hieronym.

Note.

Calu.

Church both militant and triumphant is set forth by the name *Jerusalem*, because from thence they went out that preached the Gospel, and there a Church was first gathered. Now he demands by way of admiration, how this should be, that a people so rebellious, and for their rebellion cast off, should thus be dealt withall as children, to have so goodly an inheritance: and he calls it, *The pleasant heritage of the nations hosts*, because the Nation of the Jews rejecting the Lords gracious offer at the first to bring them into this inheritance, when the Gentiles joyfully accepted of the offer. And well may the Gentiles be set forth by this name, *The hosts of the Nations*, for their great multitudes, and to denote the condition of Christians, they are a *Militia* fighting against sinne, the world, flesh and devil, *Ephes. 6. 12.* and the Kingdom of Christ their inheritance, because the Nation of the Jews generally refusing it, the Gentiles thankfully took it. Others bring other Expositions, By *hosts of the Nations* understanding the Angels Guardians of the Nations, but most improbably. Some, *Of the mighty God of the Gentiles*, who is the Lord of hosts. Some, *Of the fortitude of the most strong one of the Gentiles*; but herein they go from the signification of the words; wherefore rejecting all other Expositions, I rest in this, and herein I differ not from *Jerom*, expounding this heritage of the Church, as I have done, calling it the Land of the Church made glorious by the great multitudes of believers. And I said, *Thou shalt call me, my Father*; That is, I have devised a way, how that which I have spoken of, seeming in mans reason impossible to be done, shall be effected, thou also shalt be converted and acknowledge me, that is, Christ, thy Father, as it is said of me, *Isa. 9. 6. The mighty God, the everlasting Father*, whereby he giveth us to understand, That the Nation of the Jews shall be converted, and not ever continue in their infidelity, as the Apostle expounds Prophecies of them, *Rom. 11.*

As a wife that treacherously departeth from her husband. Here the Lord reneweth his aggravation of their sins, according to *vers. 1.* that his mercy might be the more magnified, when he should receive so treacherous a wife again.

A voice was heard upon the high places, weeping, supplications of the children of Israel. Here the Lord leaveth complaining any further of the Jews, and looking upon them as coming to him by faith and repentance, breaks out into these words, *A voice heard in the high places*. So that these words are a Prophecie of the sorrow, wherewith they shall be taken, when once their eyes shall be opened to see that Jesus whom they despised and persecuted, and continued so long in malice against, is the Christ, as is also further set forth *Zech. 12. 9.* something like to which was done by those Jews that were first converted by *Peter*: Thus also *Junius*, understanding by this voice of weeping supplication, their uttering of the words following *vers. 21, 22, &c.* And this plainly appears to be the sense, from their saying, *We come to thee, for thou art the Lord our God.* And their lifting up of their voice upon the high places is spoken of in reference to their Land, wherein were many high places, hills and mountains, which were abused to Idolatry; now to shew that they should repent of these abominations, it is thus spoken, as if he had said, the voice of them that in times past worshipped in these places contrary to Gods expresse commandment, lamenting their former sins. Thus also *Jerom* rendring it, *A voice of weeping supplication, because they have perverted their ways*, taking this for the cause of their weeping, as it is in all that be godly-sorrowfull, and the Hebrew will bear it, for *ו* signifies most properly, *because*, and to *Jerom* consenteth *Theodoret*, *Rabanus*, *Hugo*. And these words, *A voice is heard*, shew Gods readines to hear penitent sinners so soon as they begin to turn to him, even before they speak, as the father of the Prodigal met him returning home unto him, and imbraced him before he spake. *Calvin* expounds it of that which was then done, the *Israelites* weeping and crying when they were by the *Assyrians* taken and carried away captive, as if this were propounded to the

the Jews to move them to repentance. *Lyra* understands it of the Jews in so extreame misery by the *Romans* when they were destroyed together with their City in that stupendious manner. Some of the Jews carried into *Babylon*, but all farre wide from the meaning, because the argument now in hand from *ver.* 17, 18, &c. is manifestly of things to be done under the Gospel, as may appear to any intelligent Reader by the premisses. The *Septuagint* for these words, *A voice was heard in the high places*, bath these, *A voice heard in labiis, lips*, as if it were meant, sounding aloud by the opening of their lips, and this the Hebrew וּמִן הַשָּׁמַיִם will bear, if the prick above *ו* be put in the left horn, but above the right, as we now have it, *High places* are signified by the same word.

*Return ye backsliding children, and I will heal, &c.* Here the Lord sheweth by what means they should be converted under the Gospel. Christ should come promising to heal the sores and sicknesses of their souls, that is, their sins, as he did *Luk. 4. 18. Matth. 11. 28.* and where he sets forth himself as a Physician, saying, *The whole needs not the Physician but the sick.* For hereupon great multitudes followed, and he healed their sicknesses bodily, and many of them withall had their souls healed by being converted; and many more when his Apostles after his departure preached with such success, that at one Sermon three thousand were converted, then the voice was heard here prophesied of, *We come unto thee, for thou art the Lord our God, &c.* To the end of the Chapter. For then the converted amongst the Jews spake to this effect, and confessed their sins, as here followeth, beginning at *John Baptists* preaching, *Matth. 3.* where it is said, They came to *Johns* Baptism confessing their sins; and *Act. 17.* many more did the like, and when the time before-spoken of, their re-insertion into the true Olive shall come, such confessions shall be more generally and notably made by the whole Nation. And hereunto agreeth *Jerom*, although others be for times long before at their return from the Captivity of *Babylon*.

Lyra.

Verf. 22.

## CHAP. IV.

**I**F thou returnest (O Israel) saith the Lord, Return to me. Because they were brought in *Chap. 3. 23.* professing their penitency, and turning to the Lord; now he encourageth them in their doing thus, and calls upon them to do it in sincerity, because amongst them that turn to the Christian profession there be many hypocrites, who think to be accepted of for their outward shew, although they go on still in their sins. Against this he exhorteth them to shew their turning to be unfeigned, by their putting away of all their abominations, which who so doth not, his turning is nothing else but hypocrisie. But who so thus turneth shall never be moved, he rests upon the Lord and his grace in Christ, which shall be as a Rock unto him, so that let the winds blow, the rain fall and the waves bear, yet he falls not.

Verf. 1.

*And thou shalt swear, The Lord liveth in truth, &c.* Here swearing is put for the whole worship of God, of which it is a part, because in swearing his name is called upon, and faith in God is shewed, that he both heareth and hath power to take revenge upon him that presumes to swear falsely by him, yea and that he cannot for his honour but do it, seeing otherwise he should expose himself to the calumny of evil tongues, which would be ready to say, either he is so high in heaven above, that he heareth not, or he cares not for truth or falsehood. Therefore swearing, *The Lord liveth*, if it be in truth, argueth one that is truly faithfull, believing all the things before-spoken of, and whatsoever else God hath set forth in his holy Word, and therefore living and doing accordingly. If any man sweareth thus, but doth not believe thus to do as God requireth, he sweareth not in truth, but in abominable hypocrisie, forso much as he makes a shew of a true believer, but in his heart is not.

Matth. 7. 24.

Verf. 2.



not. And because that in judgement men shew themselves whether they swear thus or no, by each ones dealing justly and righteously with his neighbour, or contrariwise, it is added, *in judgement and righteousness.* And to denote the time to which this is most properly to be referred, he saith further, *The Gentiles shall blesse themselves in him;* a like passage to which is *Isa. 65. 16.* in speaking of the times of the Gospel. Yet I do not hold that this, or that which went before *Chap. 3. 22, 23, &c.* doth so properly belong to the time of the Gospel, but that it was useful for *Israel* then to teach them how to demean themselves towards the Lord, whom they had so greatly provoked, both by confessing and professing a serious return, that Gods judgements already sent might be removed, and his judgements threatned further to come, prevented. And for *Israel*, it was necessary that serious and hearty turning in truth should be pressed unto them, because they had many times turned only feignedly, for turning to the doing of good duties outwardly, and sometimes putting away *Baalim*, thinking to be highly accepted of, and to enjoy peace. And this is also our case in *England*, for which we have need to hearken to, and put this precept in practice, before that Gods judgements come as a flood upon us, and there will be no stopping of the course of them till we be quite destroyed.

Note.

Verf. 3.

*Break up your fallow ground, and sow not amongst thorns. Circumcise your selves.* Having prophesied of the conversion of the Jews and calling of the Gentiles, from *vers. 12. Chap. 3.* hitherto, now he returns again to his former Prophecy of judgements to come from the North, exhorting them by true repentance to prevent them. One of the evil grounds upon which the sower soweth good seed, *Matth. 13.* is said to be thorny, setting forth men worldly-minded and covetous, to the end therefore that they might not be hindred by worldly cares from profiting by his heavenly instructions, he bids them not to have such hearts, but to break them by contrition for their sin-past, for thus the heart is made capable of good instruction to profit thereby, even as the fallow hard ground before overgrown with thorns, when they are stubbed up, and it is broken with the plough to bring forth good seed sown thereupon with plentiful increase. And he meaneth not only the evil quality of covetousness, but also all vices accompanying it, in justice, fraud, lying, oppression, and the neglect of divine duties for mammon.

Verf. 4

*And circumcise, Take away the foreskin of your hearts.* Here he sheweth more plainly what he meant by breaking up their fallow ground, *viz.* the ground of their hearts, hardened in sinne through a custom of sinning like ground lying long unplowed. For as the ground is cut with the plough, so was the foreskin with a sharp knife, for a sign of the Covenant betwixt God and *Abraham*. But when this was commanded to be done without fail from time to time, it was not the Lords meaning that they should rest herein, as if Circumcision of the flesh had been prescribed for any complacency that God had therein, but that by it as by a figure they might be stirred up to circumcise their hearts, and cast away the foreskins of them, that is, not only the vices before-mentioned, but also all other evils first conceived within, and then coming out by actual adultery, murder, theft, &c. *Matth. 15. 19.* of which see before *Dent. 10.* and after *Rom. 2. 29.* And for the heart circumcision he calleth, and that *unto the Lord*, intimating, that in their circumcision before men, they gloried, as being for this more excellent then other Nations; but if they would become such indeed, as was intended by God, when he commanded circumcision to them, that is, circumcised in heart by putting away their evil doings, as is further explained by the last words of this verse, then they should be excellent in Gods esteem, and recover his favour, so that the fire of his wrath should not break forth against them, as otherwise it should do.

Verf. 5.

*Blow the trumpet, Set up a standard towards Zion, Gather your selves into fenced Cities.* Here he doth ironically bid them stand upon their guard against the

the evil that was coming, as if they were able to defend themselves against it, as one who knew that his former exhortation to circumcise themselves would not take effect with them. But do what they could by their warlike preparations to save themselves, he threatneth, That evil should come out of the North, the King of *Babylon* like a roaring and devouring Lion, whom they should not be able to resist, no more then other beasts the Lion, *vers. 6, 7, &c.* But it may be said, Why are they bidden to circumcise themselves in heart? who can do this but God only? *Ans.* He meaneth, That they should seek it of God by praying for his grace that they might be enabled to this work, and not resist the motions of his Spirit stirring them up in the preaching of his word hereunto.

Vers. 6, 7.

*Ab Lord God, thou hast greatly deceived this people, saying, Ye shall have peace.* Having prophesied how cruelly they should be destroyed, now he speaks to the Lord, by whose just judgement it should thus happen unto them, as they would doubtless say, when they should be under this dreadful judgement by the *Caldees*. For there were false prophets amongst them, that cried Peace, peace, whom they took rather to be the Prophets of the Lord then *Jeremiah*, because he spake harshly to them, and they flatteringly to curry favour with them. The meaning then is, It grieveth me (O Lord) to think that when the evils threatned come upon this people, they should lay the fault upon thee, as if thou hadst dealt otherwise with them then thou promisedst them by the Prophets, forso much as some coming in thy name, and by thee permitted so to do, made them such fair promises. But they were worthy indeed for their obstinate going on in sinne against the true Prophets admonitions to be so deceived. And this he speaks to the Lord, because they would not hear nor believe him giving them warning against such flattering false prophets. To this effect also *Calvin*, but *Jerom* understands it as spoken by *Jeremiah*, looking back to the promises of *Chap. 3. 12, 13, &c.* which he not understanding to be of times to come so long after, and now being bidden to prophesie of present destruction to *Judah*; and therefore not seeing how those promises could be true, he crieth out, *Ab Lord thou hast deceived, &c.* that is, hast made me, by propounding such gracious promises of peace and prosperity, to deceive them. To *Jerom* subscribeth *Rabanus* and *Thomas Aquinas*. For that of *Calvin* stands *Lyra*, *Theodoret*, *Hugo*, *Caldee Paraphrast*, I cannot think with *Jerom*, that *Jeremy* knew not that his former Prophecie of so great good pertained to times to come long after, this of destruction to the times at hand: for the Spirit, whereby he prophesied doubtless enlightened him so, that he knew to what time each prophecie did pertain, or else he should have been like heathen Prophets cast as it were into an extasie by the devil, as then prophesying they themselves knew not what, not they, but the devil speaking in them; whereas God spake not in his Prophets, using their tongues only as his organs, but by them, first telling them what they should say, and to what end, and then speaking by their Ministry. Wherefore I conclude, as I began, it is said, *The Lord greatly deceived them*, because they thought that which was spoken by false prophets in his name, to come from the Lord, unless it shall seem best to follow *Jerom* in another way, which he toucheth upon also, *viz.* that they were deceived, as it were, by the Lord, because he promising good unto them, *Cha. 3.* was by them understood, as absolutely promising it, whereas he did it only conditionally upon their consenting together to turn to him.

Vers. 10.

Calvin.  
Hieronym.

*A dry Winde upon the high places of the deserts, not to purge, nor to fanne, a fuller Winde then those shall come to me.* Hereby is meant, that the judgements of God by the *Caldees* coming by the sword, spoken of *vers. 10.* shall also be as a mighty strong winde, for which it is said to come by the high places of the wilderness, being advantaged by the height of the place, and the openness of it, there being no trees to break the force of it, *The daughter of my people*, that is, *Judah*, not to purge, &c. as some winds are made use of in winnowing of

Vers. 11.

of corn, the chaff being thereby blown from it, *A fuller winde then those*, that is, more impetuous, bearing down all things, *Shall come to me*] They be the words of the Lord, and he meaneth, that this winde shall come at his call; for *Nebuchadnezzar*, although most proud, imputing all his Conquests to himself, was but the Lords servant to execute his judgements, as he is elsewhere called, and is here intimated by the words added, *And I will speak judgements to them*, that is, I will speak no more by my Prophets, but by my judgements carrying them away, as by a whirlwinde, into *Babylon*. By the winde purging the floor he meaneth lighter chastisements, whereby he had sought to amend them before, but this winde of the North blowing more full should carry chaff and corn, bad and good all away.

Vers. 13.

*He shall come up as clouds, his chariots shall be as a whirlwinde*. Now he speaks more plainly, whom he meant by the winde before-spoken of, viz. the King of *Babylon*, compared for his swiftness in coming, to the light clouds without rain, fleeing in the air; and for his violent bearing down of all things, to a whirlwinde; and hereupon he crieth, *Woe to us we are undone*, that hereby they might be moved to repentance, as he exhorteth vers. 14. *Wash thy self (O Jerusalem), as Isa. 1. 16. Wash you, make you clean*.

Vers. 15.

*A voice is heard from Dan, and publisheth affliction from Ephraim*. Vulgar Latine, *The Idol from Ephraim*, which *Jerome* expoundeth of *Bel* the *Babylonians* god, brought with them when they came against the Jews: Some, of *Nebuchadnezzar* their King, who would be worshipped as a god. But the word *NY* here used, signifieth nothing but iniquity, or the punishment thereof; and according to this sense it is meant, that their punishment for sinne should first begin at *Dan*, which was furthest North, and then come on to *Ephraim* which was nearer to *Jerusalem*. And from these places should some flee to *Jerusalem*, to bring these evil tidings with crying and lamentation.

Vers. 16.

*Remember to the Gentiles, behold publish against Jerusalem that watchers come*. Hebr. *Besiegers shall make to hear or to be heard against Jerusalem coming from a farre countrey, they shall utter their voice against the cities of Judah*. And thus the meaning will be plain, it being, as if it had been said, *Speak no more of the judgements to come upon Judah to the Jews*, for they have been enough spoken to already, but recount and speak of the same things to the Gentiles, for they are the men that shall make them hear the terrible sound of their coming from *Babylon*, which was far off, to do execution upon *Jerusalem*, when they had for a time besieged it, then breaking in and destroying both it and the Temple, as it is shewed that they did afterwards in this book, and 2 *Kin.* 25. 2 *Chron.* 36. Other Expositions are brought by some, of which *Calvin* makes mention, but rejecteth them, and concludeth with this, and so do I, not thinking it worth the while to name them to the further needless troubling of the Reader. Yet in the word *בְּשִׁיטִים* *Besiegers*, I think it worth the noting, that the Prophet may be thought to allude to the name *Nebuchadnezzar*, the last two syllables of whose name are *צָר*; as if he had said, *Nebuchadnezzarens*, or the men of *Nebuchadnezzar*. And the same are called, *Keepers*, as of a field, ver. 17. that is, keeping all the wayes in the fields about *Jerusalem* so, as that none of the Jews should be able to finde any way of escaping the destruction that hanged over their heads. And this he sheweth in the next words comes only through their own default, because they provoked the Lord, and had given him, as it were, a bitter pill that went to his heart.

Calv.

Vers. 17.

Vers. 18.

Vers. 19.

*My bowels, I am pained, my bowels*. A like speech to this hath been before expounded, *Isa.* 16. 11. & 22. 4. wherefore see there in what sense it is spoken, *Because thou hast heard (O my soul!) the sound of a trumpet*, Vulg. *My soul hath heard*, but the word is of the first person, *I have heard my soul*, that is, I mean, *My soul hath heard*, that is, by or from the Spirit speaking to me within, although this sounding came not till divers years after to the bodily



dily ears, yet now he heard it in his spirit, and was affected with it, as if already come.

*Vers. 20, 21.* are nothing else but an exaggeration of the same with more variety of expressions; So likewise is *vers. 23, 24, 25, 26.* it is an hyperbolical description of a most sad time, and yet as if he could never say enough to deterre them from their sins, he plainly threatens them over again with utter ruine and desolation, *v. 27, 28, 29.*

*Though thou cloathest thee with crimson, &c.* As he began *Chap. 3. 6.* to impeach *Judah* for whoredom: so he concludeth, speaking to her finally, as to an harlot decking her self in the richest and best manner that she can, to allure lovers to her, but the time being come that her beauty fadeth by grievous sufferings, none will now be allured unto her any more. Even so he sheweth that it should be with that harlot-like state. But he is not to be understood, as meant of that which *Judah* should do at the time of her destruction, for then they were so farre from trusting in Idols and decking them any more, that they began to see into their vanity, and how that no help was in them: but the words have reference to that was now done in hope of having help in time of need from these dumb and dead Idols, or at the least to be favoured the more by the *Caldees* by setting up such a worship as was used at *Babylon*. But he sheweth, that the *Caldees* being nothing inclined hereby to favour, should despise her, and seek her life, and be her murderers, of whom she should therefore lamentably complain, as a woman in travel of her pangs, *vers. 31.* And the like measure may any Christian state look for, that to procure favour of Papists, either to themselves, if need should require, or to those of our Religion amongst them, pleaseth them by conforming to their superstition, or tollerating it, as a Spanish Duke shewed *anno 1588.* when making just account with their Armado then prepared to over-run *England*, he asked his sword, whether it could distinguish betwixt *Roman* Catholicks in *England* and hereticks, that it might spare the one and kill the other, and said, it answered, No.

Vers. 30.

Note.

## CHAP. V.

**R**Un to and fro in the streets of *Jerusalem*; That it might appear to all the world that God was not more severe to the Jews in judging them, as hath been before said, then they deserved; he here laieth open the universal overspreading of sinne in the holy City *Jerusalem*, where it was chiefly to be expected, that there should be some executing judgement, that is, walking exactly according to the rules of righteousness, and seeking the truth, that is, of an upright heart void of deceit and falshood in their speeches, but there was not a man, no not one such. And to shew that there was not one, he useth so many words, *Go to and fro, search and enquire.* If it be said, How can this be true, when as besides *Jeremiah* himself there was *Baruch* and *Obed-melech* that are spoken of; and it is not to be doubted but there were some others, though very few? *Calvin* answers, That the few righteous which were there, are to be considered apart from the body of the City against which the judgements of God were before denounced, and that which is here spoken, as against that body only, consisting of the King, his Counsellours, Priests, common People and false Prophets, who were many thousands, but not one righteous amongst them all. And he saith further, as speaking of a ground of this distinction, that *Isa. 8. 16.* Seal the Law, binde the Testimony for my Disciples, doth plainly make this distinction; To the righteous who are Gods Disciples, this is not spoken, but they being set apart; and then the multitude considered, who were before threatned, that which is here said is to be understood of them. But against this it may well be said, If the righteous be considered apart that were in *Jerusalem*, that which is here said by way

Vers. 1.

Cato.

H h

of

Isidor.  
Lyra.  
Hieronym.

Chrysost.

of challenge is spoken in vain, beeing that if every righteous person be put by in any place, it will be manifestly lost-labour to search amongst others, though never so many, for one righteous man. Leaving this therefore, let us see what answers are brought by us. *Isidor* saith, It is hyperbolical. *Lyra*, that by one, a few are meant. But *Jerom* best, by one man understands one man of eminency for his standing for Judgement and Truth, and by his authority endeavouring to suppress the contrary. For so the word *Unus* here used is commonly put, as *Exod.* 15.3. *Judg.* 7.14. *Psal.* 4.3. *Psal.* 48.3. *Isa.* 46.11, &c. of which see *Chrysostom* more fully, *Hom.* 23. in *Gen.* *Ezek.* 22.30. I have sought a man that might stand in the gap, whereupon he saith, Such a man is to be understood as retaineth the image of God safe, and is most virtuously disposed; and *Jerom*, A man like *Moses*, *Aaron* or *Samuel*; Likewise upon *Isa.* 50.2. I came and there was not a man, yet a man here spoken of, is not so to be understood, as if none but a man of authority were meant: for the contrary appeareth *vers.* 4. I said, these are poor and understand not the judgement of the Lord: Therefore this search is first made amongst the common sort, there was not a man amongst them to be found, as he also sheweth that there was not amongst the nobler, *v.* 5. There were a very few haply besides *Jeremiah* and *Baruch*, that for their piety should themselves be saved, but not a man of zeal and courage as *Phineas*, that by opposing sin in others might stop the course of Gods judgments according to his power. *Jeremiah* indeed and *Baruch* sought to do it, but they stood now as representing God, who challenged all the rest, as hath been said. And this challenge was necessary to vindicate the Lord from severity, and more harshness towards his own people, then towards the *Sodomites*, whom he would have spared, if in that City there had been ten righteous, for that being the least number that he then condescended to, now he goeth lower to the *Jerusalemians*, If there be but one man, I will spare it, that executeth judgement, seeking by all means that he can to stop the course of sin, and seeking the truth, by encouraging hereunto, and against falsehood and deceit.

Verf. 2.

Although they say, The Lord liveth, surely they swear falsely. Heb. *לֹא* Therefore, or for this they swear falsely; Whereby he doth not only tax their hypocrisy in speaking after the manner of the most godly, The Lord liveth, as was prescribed *Chap.* 4.1. but also their horrible prophaning of the Lords name, in swearing falsely thereby to deceive others, that upon their sayings thus believe them, but after finding them false are moved to blaspheme this holy name, if vengeance be not taken on them with speed. Thus *Calvin*. But we may more briefly take the sense thus, Although they say, The Lord liveth, whereby they may be conceived by men not to be so bad, yet they are most wicked; and this their saying addeth to their wickedness, for by reason of this outward shew of piety, they imbolden themselves to commit this foul sin of perjury, thinking to passe for a godly people notwithstanding, seeing they swear not by Idols, but by the living God, as Gods people are commanded to do.

Calvin.

Verf. 3.

O Lord, are not thine eyes upon the truth? thou hast stricken them, &c. Having discovered their hypocrisy and false-confidence in a shew of piety, now he turns from them, as unworthy to be spoken to any more, to the Lord, that they might be the more moved to be ashamed, and being brought hereby to know their vanity in doing as was before said, be stirred up to repent. For although they might deceive men, they could not deceive God, whose eyes pierce into the secrets of mens hearts, looking therefore that his servants should speak nothing with their tongues but what is in their hearts, when they swear by him, 1 *Sam.* 16.16.

Verf. 6.

Wherefore a Lion out of the forest shall slay them, and a Wolf of the evenings. Having searched and found none righteous either amongst the common people or the nobles, *vers.* 4,5. now he returns to threaten them again, as *Chap.* 4.13. where a Lion is spoken of, but here both a Lion, Wolf and Leopard, whereby

whereby one and the same destroyer is most commonly understood, viz. *Nebuchadnezzar*, with whose coming, as by a terrible judgement out of the North he threatned them, Chap. 1. and so continueth to do throughout his Prophecie. Others understand him by the Lion, the *Persian Monarchy* by the Wolf, and the great Emperour of *Grecia Alexander* by the Leopard, as he is set forth *Dan. 7.* But the first is the best, one *Nebuchadnezzar* was all these unto them, destroying and tearing them in pieces, as if all the beasts of the forest had broken in amongst them, or found them out of the City. But to set forth the divers Nations which came with him, he mentioneth not only a Lion, but a Wolf and Leopard also, for the *Assyrians* and *Edomites*, infest enemies of the *Jews*, assisted him in making this cruel destruction. A Wolf is called the Wolf of the evenings, because that having gotten no prey all day, he is very hungry in the evening, and sets upon whatsoever he can finde most eagerly.

*How should I pardon thee for this, thy children have forsaken me, and sworn by them that are no gods.* Here he makes them Judges, whether or no they were adjudged to such punishments, as are before-threatned; For here are two such grosse sins, Idolatry and adultery laid to their charge, that no man can say, but that what punishments soever they should suffer, they were justly dealt withall, because the Lord is the great Judge of all the world, and if he should suffer such to go unpunished, or lightly punished after long waiting with patience for their repentance in vain, he should not be just, which were to his great dishonour. By swearing by other gods is meant, ascribing to them omniscience, power to revenge for perjury, and justice doing to every one according to his deserts, and whoso doth thus by any creature makes a god of him. For their adultery, he saith, when he had fed them full, they assembled together in harlots houses, hereby is denoted the greatest impudency in going about this sin that might be, because adulterers commonly go secretly about this foul wickedness, but they in companies, as not being any whit ashamed of it, with the like to which they are charged, *Isa. 3. 9.* hereby is also set forth the commonness of that sin amongst them. And in setting this forth there is in *Heb.* an elegant *Paronomasie*, in the word *swearing* and *filled*, the one being *Jeshbagna*, the other *Eshbagn*.

*Go ye up upon the wals and destroy, but make not a full end.* See the like speech *Chap. 4. 27.* and here again *vers. 18.* it is understood by some, as if it were meant that all the people should not be destroyed, but a remnant saved, but by others better, That when they had suffered the things before-spoken of, more miseries were yet by the *Jews* to be expected from their enemies, as indeed it came to passe when their City being destroyed they were carried into *Babylon*, where their sufferings were greater and long-lasting, and although they that would returned home again at the end of seventy years, yet their sufferings were not at an end, but they were alwaies after under heathen Kings, many of whom did most cruelly persecute them, and tyrannize over them. The word *והרסו* here used, signifieth a consumption, but it is often put for an end also. *Take away her battlements, for they are not the Lords,* *Vulg.* *Her offsprings*, as if children were hereby meant, and that they should not be spared, *Septuagint* *Props*, or *Basis*, or *Bulwarks*. The word signifieth properly offsprings, but metaphorically it is put for *pins of wals*, and it agreeth best to some defensible buildings more prominent then the wals affixed to them to keep off enemies, because he spake before of their going up upon the wals. And in bidding *go up*, and *take away*, he doth most aptly meet with their vain confidence in these things, for by reason of them they thought their City safe enough from any enemy. *They are not the Lords*, that is, for sin God hath cast off the care of them, and will no more defend them.

*They have belied the Lord, and said, It is not he.* Here he chargeth them with the height of all wickedness, that is, with Atheism, for it is as much, as if he had objected against them that they said, The Lord is not God, for in the

Vers. 7.

Vers. 10.

Vers. 12.



Hebrew it is, *He is not*, and of this sinne do all make themselves guilty that are not moved by the threatning of his judgements to repentance; for hereupon *Jeremiah* gathereth against the Jews, that they falsly denied God, and not without good reason, because such say, either he is not omniscient, or not omnipotent, or not just to do as he hath said, and to deny him to be any of these, is to deny him to be God, and to belie him.

Vers. 13.

Calv.

Lyra.

Vatabl.

*The Prophets are winde, the word is not in them, so shall it be done to them.* Calvin, The last words here are the words of the hard-hearted and unbelieving Jews; as if they had said, The Prophets threaten us with the sword and famine, but we think them vain in so doing, we will therefore requite them with the like, as they say to us, so we to them, These evils that they threaten shall come upon them, as soon as upon us. *Lyra* better, Because they so sleight the Prophets comminations, it shall be so to them, as here followeth, and as went before also, they shall certainly be destroyed by these judgements. *Vatabl.* expounds it of false prophets, as the threatning of *Jeremiah* against them for keeping the people by their false prophesying from repentance, but he saith, their prophesying is vanity, and so it shall be done therefore to them. But because he is inveighing against the wicked in this respect, that they put the lie upon him when he threatened them v. 12. it is most probable, that he goeth on here to shew how they sleighted his Prophets, for which they are threatned again, as hath been already said.

Vers. 14.

*I will put my words in thy mouth as fire, and they shall be as stubble.* That is, According to thy Word they shall be destroyed, as the stubble is by the fire; and when this shall come to passe, it shall appear, that thy words were not winde, and to be despised, but that theirs were such, being no more able to stand against thine, then the Inchanters rods in *Egypt* against the rod of *Moses*, but were devoured thereby.

Vers. 15.

*A Nation most ancient.* For such were the *Caldees* having continued ever since *Nimrod*, and accustomed to subdue such as they warred upon, and therefore they could not but expect to be subdued also by them. And he addeth, *Of a language not understood*, to shew that they should in vain crave to be spared by them, for they should not one understand another.

Vers. 18.

*Yet I will not make an end.* A like speech to this see before c. 4. 27. expounded. Vers. 19, 20, 21, 22, 23. He presseth the same further upon them, and by reasoning from this almighty power shewed in ruling the raging sea, seeks to strike the fear of the Lord into them.

Vers. 25.

*Your iniquities have turned away these things.* He spake vers. 24. of rain and seasonable times given by God to move them to fear and serve him, now he sheweth, that when it is otherwise, no rain falleth, or it cometh down immoderately, sin is the cause of it, the force thereof reacheth up to heaven, and thus troubleth the course of nature. And in particular the sin of craft and cruelty in circumventing men, and craftily getting their estates from them, as if a trap were set to take them. And by this means they growing rich thought themselves most happy, v. 26.

26, 27.

Vers. 31

*The Prophets prophesie falsly, and the Priests bear rule by their means, &c.* To prepare to this, he saith vers. 30. *An horrible thing is committed.* For what could be more horrible in the City *Jerusalem*, where the Temple and chief Priests were continually to direct the people aright, then that there should be false Prophets, and those countenanced by the said Priests. But he toucheth upon the cause, in saying, *The Priests fill their hands by their means*, as the words properly signifie, that is, of their false prophesying made advantage to increase their worldly wealth, which is when false prophets by their prophesying magnifie the Priests, as the men by being liberal to whom, and submitting themselves to be ruled by them, they shall provide for their everlasting good, and be temporally blessed also. For if the people be once perswaded of this, they will think nothing too much to give unto them, and so they shall be greatly enriched, and if they be not ruled by them, they think that much misery

fery attendeth them. Such false prophets for the Priests were the Pharisees, *Matth. 15.* saying, *Corban*; and the Friars for the Pope, for which they were wont to say, that their four Orders were the four-wheeled chariot, wherein the Pope was drawn about in such pomp. And not unlike to these are those flattering prophets of our times, that magnifie Subjects in Authority, as if all power were in their hands, whereby so great gain cometh in unto them, and they lord it over their brethren and fellows, as Kings, imprisoning and divers waies punishing them that dare to gainsay this their unlimited power. For that which was then done to the Priests is now done to men in high Authority in the Commonwealth; but to the poor Priests contrariwise, they are pulled down every where from that which of right belongs unto them, and despised and trodden under foot. But ye may thank your selves, that in your prosperity were so proud, covetous and domineering over the Lords heritage, and take this as a judgement of God coming upon you to correct these abominable vices. *And will ye do in the end thereof?* That is, when the City shall be destroyed, and all your wealth taken away, and ye made miserable captives to your savage and mercilesse enemies. A good warning to all in the condition before-spoken of, in time to repent, that they may be saved from so horrible a destruction hanging over their heads for such horrible things doing, as *vers. 30.*

Note.

## CHAP. VI.

**G**ather ye together ye children of Benjamin from the midst of Jerusalem. Having diversly already prophesied of the Caldees coming against them, now he prosecuteth the same argument further, speaking to the men of his own Tribe of Benjamin, in which half Jerusalem stood, as if the enemy were even now upon the march against them, *Gather ye together*, go forth of the City to encounter your enemies, if ye think to do any good upon it, to keep them from destroying your City. And to Benjamin he speaks, as being nearest unto him, and amongst whom he dwelt in Anathoth, and as being of great note for their valour, as appeareth, *Judg. 20.* Blow the trumpet in Tekoah, a Town of Judah near Jerusalem, and it seemeth a place so called, because the alarm by sounding of a Trumpet used to be given there, as we may gather from the words, which are *תקיעה בקויעה* *Betecnah Tecu*; and set up a sign in Bethcherem, that is, The house of vines, a Town in Benjamin, so called from the store of vines growing there, and a wine-press in a Tower built there on high; and therefore standing also upon high-ground most fit to set up a sign in to be seen afar off. For that vines were commonly planted upon hills, and in a vineyard a Tower was built, see *Isa. 5. 1, 2.* He planted it on an hill, &c.

Vers. 1.

1 Chron. 2. 24.

Neh. 3. 14.

I have made the daughter of Zion like a delicate and tender woman. Here he sheweth how tenderly God had used the Kingdom of Judah in giving her rest, as his most beloved Spouse, when Israel was carried away captive by the Assyrians.

Vers. 2.

But the shepherds shall pitch their tents about her. That is, Princes and Captains of Armies, who are often called shepherds, and she shall become a prey to them and their Armies, intimated by saying, *They shall feed every one round about*: for when all wilde beasts are destroyed, shepherds separate and feed their flocks severally, but when there is danger in respect of the said wilde beasts, they gather their flocks closer together, that they may help to defend one another. Therefore in saying thus, he meaneth, that the Jews should be so rooted out of the Land and subdued, that the enemies should at their pleasure walk about and take the spoil of their countrey, there being none that they needed to fear left in the Land.

Vers. 3.

Sanctifie a warre against her, Arise, let us go up at noon-day. Calvin, Upon just cause go to warre against her, for that ye shall do, seeing the Lord upon

Vers. 4.

the considerations before-going hath called you unto it. And it is thus spoke, to intimate that no warre is to be made without just cause, and even into the hearts of most barbarous Nations God hath put it, not to make warre commonly, but some cause first declared. The next words are the words of the forces coming, *Let us go up at noon.* This is spoken to shew their forwardness, because in those hot countries, enemies, being come before a Citie, did not use to begin their assaults at noon, which was the hottest time of the day, but staid commonly till the morning. In saying thus therefore their expedite mounting up the wals, and taking the Citie is set forth, they being grieved that they could not do it at the first on-set, for which they say, *Woe to us, the day declineth, &c.* and therefore they resolve to go on in their assault in the night, till they have done the work, *vers. 5.* By all which it is shewed, That the subduing of *Jerusalem* should be no long whiles work, but (as it were) from noon till night, and then all should be brought under. With *Calvin* consent *Theodoret*, *Lyra*, *Hugo*, but *Jerom*, *Rabanus*, *Aquinas*, understand it as spoken of the Jews lamenting their case, having suffered so much in the day, looking for more grievous sufferings in the night, but the Text is manifestly against this Exposition, and for the other, in which I therefore rest.

*Theodor.*  
*Lyra.*  
*Hieronym.*  
*Raban.*

Verf. 9.

*They shall thoroughly glean the remnant of Israel as a vine.* Hebr. *In pruning they shall prune, or in gathering grapes they shall gather.* By the remnant of *Israel* he meaneth *Judah*, which remained still a Kingdom after that the ten Tribes were carried away, and he compareth this unto grapes gathering of a vine, when few or none left: for so the sacred Historie sheweth, that they were dealt with by the *Caldees*, a small remnant only being left of the poorest sort to till the Land. *Bring thy hand back, as a vine-gatherer to the baskets:* This carrying away of *Judah* shall not be at once; but as after the vintage the poor come and gather into baskets all the grapes remaining which they can finde, and this is called their gleaning: so the *Caldees* came with *Nebuzaradan* the second time, and carried away to *Babylon* all that were not hid in all parts. So that he doth by this further amplifie the desolation of their Land.

Verf. 16.

*Ask for the old paths.* After reproving them for their stiff going on in sinne, now the Prophet exhorts them again to that which might be most effectual to bring them out of the danger of warre and destruction into the way of peace, rest and prosperity. *By the old way*, he meaneth the way of truth and righteousness, of temperance, love and piety towards God, wherein their fore fathers *Abraham*, *Isaac* and *Jacob* walked, and before them *Noah*, *Enoch*, &c. and what grace and favour they found with God, whereas they that walked not in this way, but in sinne and rebellion, Idolatry, cruelty, excess of riot or prophanesse, were contrariwise made examples of Gods wrath, as *Cain*, the old world, *Sodom*, the *Canaanites*, *Esau*, &c. See the like exhortation, *Deut. 32. 7.* *1 Machab. 2. 51.* and often in the *Psalms*. And for us under the Gospel it tends to move us to look both to the same examples, and above all to *Christ*, who saith of himself, *I am the way, the truth and the life.* And *Come unto me, and ye shall finde rest unto your souls.* And for a certain ground of our faith we are here enjoined to beware of new waies that cannot be proved to be old, as *1 Joh. 2. 7.* his teaching is said to be the new Commandment, and yet the old. It is therefore a received truth, *Quod primum, verum*, that which was first is true and that divorces; were never lawfull *Christ* proveth, because it was not so from the beginning: The New Testament is for this cause proved by the Old, neither did the Apostles teach any but old Doctrine, those things that the Prophets of old spake of. So that they in these daies that broach novelties, pretending new light or revelations, if they teach or hold under this pretence any way, that cannot be proved to be the old way, they are no better then false Prophets and deceitfull Apostates, as the devil their master, transforming themselves into Angels of light. Yet here

*Joh. 10.*  
*Marth. 11. 28.*

*Marth. 19.*



here is no ground for Papists to bear themselves upon, as if they were right, and the Protestants a company of Novelists, because they keep in the old waies of Popery, accounting the Pope the head of the Church, setting up Images in Churches and adoring them, calling upon Saints departed, believing a purgatory, prayers for the dead to be available, justification by works, and not by faith only, &c. For although these may seem to be old, yet it is certain that the people of God were not taught thus from the beginning, and therefore although a way wherein men walked hundreds of years, it comes farre short of being the old way, wherein the holy Patriarchs, Prophets and Apostles walked at the first; and whoso will have rest must come out of it, as it is said, *Come out of Babylon.*

The next verse expresth further, What this old way is, wherein they are bidden to walk, viz. as they are called by the sound of the Trumpet, that is, by the true Prophets preaching, who labour continually to work in them the fear and love of God and faith in him. For so *Isa. 58. 1.* he is bidden to *lift up his voice as a trumpet*; and to shew that such Preachers of righteousness and truth are meant, he saith, *I have set watchmen to sound with a trumpet*; and *Ezek. 3.* he is stiled a watchman, and therefore they are wise that by this Trumpet understand the sounding to battel before-spoken of *vers. 1.* And hereby we are given to understand in times when there are many that sound false alarms, how we may know to whose sounding to hearken, taking heed of others that we be not by their false teaching in corners drawn into a wrong way. True teachers are Watchmen that are set up publickly to give warning against all sinne and new doctrine, and not such as either creep into private houses, or comply with such in their waies or teaching, although they stand up in publick.

*Therefore hear (O Nations) know, O Congregation.* The Prophet having brought in the Jews saying, *We will not hear*, *vers. 17.* turns therefore now to the Gentiles and their Assemblies, as whom he thought rather to move to hearken to him, then the Jews, to their greater shame, and *v. 19.* he speaks to the earth also.

*I will lay stumbling blocks before this people.* That is, Ye may think to escape my judgements still, as ye have done, but ye shall now surely stumble and fall; See the like *Isa.*

*The bellows are burnt, the lead is consumed by the fire.* Calvin, *The blower hath been dried up from the fire, the head is whole.* Hebr. *The bellows are burnt in their fire, the lead to vanity,* in margin. *וְהָיָה כְּעָשָׂן* which may also be rendred, *They in the fire*, or rather *in the fire*, that is, of them the fire made, and blown by the Prophet being called, because to purge them. The meaning most generally being taken to be, that the Prophets tongue like a bellows through much straining of himself to cry out, and that often, against their sinnes, was even worn out like a Smiths bellows, but the lead onely commonly put by refiners into the furnace amongst silver to purge it, was wasted away, but the Jews remained as drossie silver still, as in the next words, they are not purged, *vers. 30.* *They call them reprobate silver.* In saying therefore *The lead is consumed*, as all generally expound it, he meaneth, that he wasted himself by taking pains to convert and purge them from their sins, but his labour was quite lost, as lead melted together with silver for the purging, as *Jerom* and others commonly affirm, and *Cornelius a Lapide* saith, That the refiners at *Rome* consent, being made by the heat of the fire to vanish, corrupt silver that cannot be purged, remaineth such still. But *Calvin* and some others by this fire understand Gods judgements by the *Caldees* to come, but whoso shall observe that they are said not to be purged hereby, but still to be reprobate silver; and *vers. 28.* *Brasse and iron*, and compare herewith, *Isa. 1. 25.* *I will purely purge out all thy dross or lead*, must needs confesse, that this cannot be meant of the judgement of carrying them into *Babylon*, for now they were nothing purged, but then thorowly, therefore the Prophets endeavours

Vers. 17.

Vers. 18.

Vers. 21.

Vers. 29.

Hieronym.

Calu.

Note.

are meant, they were but lost labour, how much soever he spent his breath and voice even to hoarseness in calling upon them to amend, the speech is wholly metaphorical from a refiners bellows to the Prophet, and from lead and corrupt silver remaining, so still to his pains taken in vain, as is also complained, *Isa. 49. 4.* whereby is intimated, how great the pains of faithful Preachers are, even as of a Smith blowing with his bellows, and suffering, as it were, by the heat of a most ardent fire, against those that commonly extenuate our pains, as if our maintenance came in with ease, whereupon they part not with it without much repining and grudging, *but God loveth a chearfull giver, and ministring to you spiritual things, is it a great matter if we reap your carnal?* 2 Cor. 8. 1 Cor. 9.

## CHAP. VII.

Vers. 12.

**H**ere the Prophet after a most earnest exhortation to turn from their sins, and to amend their lives, to move them the more to repentance, propounds the example of *Shiloh* where the Ark stood of old, *1 Sam. 4.* but being carried out and taken by the *Philistines*, it never came thither again, but that place lay ever after desolate. So he sheweth, that they also should be dealt withall, their Temple being destroyed the City *Jerusalem* should be left desolate, and although after the first destruction by *Nebuchadnezzar* it was re-built at their return out of Captivité, yet it was again destroyed by the *Romans*, after which it could never be built any more.

Vers. 16.  
Ezek. 13. 5.

*Therefore pray thou not for this people.* This may seem strange, when as at other times an intercessour to avert judgement is required, as *Isa. 59. 16.* *Chap. 64. 7.* *Chap. 43. 3.* *Ezek. 32. 30.* But this is so spoken, to shew that prayer shall not prevail, unless it be fervent and with perseverance, when God seemeth by denying the requests of his servants, or not granting them a long time, to forbid them to trouble him any more with such Petitions, as *Matth. 18. Jam. 5. 16.* He therefore that persists fervently to ask, when he prevaileth nothing, shall finally prevail. 2. That the prayers of the best are of no force, if they for whom, go on still obstinately in their sins, *Ezek. 14.* *Calvin* scanning this prohibition saith, that it was not for any of that people, for there was a remnant for whom he was to pray, but that the state of the Kingdom should continue, to pray he was forbidden, it being unalterably determined, that for their sins it should be pulled in pieces, and their Temple destroyed. I prefer the former, both because he saith, *Chap. 5.* He could not finde a man, and in many places before-cited the Lord intimateth his desire in this matter to finde some one or more opposing him by their prayers, as *Moses Exod. 32.* as a thing wherein he delighted; and the word, opposing me, is here used after praying and crying spoken of and forbidden. Whereby the power of a righteous mans prayer appeareth, the Almighty is by it opposed, and his hands, as it were, tied from smiting.

Calvin.

Vers. 18.  
Ier. 44.  
septuagint.

*To make cakes to the Queen of heaven.* Some for the *Queen of heaven*, have it, *The host of heaven*, because מלכ is the word here used, and אֱלֹהִים signifieth a messenger or minister, therefore they will have the Ministry of the heavenly host meant. But this word signifying nothing but to reign, is best translated *Queen*, whereby *Jerom* saith, the Moon is meant, by the Heathens thought to be wife to the Sun; and therefore the cakes made of flower and oil for an offering to her, had the figure of the Moon made upon them. And what diligence and care the superstitious Jews did use in making them in the most exact manner, he sheweth, saying, *The children gathered sticks, the fathers made the fire, the mothers kneaded them.* O that we were so intent to the worship of the true God of heaven, both fathers, mothers and children, with united forces doing the best service to him, that possibly we can in our meetings, otherwise these shall rise up in judgement against us and condemn us.

Hieron.

Note.

*My anger shall be poured out upon man and beast, upon fowls and trees.* This is not so threatned, as if God raged against beasts and senseless Trees, but that in smiting them men might be the more terrified, as they were made for man, so for his sins being destroyed, that he looking hereupon might be dismayed.

Vers. 20.

*Put your burnt Offerings to your Sacrifices, and eat flesh.* Having threatned them with destroying judgements, *vers. 20.* now that they might not deceive themselves by holding up as a Buckler of defence their outward performances, by offering to the Lord many Sacrifices, he beateth down this confidence by telling them, that they might do so, and yet be no whit the more accepted, no more account of their Sacrifices being made on Gods part, then if they did but kill and prepare and eat flesh together in feasting one another in a carnal manner: for it was not to him that they did this, because not done according to his will, whilst they sacrificed, they neglected to yield him due obedience, which was the main thing required by him at his bringing them out of Egypt. *Vers. 22, 23.* *I spake not to your fathers concerning Sacrifices, &c.* This may seem not to be true, because the errand that *Moses* came upon to *Pharaoh* at the first, was, That the people might be permitted to sacrifice three daies in the wilderness. But the meaning never was, That Sacrifices should be offered, and obeying Gods Commandments neglected, which was now done by the Jews, and therefore he speaks thus ironically unto them, and to intimate that obedience was the chief thing required, he first gave the Law of the ten Commandments, then afterwards of sacrificing.

Vers. 21.

Vers. 22, 23.

*Cut off thine hair (O Jerusalem.)* The word *Hair*, Hebr. is *קלף* signifying also a *Crown*, from whence the *Nazarites* *Numb. 6.* had their name, and these for their holiness, the sign whereof was their long hair, which they did not cut, were the glory and crown, as it were, of the Jewish Nation. In bidding *Jerusalem* then cut her hair, he meaneth, that her *Nazarites* now might as well cut their hair as nourish it, for they should not for this be any whit the more accepted, no more then for their many Sacrifices: Thus also *Calvin*, adding that cutting off her hair, is also spoken of, as a token of sorrow, for which she is in the next words bidden to make Lamentation in the high places, *Because God hath forsaken the generation of his wrath*, whereby he intimateth, That Gods wrath should in that Generation come upon them, as indeed it did. The Prophet therefore doth not here exhort them to repentance again, as he had divers times before done, but as against desperate impenitent persons denounceth judgement that should make them most certainly to howl and cry, when upon high-places, they should see the irresistible forces of their enemies coming against them or camping about them on every side, neither should any pretended outward holiness or worship help them. By cutting off hair, that sorrow is set forth which is extream, see *Job 1. 10.* *Isa. 15. 2.* *Ezek. 27. 31.* the same hath been used to be done to servants, and therefore both the lowest ebb of misery and servitude to their enemies, into which they should come, is hereby set forth, *Isa. 3. 17.* the *Daughters of Jerusalem* that were so proud, are threatned with baldness, *Chap. 7. 20.* *Micha 1. 16.* *Habak. 3. 13.* And amongst the Heathen it was common in extream sorrow to pull off the hair, and to shave servants and slaves; whereupon it is in *Aristophanes* said, *Tu dum servus es comam nutris.* And that it was a base thing for a woman especially to be shorn, appeareth *1 Cor. 11.* and for men too, according to *Ovid*,

Vers. 29.

Calvin.

*Turpe pecus mutilum, turpis sine gramine campus,  
Et sine fronde frutex, & sine crine caput.*

Therefore *Demosthenes* willing to keep at home against the importunity of his friends shaved his head, because that in this case they knew he could not go into any company for shame. 3. There is another cause of cutting the hair, viz. when a man comes out of prison and misery, as *Joseph* being sent for to stand before *Pharaoh*, and *Evilmerodach* lifting up the head of *Jehoiakim*, they both

Gen. 41.  
2 King. 25.

cut



cut their hair, and changed their garments, but this is nothing pertinent to our purpose here. Many think these words [*Cut thy hair*] to be directed to *Jeremiah*, as if he should do it in a figure, but when he is bidden to do any thing in this sense, he is plainly spoken to. Here although *Jerusalem* be not named in the Hebrew, yet she is manifestly meant, for the words run as to a She, in the Feminine gender, and so *Jerusalem* is commonly spoken of, *The Daughter Jerusalem*.

Verf.30.

*They have set their abominations in the house called by my Name.* This, as is generally agreed, is spoken of that which was done, 2 *King*. 21.4. in the daies of *Manasseh*, and likewise that which followeth of *Tophet*, verf.31. and therefore of this see there, that I may not repeat the same again. But it may seem strange, that in the time of *Josiah* (who defiled *Tophet* and purged the Temple, yea *Manasseh* himself, after his return from Captivity, did pull down the abominations that before he had set up) these things should be charged upon the Jews in his time. For the better understanding hereof therefore, we must look into 2 *King*. 22.3. and *Chap*. 23. and we shall finde that *Josiah* did not that worthy work of removing the abomination out of the Lords house, and of defiling *Tophet* till *Anno Regni* 18. but these words were spoken *Anno* 13, as appears *Chap*. 1. And if *Manasseh* had done it upon his repentance, he had a wicked son *Amon* who could set them up again, and the people still most probably, though living under godly *Josiah*, were bold, whilst he was yet very young, to go on in their old wickedness, and for this they are here taxed.

Verf.32.

*They shall bury in Tophet, till there be no place.* This is spoken, to shew how vain their endeavours were about sanctifying this place for divine worship, for in saying that it should be a burying place, he meaneth that it should be all polluted, because dead bodies pollute the places where they lie, for which cause such superstitious persons would not endure that any dead should be buried near unto places which they consecrated to the worship even of Idols. But of this worship the Lord had said before verf. 31. that he commanded it not, neither came it into his minde, hereby giving us an hint of a singular good Note, That the rules of Divine Worship prescribed by God in his holy Word are allsufficient, and whosoever presumes to go further, this is enough to condemn him, God never commanded this, therefore it is an abomination; apply this to the many inventions of the Church of *Rome*, and they are all hereby condemned, and it is well done of the Church of *England*, that she hath of late cast them all out. Only it were to be wished that we might have so much discretion as to distinguish between *Novas species pietatis*, & *eiusdem magis vel minus exercitatus*, and then whosoever holdeth, That *in sacris non est satietas* cannot condemn the keeping of Christs birth-day to his honour, as many now adaies do, because it is not expressly commanded, or said to have been kept in the Apostles daies. And to conclude this Verse, the defiling of *Tophet* here prophesied of, was in the eighteenth year of *Josiah* in part, 2 *King*. 23.10. and in part afterwards, *Jerusalem* being destroyed, as followeth verf. 33, 34. and brought into desolation, when dead bodies shall lie round about in all places, as meat for the beasts of the field, and fowls of the air. And this shall be the end of all Idolaters, when Gods judgements come they shall perish unhappily, and not enjoying so much as a buriall, nor as dung upon the earth, and the places which they have doted upon, as thinking they could never honour them enough, shall be rendered most infamous, as was sometime the house of *Baal*, that was turned into a Jakes in the daies of zealous *Iehon*.

Note.

Note.

## CHAP. VIII.

**A**T that time they shall bring forth the bones of the Kings of Judah. This is added to Chap. 7. in way of amplifying that which was there threatned, Some think that this was done in searching for treasure, which was put into the Sepulchres of Kings together with their dead bodies in those daies, for great men were not then buried without some treasure, as Histories commonly shew, touching the Sepulchre of David. But be it that Kings Sepulchres were opened and their bones taken out for this, he saith, the bones of Priests and of the people, what treasure could be in their Sepulchres? It is therefore better that Theodoret hath, Their bones were cast out of their graves in contempt. For it was an honour to be buried, and for a mans bones to rest, but a disgrace to have his bones dig'd up, and to lie without burial, as we may gather 2 King. 23. where Iosiah caused the bones of Baals Priests to be digged out, and burnt upon Ieroboams Altar. And the like was done amongst Heathens, when any King of Egypt died that had done good to his Countrey, one was set to speak to his praise, but if evil, he was cast into some Desert unburied; and thus were all malefactours also sentenced by the Judge, dealt withall. And accordingly it is threatned Isa. 14. 19. that Nebuchadnezzar should be cast out of his Sepulchre. For the fulfilling of this see Baruch 2. 24. And they shall be laid before the Sunne, &c. As they had sinned by worshipping the host of Heaven, so these heavenly bodies should be made Spectators of their shame, and not afford them any help, as they trusted they would have done, but rather increase their ignominy, for their foul disloyalty to their Creatour, and making them to share with him in divine honour, from which they in their kinde utterly abhorred, as Angels appearing to John and Daniel offering to worship them, did.

And death shall be chosen rather then life of all the residue. Some fled at the destruction of Judah to Egypt, some to Moab, Ammon, &c. but wheresoever they were, so great were their miseries that they counted the dead, although misused and disgraced after death, in a better case then themselves, thinking therefore long to be with them, that they might be rid of these miseries.

Verf. 4. Will not they that fall rise again? if a man hath turned out of the way, will he not return? Some expound this as if the words were spoken of the Jews, having fallen so foully, as was aforesaid, and the next of the Lord; as if he had said, It is common amongst men by the instinct of nature, having taken a fall to rise up again, but the wicked Jews have not hitherto done so, they have fallen most foully into Idolatry and other grosse sins, but will ye (O ye wicked Jews) being fallen, lie still, and not rise again by repentance? be not so unnatural, and through your obstinacy differing from all other men. If ye shall say, The Lord is turned away from us, he will not turn again to us, although we should arise, this cannot possibly be; for it is not so with man that hath any goodness in him, if he be offended, upon repentance of the offender he is placable, much more will God be pacified towards you if ye thus arise from sin to newness of life? Calvin expounds both passages of the Jews, as if he had by two comparisons laboured to reclaim them, 1. Of a man falling, who will not lie, but rise up again. 2. Of one going out of the way through error, that when this his error is shewed him, will not still go on in the wrong way, but return at the direction of his guide. And herein I must needs subscribe to Calvin, because that in the words following their obstinate continuing in sin is pressed against them, but of the Lords readiness to return, nothing added, They have cleaved to deceit and would not return. Here he sheweth the cause of their obstinacy, the deceitfulness of their own hearts, for by fraud here this is meant, where they deceived not others so much, but themselves much more, as appeareth verf. 11. where they say to themselves Peace, Peace, that is, we will not believe but that we shall have peace

Verf. 1.

Theodor.

Diodor. Sicul.  
l. 2. c. 3. 9 E -  
Egypt. mos.

Verf. 3.

Verf. 4.  
Lyræ.  
Dionys.  
Isidor.

Calvin.

Verf. 5.

peace whatsoever thou threatenest, wherein the event proved how greatly they were deceived. And he saith, *Why is this people of Jerusalem rebellious*, amongst whom was the light of the Law, and who were inured to obedience from their childhood from generation to generation? If they had been Heathens, it were not so hainous, some excuse of ignorance might have been made, but in this case none. And the Lord doth not thus set the Prophet again to move them, in expectation that they would hereby be moved, for he had before given them over as desperate, Chap. 7. 16. and here he speaks likewise again, but yet he ceaseth not to reprove and exhort them, that when judgements should come they might be without excuse, and to teach all his Ministers to do the like, and in so doing to persevere to the last, even when they see no likelihood of prevailing.

Note.

Vers. 7.

*The Stork knoweth her appointed time, and the Turtle and Crane.* Here he prosecuteth his Argument of returning, upbraiding them that would not, by these fowls of the air, which although they want reason, yet know to return out of extream cold countries in their times into warmer, but obstinate sinners have not so much wit for fear of Gods judgements to turn from their sins, that they might come as it were out of the region of pinching and piercing evils, which are more obnoxious then the most nipping frosts, of which yet it is said, *Who can abide his frosts?* Some for a Stork have a Puttock, but the word is most generally taken for a Stork, called *דוכ* mercifull, because the very embleme of mercy, feeding her young with her own bloud; for which the young in time of age make her a compensation by bearing her between them, in fleeing and bringing her food for her sustenance. Some of these fowls are well known to us, not to appear till the Spring, as the Swallow, either hiding themselves from the cold in Winter, or fleeing away into hotter climates.

Vers. 8.

*The Writer hath sharpened his pen in vain.* That is, to write the Law of God for the Jews to read, who had it commonly amongst them, and they had Scribes, learned men in the Law, in vain; so that it was a very vain brag that they said They were wise, forso much as they wanted this wisdom of turning and hastening from the storm that otherwise would beat them in pieces, and so their having of the Law, although they had also the knowledge of it, but did it not, was a vain thing.

Vers. 13.

*There shall be no grapes on the Vine, &c.* He had before Chap. 7. 20. threatened the very trees, now he sheweth how this wicked people should be punished in particular in the vine and fig-tree, which were a great part of their sustenance and substance, but now such a famine should come that they should bear no fruit.

Vers. 15.

*Let us assemble our selves and enter into the defenced Cities.* Chap. 6. 1. he bids them go out to withstand the enemy here, as being without hope of stopping him in his coming, he bids them try another way to be saved, by shutting themselves up in their strongest places; but this also he sheweth should be in vain, they should but thus drink the waters of bitterness, that is, suffer by famine in the time of siege, and then finally be destroyed. Of that which is said, ver. 15, 16. see before Chap. 4. 15.

Vers. 17.

*I will send Serpents, Cockatrices amongst you, &c.* Septuagint, *The worst sort of Serpents.* Jerom, *Killing Serpents.* Aquila, *Basilisks.* Hebr. *נחש* by the consent of all a little Serpent not above half a foot long is meant, which goeth not as other Serpents, but erect from the middle part, and doth so infect the air, that by the pestilent breath coming therefrom fruits are killed, and men being but look upon by it, and birds fleeing over it, stones are broken, and by the hissing thereof all other Serpents are put to flight; And hereby the Caldees are set forth that should destroy, as it were, by seeing, an hyperbolical expression, to shew the Jews destruction to come, by them, not to be avoided any more then if a company of Cockatrices should come amongst them. And prosecuting the Allegory, he saith, they should not be charmed, to shew that

Solinus.  
Pliny.



that as Serpents that cannot be charmed, corrupt and kill, and this, which is the common remedy against them, being of no force to drive them away, the plague by them rageth till the whole countrey where they come be made desolate, so it should be at the coming of the *Caldees*.

*Is not her King in her?* Here the Jews are brought in complaining, as if they were unjustly dealt withall, when the *Caldees* so mightily prevailed against them, this being looked upon as a judgement now present, although it were to come, as it is commonly spoken of by the Prophet for the certainty thereof. *The voice of crying is heard from a farre countrey.* This, saith Calvin, is commonly understood, as spoken of the Jews, seeing themselves distressed by the *Caldees*, but he brings another Exposition, as if it were the voice of them carried away into a farre countrey, that is, *Babylon*, but holds not to it, but rather to the first. I think it ought rather to be understood this second way, because it is said, *A voice of crying from a farre countrey*; and when could this be but when they were carried away thither? the voice of crying in their distresse by the *Caldees*, is said before to have been *A voice of crying in the high places*, that is, in their own Countrey, this from the Countrey in which they suffered after their being carried away Captive, yet I deny not, but (*from a farre Countrey*) may be expounded, as caused by them that came from a farre; and these words, *Is not the Lord in Zion?* imply their being yet there. *Is not the Lord in Zion? Is not her King?* In these words is set forth what they cried, they expostulated with the Lord, as if he were not true of his Promise, when he suffered their enemies thus to prevail against them, having promised *Psal. 122. 14. Here will I dwell for ever, and I have set my King upon my holy hill of Zion, &c.* for grounding upon these and the like promises, they thought themselves safe against all forrain enemies for ever: but to this he answereth in the name of the Lord, *Why have they provoked me by their graven images?* As if he had said, Thus it should indeed have been through my singular favour towards them, but they by their Idolatries have brought contrary things upon themselves, as they were well worthy.

*The Harvest is past, and the Summer ended, yet we are not saved.* This is by Calvin taken as spoken of the help which they expected out of *Egypt*, which came not, although now there was nothing to hinder them, whereas before Harvest this might have been alledged as a reason, They could not spare the time from getting in their Harvest, but now what expectation can there be of them in the dead of Winter? surely none: Thus also *Jerom* and *Lyra*; but *Thomas Aquinas*, although the Harvest-time be past, when men have provision enough, we are not hereby holpen against our famine. It may be understood simply of the tediousnesse of their siege, from which they hoped that God would deliver them at the least the Summer being ended, by cold frosts, if not otherwise driving the enemy away, as he had done *Sennacheribs* host by a mighty and sudden slaughter. For the expostulation of the people made with God for not saving them *vers. 19.* is here continued.

*For the hurt of the daughter of my people I am hurt.* This is by some taken to be spoken in the person of *Jeremiah*, by some of the Lord, which is most probable, because he saith, *My people*; and if the words shall not seem to agree to the Lord, he doth at other times also put on the person of a most compassionate Father in speaking of their miseries.

*Is there no balm in Gilead?* The *Vulgar* for balm hath *resina*, some *Treacle*, but it is most generally agreed, that a certain thick liquour congealing into Gumme, that distilled drop by drop out of the Balsome tree when the bark was cut, is here meant, and such Trees grew in *Arabia* and *Gilead*, on this side *Jordan*, and this Gumme was most excellent for healing sores or wounds: but it is metaphorically here to be understood either of Doctrine or Repentance, whereby the souls of sinners are healed, when they are hereby converted, according to some, or of wisdom, and counsel, and valour, of which

Vers. 19.

Calvin.

Jer. 3. 21.

Psal. 2.

Vers. 20.

Calvin.

T. Aquinas.

Vers. 21.

Calvin.

which the Jews bragged so much, whereby to be delivered from their enemies, or to recover their wounded and dying state, according to others. And this last way it is taken by Calvin, saying, that it is meant their wound was incurable, and therefore it would be vain to think of any remedy against that blow by the *Caldees*, they must be smitten, and utterly perish from being a Kingdom any more; See the like speech to *Egypt*, Chap. 46. And *Gilead* above other places is mentioned, because such trees abounded most there, and there was the best balsom, although they grew also in divers others of *Judea*, and as medicinal simple abounded most there, so Physicians, for which he addeth, *Is there no Physician there?*

## CHAP. IX.

Vers. 1, 2, 3.

HAVING spoken of the estate of the Jews, as most lamentable in the words before-going, now he stirs up himself to lament, and sheweth the cause, their adulteries and deceitfulness, for which he upbraids them for such as know not God, because to know and not to do, is not to be wise, but foolish, as Chap. 4. 22. and vers. 4, 5, 6. are nothing else but a further amplifying of the same. For which he saith vers. 7. *I will melt them, or try or examine*, as a Goldsmith trieth gold and silver in the fire, and then it will appear what it is; so the fire of Gods wrath burning against them, he meaneth, that their deceitfulness should be discovered, which now lay hid from men, and they should bear the shame of it, a Metaphor often used by the Prophets. *For how should I deal with the daughter of my people?* I will make any man judge, whether I can deal otherwise then thus with her.

Vers. 10.

*Upon the mountains I will take up a lamentation, and upon the fields.* Having sought to stirre up in them what sorrow he could for the evils to come upon them; now seeing that their stupidity was such that they would not be moved, he falls again to lamenting their mountains and fields, as intimating that they should be safe in no place from the fury of their enemies, whethersoever they should flee either into plain places or hilly.

Vers. 15.

*I will feed them with wormwood, and give them water of gall.* Calvin, *With bitterness*, because wormwood is an wholesome herb, although bitter, and wheresoever the like is spoken, it is in an evil sense, something being meant that tends to the destruction rather then the preservation of the body, for which gall is joined to it, which is poison; so that he meaneth, whereas his fatherly indulgence hath been such towards them that he hath fed them with wheat, milk and honey now his affection should be so farre alienated from them, that he would make them eat and drink that which should be their destruction in the cruellest manner. See the like phrase *Deuter. 19. 18. Chap. 32. 32. Hab. 2. 13.*

Vers. 17.

*Call for mourning women.* The Prophet seeing the Jews most hard to be moved to lament their own destruction to come, bids them call to them mourning women, that by their mournfull representing of the case of the dead, and the losse of the living hereby; and the sad condition of all men, who cannot live long, but must die also, and be pluckt from wives, children, and all that they have within a short time, and be carried into the Land of darkness, to become worms meat, being dispoiled of understanding, wit, reason and utterance, strength and beauty being in a short time turned to horrid anatomies, they might be moved to do that unto which he could by no means move them by his most pathological representing of Gods destroying judgements unto them. And he speaketh thus to make them ashamed; as if he had said, If after thus much speaking, no sorrow can be stirred up in your hard and unbelieving hearts, go to such theatrical women, and see, if by them ye can be brought to sorrowing. For by shewing extream grief and acting cunningly the part of mourners, such women wrang tears commonly, yea wrang tears abundance from the eyes

eyes of all beholders. But he had in truth acted the part of an whole State perishing together in the most pathetical manner that he could, representing also the same in the most horrid manner, as present before their eyes, yet they lamented not, although the case were not anothers, but their own. His bidding them therefore to call for such women, is not serious but ironical, mocking at their vanity, in that they were moved commonly so much at a matter of nothing in comparison, and were not grieved at all, but rather laughed at all his incitements to sorrow, as if no such thing should ever happen unto them, as he would make them believe. *Calvin* will not have this a ground for the lawfulness of calling together mourners at funerals, but rather speaketh against this custom. I cannot but think it indifferent, although not to be grounded upon this, and that some may by such means be more affected with sorrow in seeing so sad a spectacle to think the more seriously upon their own mortality, and the rather to make themselves ready for the coming of their Lord, for which *Solomon* saith, *It is better to go into the house of mourning than of feasting*; and when *Jacob* was buried there was a great mourning made for him; and mourning for the dead is not forbidden to us, but immoderately, as those that are without hope.

Hear the word of the Lord, ye Women with your ears hear. Having bidden them before call for mourning women that might frame themselves to pretend great grief for hire, and act this part so cunningly, that the spectators might be moved to shed tears; now he enlargeth himself further, calling upon all women to mourn, and not the few *Conduittie* before-spoken of only, the cause being common to women all over the Land. And he speaks to women rather than men here, because that by nature they were more apt to weep at calamities, and he had before begun to speak of them, and men had not been left untoucht in the premisses. And he biddeth them hear and hear with their ears by a *Pleonasm* to stir them up the more to hearken, as to a matter of great moment, in regard of which they should rather neglect to attend to any thing else then to this.

And what is it, but that *Death is come up into our windows*? The Jews think if their wals be strong, and their gates and doors fast shut and barr'd, that no enemy can come to hurt them, but they shall be utterly deceived, death shall be sent in by the highest windows, God that brings destruction can bring it any way, and they are but fools that think otherwise. Therefore mourn all tender-hearted women, as for that which shall certainly come, and teach your daughters to mourn, for the judgement shall extend to you all young and old, one another, yea and strong Palaces of the great ones shall defend them no more, then the cottages of the poor.

Let not the wise man glory in his wisdom, &c. These words are to be taken as cohering with those before *vers. 21, 22.* where death and becoming as dung after death is threatned to the wicked Jews. Now least any amongst them should bearing himself either upon his wisdom, riches or strength say, I care not what thou threatnest, I have wit enough, or wealth, or strength enough to save one, he admonisheth them here not to do so, for all these are but a deceitfull foundation, but to turn to the Lord and in him only so doing to be confident and comfortable, because to such the Lord will be ready to shew loving kindness and mercy, let men rage against them what they can, as *Psal. 3.*

I will punish all the uncircumcised with the circumcised, *Hebr. The circumcised in uncircumcision.* Here the Prophet concludes with terrour to the Jews, if they had any hope yet notwithstanding all that was before-said, because they were the peculiar people of God, a circumcised Nation, having the sign of his covenant upon their flesh. It was, he saith, but circumcision in uncircumcision, and therefore should not profit them, the flesh, which was of least moment, circumcised, but the heart, the circumcision whereof is principally required, not. And therefore they must look to escape no better, who were

1 Thess. 5.

Vers. 20.

Vers. 21.

Vers. 23.

Vers. 25.

Jer. 4. 4.



of *Judah* then of *Egypt*, *Ammon*, *Edom* or *Moab* sometime confederates with *Judah* for which they are mentioned together. If it be said, *Egypt* and *Edom* were also circumcised in the flesh, why then is this distinction made, *They are all uncircumcised, and Judah uncircumcised in heart*? *Ans.* Although they were circumcised, yet the Jews challenged this for their peculiar privilege, accounting themselves for it the only people in Gods favour in all the world, wherefore it is spoken by way of concession, Let your distinction passe for current, they are uncircumcised notwithstanding their circumcision, so are ye in Gods account, and ye and they without difference shall, when Gods judgements come pell mell, suffer together. See the like *Rom. 2. 28, 29.* and as it is with the uncircumcised in heart, so shall it be with the unbaptized in spirit, the outward washing with water saves not if that be away.

Note.  
1 Pet. 3. 19.

### CHAP. X.

Verf. 2.

**L**earn not the wayes of the Heathen, neither be dismayed at the signs of heaven, for the Heathen are dismayed at them. Some make a question, whether this was spoken to the ten Tribes already in Captivity, to warn them against Astrologers in *Caldea*, and the Idolatries there practised, or to the Jews which should shortly be carried thither, that they might not then be corrupted thus. But I see no cause of this question, for the Prophet might profitably thus warn the Jews being yet in *Judea*, in going on in the Argument in hand about fearing or not fearing the judgements by him threatned. And he seemeth to me, after that he had used one argument to make them to be affected hereat, taken from mourning women, *Chap. 9. 17.* now to enter upon another taken from Astrologers, whose predictions by the stars, the signs of heaven, they greatly feared, but the judgements fore-told by the Lord to come upon them they feared not. For it is his chief scope in this Chapter by comparing the Lord and Idols together, to shew his excellency and their vanity, and consequently how much the predictions of his servants are to be regarded, to stirre us up to repentance for the preventing of them, and how little the predictions of Idols servants, such as Astrologers are, who fear men by the signs of heaven, teaching a fatal necessity, that whatsoever is thereby portended according to their judgement made upon the constellations and severall aspects of the Planets, or upon the appearing of the fixed stars, shall certainly come to passe, not only in respect of the alteration of weather, but of good or evil to befall particular persons according to the time of their birth, or undertaking business at this or that time, or to whole Nations in respect of peace or warre, health or infection, plenty, or famine, or alterations to better or worse. Now to dissuade them from taking heed to these Prophets, he saith, that it is the way of Heathens to fear for their predictions by the stars, and therefore he bids them leave this vanity to them alone, which is his menacing, when he saith, *For the Heathen are dismayed at them*, as our Lord in another case having spoken against distracting cares of this life, saith, *For after all these things do the Heathen seek.* Whether the signs of heaven be not at all to be feared, or how farre forth heed may be taken to them, or what is to be thought of the Astrologian art, whether it be lawfull or not by the stars to judge of events, I shall not speak here, because I have said something to this already upon *Isa. 47. 13.* Onely I say, that in this place the unlawfulness or lawfulness of judiciary Astrology comes not in question, but that fear of the signs of heaven, in which they are looked at as gods, viz. the Sunne, Moon and Starres, and worshipped, that they might not hurt, but be propitious and favourable, which as a most grosse sinne is spoken of, *Deut. 4. 19.* and the Hebrews are straitly charged against it. Thus fear not the signs of heaven, but acknowledge them to be but servants, whether their aspects be favourable or adverse, and that the great Creator of them and us all can at his pleasure crosse them in their operations, according

Math. 6.

as he is by us in faith and repentance, sought or not sought unto from time to time. And that the Prophet speaks in this sense appears, because after forbidding to fear these signs, he immediately inveigheth against Idols, *vers. 3, 4, &c.* which would have no coherence with this, but only in the sense before-going, but in that sense the coherence is good. *Fear them not*, that is, account them not Deities to worship them, as if they had power; and that ye may have them alwayes before you for this end, make not Images of them, for this were the greatest vanity or folly that could be, as is shewed at large here, and *Isa. 46.*

*Gather thy Wares (O thou that dwellest in the munition)* Here the Prophet returns again to the threatening of the judgment by the *Caldees* wherewith he began, speaking to them as a people even now ready to be spoiled of all their goods. For as when the enemy cometh they gather all things of worth together into strong holds to save them out of their hands, leaving other places bare before them, so he calls upon them in this verse to do. Yet so he threatneth *vers. 18.* that they should save nothing, for even out of these strong holds, he saith, that he would sling them at this time, as a stone is slung, and distresse them so, that they should certainly finde it thus, the enemy after streightning by siege breaking in to their strongest holds, and dispossesting them thereof, and making them with speed to go as farre off into Captivity, as a stone is cast farre by a sling. Thus also *Calvin*, who saith, that Hebrew Expositors apply *vers. 17.* to the *Caldees*, as if their gathering of the spoils taken from them by the Jews were meant: but this is altogether from the purpose.

*Woe is me for my hurt, my wound is grievous.* Here *Jeremiah* to aggravate the judgement spoken of, *vers. 18.* the more, turns himself, as it were, into the person of all *Judah*, thus teaching them what they should do, *viz.* be already affected with this destruction shortly to come, as if it were already come, confessing it to be just, and therefore patiently resolving to bear it. And that the Prophet speaks this in the person of *Judah*, and to teach that whole state, is made plain by the next words.

*My tabernacle is dissolved, and all my cords broken, &c.* A metaphorical expression setting forth the utter destruction of *Jerusalem*, even as when a Camp is quite broken up, not any Tent, or part of a Tent being left standing.

*O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps.* Having threatned destruction and desolation to *Judea*, now because the Jews contrariwise promised themselves safety, partly by their own power and preparations, that they could make to defend themselves, and partly by the help of the *Egyptians* their confederates, he leaveth them and turneth his speech to the Lord, as being out of hope to perswade them to fear the evil to come, and in fearing to turn from their sins, that so it might be prevented. And what saith he, but in effect that they were vain in their imaginations, because men may prepare to the battel, and promise to themselves good success, but when they are armed and strengthened by humane help according to their hearts desire, they have gone as farre as they can, they are able to effect nothing, but any forces coming against them that are stirred up by God to punish them for their sins, although fewer, shall easily destroy and break their whole strength, but much more the *Caldees* a Nation so populous and mighty; Thus *Calvin*. But *Jerom*, *Theod. Rabanus* expound it of *Nebuchadnezzar*, it is not in that man that walketh to direct his wayes, that is, he cannot come and prevail without thee, because having said *Woe* he addeth *Woe* signifying only one more mighty. And as this is first and properly spoken to the case in hand, so it is generally true being understood of going in the way by God appointed us, that we may be blessed and happy for ever. Our endeavouring sufficeth not, but *God works the will and the deed of his own good pleasure.* The *Pelagians* hence gather, because it is said, *It is not in man that walketh to direct his goings*, that he can by his own strength walk in this

Vers. 17.

Vers. 18.

Vers. 19.

Vers. 20.

Vers. 23.

Phil. 2. 13.

way, but he must be holpen by Gods grace, that he may be perfect. But this is to gather more then is intended, his walking being spoken of only by way of concession, as if it were supposed if he can walk, he must have strength of grace from God so to do, otherwise he is altogether unable; it is as Christ elsewhere saith, *Without me ye can do nothing*; And as in the *Canticles*, *Draw me, and I will runne after thee*. But of this, that we can doe nothing without, but by the grace of God preventing and assisting us, see my Notes upon *Phil.* 2.12. *Hugo*, *Lyra* and *Dionysius* are for this last sense onely, taking it as a ground of the prayer *vers.* 22. *sith* man cannot go right but erre and sinne of himself, Be not so severe unto me, because I have sinned, but use lenity in correcting me, *August.* lib. 2. de cor. *Scio ad correptionem meam pertinere quod minus à te adjuvor, ut perfectè dirigantur gressus mei, veruntamen ob hoc noli mecum agere tanquam in furore, quo iniquos nos damnare statuisti, sed tanquam in iudicio, quo doces tuos non superbire.*

Verf. 24.

O Lord, correct me, but in judgement, not in anger. Seeing it is not in man to direct his wayes: unlesse by thy grace he be kept from evil, he shall be ready still to go on in sinne against all admonitions. Correct me for sinne, I pray thee in the person of this people, not in anger to destruction, as aiming at nothing else, but let thy correction come on me, as a judgement here for my bettering, that I may more constantly abide in thy favour hereafter. So that he doth not pray against all judgements, For it is good for me, saith *David*, that prayed likewise, *Psal.* 6.1. *that I have been afflicted*; but that judgements might be so order'd that a greater good to the soul might hence redound unto the people, then hurt unto their bodies and outward state. And thus these two verses cohere excellently together, the former being understood according to *Lyra* and *Augustine*. And likewise being understood according to *Calvin*, the want of power in man to refrain from going in an evil way of hardening his heart against Gods threatnings, is by the Prophet made a ground of pleading for mitigation, when judgements should come.

Verf. 25.

Pour out thy Wrath upon the Heathen that know thee not, &c. It may seem strange that *Jeremiah* should pray thus against all other Nations, seeing it is unknown to man, what he will finally do with them, although for the present they be in a reprobate condition. But it is to be understood, that he prayeth not thus against them all for ever, but against the reprobates amongst them, such as the *Caldees* and other Nations, joining with them, did maliciously in most barbarous cruelty destroy the Jews and their Cities, as the following words do declare, *They have devoured Jacob*, &c. These words therefore are nothing else but a pronouncing them accursed for ever, and incapable of any mercy, that be reprobates, and such as shall not be judged in mercy, as Gods peculiar people, but in fury, and they are described that be such, they know not God. 2. *They call not upon his name*, for how shall he that knows not God call upon him. 3. *They devour and consume Jacob*, they are infest enemies to the faithfull, working from time to time what they can against them, as *Cain* against *Abel*, *Esau* against *Jacob*, *Saul* against *David*, and the Scribes and Pharisees against Christ. The Lords proceeding against his people sinning and them, shall be divers in the end, these shall be onely corrected and amended by sufferings and saved, these confounded and perish for ever.

Note.

## CHAP. XI.

Verf. 1, 2, 3,  
4, 5.

HERE *Jeremiah* is commanded again to speak unto the Jews, and to repeat from the beginning Gods gracious dealing with them in taking them into his Covenant, which was, that they should obey his Commandments, and so be his people, and he their God. And his accursing of all that do not, according to *Deut.* 27.26. out of each ones own mouth, whereunto *Jeremiah* in the name



name of them all saith *Amen*, for so they were all required to say. Here all things are easie to be understood, only *vers. 2.* because he saith, *Hear ye, and tell ye* in the plural number, and yet *vers. 3.* *Say thou*, who are meant by this plurality? Either *Jeremiah*, together with *Baruch*, or with other Prophets of that time. See a like speech *Hos. 2. 1.* *Adiah* or *Obadiah 1. 1.*

A conspiracy is found in the men of Judah, &c. To aggravate their sin of Idolatry the more, he calls it a conspiracy of the Jews and *Israelites* also, *vers. 10.* that is, the ten Tribes, with whom the kingdom of Judah was alwayes at deadly feud, and never ceased warring, yet to break the Covenant of God they readily consented together, as *Herod* and *Pontius Pilate*, *Pharisees* and *Herodians* and *Sadducees*, Jews and Gentiles to persecute Christ. Such conspiracies are daily amongst the wicked, although otherwise at enmity one with another, to tear the holy Name of God with oaths, to serve the drunken god *Bacchus* by drunkenness, and *Mammon* by covetous wresting and wringing, defrauding and circumventing, and the flesh by sensual living.

They shall cry unto me, and I will not hear them. This may seem strange, seeing it is said, *Call upon me in the time of trouble, and I will hear and deliver thee.* But when they cry and a re not heard, that live in sinne still, and have no hearts to turn therefrom, it is no marvel. For it is by the same Prophet said, *If I regard iniquity in my heart, God will not hear my prayer,* *Psalm 66. 18.* Now the Jews are charged, as they cried to God, so to have sought to false gods, *vers. 12.* even as the Papists not contenting themselves to call upon God only, think the rather to prevail by seeking to both he and the Saints also. But here is a plain denial of audience to any that do so, because they rob God of his peculiar honour, which he saith expressly, he will not give to another, not only God, but creature, how excellent soever, whether Sun, Moon, or Stars, or Angels in the highest heaven, and therefore not to Saints.

According to the number of thy Cities are thy gods. Thus he begins the verse, but ends it, saying, *That they offered incense to Baal*, setting up Altars for this purpose, *In all the streets of Jerusalem.* And if to *Baal*, which is but one, How can they be charged with having so many gods? *Ans.* By *Baal* a singular being put for a plural, all their under-gods, which were of a kinde, were meant. For the Heathen had one principal god, and all the rest, which they held to be as Mediators to him, were called *Baalim*; so *Calvin*, and of them the Jews learned to do the like.

*Vers. 14.* is the same with *Chap. 7. 16.*

What hath my beloved to do in my house? she hath wrought lewdnesse with many, when she doth evil she glorieth. Having professed before not to hear his people praying, because they adjoynd to him many corrivals, now he challengeth them saying, *What hast thou to do in my house?* For by *beloved* here the Jew is doubtlesse meant, though many think otherwise that *Jeremiah* is meant, saith *Calvin*. What dost thou praying in my house any more, sith that I have rejected all their prayers? And he saith, that we shall not need to be moved at this word [*beloved*] now given to the Jew, for they were elected in their fathers, and for their sakes called *beloved*, even in their state of infidelity, *Rom. 11. 28.* And whereas the Masculine gender is in the next word varied into the Feminine; for the word *beloved* in the Hebrew is a Masculine, he saith, That this is ordinary under the title of a daughter to set forth *Jerusalem*, her lewdnes wrought with many was with many false gods complained of before. *The holy flesh is passed from thee*, that is, Thou hast no pure Sacrifice to come withall unto me, and therefore canst not come acceptably; for thy lewdnes makes thy Sacrifices of flesh and fat, although of the best, to be vain, as is plainly said, *Isa. 1. 11, 12.* And hereby art thou rendred the more abominable, because whilst thou dost thus ill thou wilt not be brought to be ashamed, but gloriest and boastest of thy priviledge, as if still thou wert a more excellent people then any other, and dearer to God, so that what judgements soever be threatned, thou shalt escape them well enough. The *Vulgar Latine*

Vers. 9.

Note.

Vers. 11, 12.  
Psalm 50. 14.

Note.

Col. 2. 16.

Vers. 13.

Calvin.

Vers. 15.

Calvin.

Hieron.  
Lyra.  
Theod.  
Hugo.  
Isidor.

Kimchi.  
Vatabl.

Note.

Pagnin.  
Vatablus.

Verf. 16.

to make this the more plain according to the sense before-going, renders it, *Quid est, quod dilectus meus in domo mea fecit scelera multa?* and *Jerom* explains it of the abominations set up in the Temple in the dayes of *Manasseh*: So likewise *Theod. Lyrannus, Th. Aquinas*, as if he had said, Why should I not cast him out therefore, as I have threatned? *Hugo* and *Isidor*. What doth my beloved servant *Jeremiah* praying in my house still for this City, which hath committed so great wickednesses? And this reading is more agreeable to the Hebrew, wherein it is word for word, *What to my beloved in my house? she hath done wickednesse, yea many wickednesses, or with many*, that is, false gods, as was before complained. This is censured by *Calvin* as an utter mistaking, but most favoured by the Hebrew Text, which changeth the gender, having spoken first in the Masculine, and then speaking in the Feminine. So that if it be thus taken, the sense will be without all exception, *Jeremiah* being bidden, *ver. 14.* to pray no more for them, hath the same here further inculcated, and a reason yielded, *She hath done filthinesse many wayes*, thus also it is a reason rendring why her prayers should not be heard, as was together threatned *ver. 14.* *Kimchi* and *Vatablus* will have it to be the speech of *Jeremiah* to God, or Christ, whom he calleth his beloved; but the words, *My house*, will not bear this. The next words in vulgar are, *Will thy holy flesh take away thy wickednesse?* So likewise the *Septuagint*, and *Jerom* and *Theodoret* explain it accordingly, *Hebr. They shall make to passe away, or take away holy flesh from thee*, that is, thy Idolatries shall cause that thy Sacrifices shall not be accepted as holy, but detested as abominable, and for them the Temple being burnt, and thou carried away into Captivity, they shall cease and be no more offered at all. Note hence, that sin annihilateth holinesse in any of our performances, as in the Sacrifices of the wicked there is flesh, but no holy flesh, that is taken away, and so there is nothing accepted, but detested of God. Some by the holy flesh threatned to be taken away, understand holy Priests, that should be carried into Captivity, that is, sanctified or set apart to this holy office, but this were very improper to call men serving at the Altar, flesh.

The Lord called thy name a green Olive Tree, fair, and of goodly fruits. To make their misery to appear the more, he recounts what the Jew was, a green and flourishing Olive tree, so *Rom. 11.* they are set forth as branches of the best Olive, and *Zac. 4. 14. Rev. 11. 4.* we read of two witnesses of God called Olive Trees, which sheweth, that this is a name of those that be most famous and excellent, as *Enoch* and *Elias*, whom *Tertullian* calleth *aternitatis candidatos*, glorious for their eternity, even in their bodies. Of the Olive tree there be many rare properties, for which the Church is set forth hereby. First, the wood thereof is not subject to corrupt in any continuance of time, either by wet or wormeating, for which it is the emblem of eternity. Secondly, It is most fruitfull, for which the just are compared to trees that in age bring forth more fruit *Psal. 92.* Thirdly, it is most fat in the oyle; For which *Esa. 5. 1.* for a fat soile, the soile where the vine was planted, is said to be *filius olea*, the child of an Olive. Fourthly, The leaves of the Olive tree never wither, but are always green *Hosea 14. 6.* *Israel* shall be as the dew, as the lily, the root of *Libanus*, and his glory as an Olive tree. Fifthly, an Olive branch is an emblem of peace, for which the Dove sent out by *Noah* returned with an Olive branch in her mouth, and it is fabled by the Poets, that *Neptune* and *Minerva* being at strife, whether of them should be chief, he alledged, that he ruled over the water, without which nothing can grow; she, that she planted the Olive, the emblem of peace, without which no state can prosper, and then which nothing is more sweet or more desirable, and it was given on her side. Sixthly, The Olive Tree is a signe of mercy, for which cause *Solomon* made two Cherubims of Olive wood, and placed them so as to cover the mercy seat. *1 Kings 6. 31.* Seventhly, The Olive tree though very fruitfull, hath very little and pale leaves, or green inclining to pale, so the fruitfull being very fruitfull in good, make no outward shew, are full of mercy and peace, and green through joy in tribulation, and

and have oyl in their lamps unto the end, are not to be corrupted by adversity or prosperity, threatnings or promises, profits, or pleasures, but continue alwayes found in the faith to their dying day. To conclude this of the Olive Tree, *Phadrus* in the praise of it telleth this story, Upon a time the gods should choose each one a tree, of which he would be the patron, *Jupiter* the Oak, *Venus* the Mirtle, *Phabus* the Bay, *Cybela* the Pine, *Heracles* the Poplar; *Minerva* wondring asked, why they chose all barren trees, none of them fruitful? *Jupiter* answered, least they should seem to value profit above honour. But in truth, said *Minerva*, choose ye as ye please, I think the Olive most worthy to be preferred for the fruitfulness. Then *Jupiter*, (O daughter) I see that thou art wisest of them all, for unlesse it be profitable that we doe, foolish is our glory. *With the noise of a great tumult he hath kindled fire upon it*, Hebr. *At the voice*, or in the voice of a great circumcising or cutting down, for so the word *לרעל* signifieth, it is spoken thus, in alluding to that which was said in the beginning of the verse, *The Lord called thy name an Olive, fair and fruitful*: but in stead of this voice another of cutting off the branches of this Olive shall be heard when the *Caldees* shall burn the City and Temple with fire, and all the Palaces and stately buildings, as branches of the City, shall by them be broken down. *Jerom* deriveth it from *לרעל* to speak, and renders it, *At the voice of a great speech*, as of a thunder, but expounds it as before. It may be understood either of the voice of God calling the *Caldees* to do this execution, because they had not regarded his mild voice of honouring them with so glorious a name of a green Olive Tree, or of the tumultuous voice of the *Caldees*, when they destroyed them. Whereas some understand it of the voice of vainglorious speaking in their part, as if this were here pointed at, as the cause of their destruction; it is further fetcht, and doth not so well agree with the words, which shew not the cause, but the manner of their destruction, in the noise of cutting and hewing with the sword, after which burning with fire followeth. And this is further confirmed. Verse 17. *For the Lord that planted thee, hath spoken evill against thee*; therefore in this terrible speech or voice, or according to it he will kindle a fire, &c. for his planting, it is a metaphorical speech, as also *Esa. 5.* and in many other places, it being meant in that pleasant and fruitful Country casting the *Canaanites* out.

*And the Lord hath given me knowledge of it, and thou shewedst me their doings*, Here the Prophet sheweth, that for his prophesying of the judgments before spoken of, which to do yet he was set on work by God: (for he had not known these things, but that God shewed him them) his life was sought by those of his City *Anathoth*, but without cause, he being, if they should slay him, but as a Lamb or an Ox, ready in silence and patiently to suffer. Some expound this of Christ, because he is often compared to a Lamb, or Sheep, as *Esa. 53. Ioh. 1. &c.* but it is certain that *Jeremy* speaketh of himself, yet that herein he was a type of Christ, as other Prophets also were, I deny not.

*Let me see thy vengeance on them*, Ver. 19. he hath said, that he was as a Lamb, but how doth he now acquit himself like a Lamb? is this to do to call for vengeance? *An.* He did not this out of impatience, saith *Calvin*, but pure zeal of the spirit, as God directed him, as he was a man he submitted himself patiently to bear even death it self, although never so unjustly inflicted upon him being innocent, but as rapt by a propheticall spirit, he speaketh thus bitterly against that crue of reprobates, his example being herein singular, to shew malicious wicked men, that persecute their innocent teachers, what vengeance hangeth over their heads, and not to be commonly imitated by us: and that he was herein guided by the spirit appeareth, because that immediately the Lord bad him prophesie vengeance to the men of *Anathoth*. Vers. 21. 22. *Thy young men shall die by the sword* (that is) such as are able to bear arms, *And thy sons and daughters by famine*, that is, the rest of the weak multitude of children and women, in the time of siege, causing scarcity and unseasonable weather, hindring the in-

Phadr. l. 3. emblem.

Vers. 17.

Vers. 18.

Vers. 20.

Calvin.

Note.

Vers. 21, 22.



Verf. 23.

Note.

A&amp;. 16.

A&amp;. 17.

Matth. 11.

Chap. 12.

increase of the fruits of the earth, as was before threatned, Chap. 8. 13.

And I will leave no remnant of the men of *Anathoth*, Chap. 4. 27. It is said, I will not make an end; and *Isa. 1.* and Chap. 10. A remnant shall be left, therefore the Town or City which seeks the ruine of the Prophet amongst them daily to instruct and admonish them in particular, provoke God most amongst them of all others, and therefore shall be judged above other wicked people, not one of them being spared, as it was with *Sodom*, where they all banded together against just *Lot*. The *Ierufolymitans* were also cruelly bent against *Jeremy*, but *Anathoth* was his habitation, he went but sometimes to *Ierusalem* to prophesie, but here he was continually, and they had more experience of his unblamable life, zeal and sanctity, and partake more of his labours. Therefore their sin was greatest by farre; and hereby the more aggravated, that when he came home, thinking in his own Town to have some refreshing by kinde entertainment there after his hard encounters with the men of *Ierusalem*, they contrariwise conspired against him, and increased his trouble more. Yea it is most probable that they made the *Ierufolymitans* more insense against him, by traducing him to them, as the *Jews* afterwards in one City where *Paul* had preached, followed him to another, to stirre up persecution against him there also. And as the manner of these our times is, they of a Pastors own flock are his cruellest enemies, both at home and abroad, not being moved by his piety, learning or gravity, but against all persecuting, and outing him, if he be not in all their new devices according to the mindes of a few humorous persons amongst them. And the like befell our Lord, That Prophet was not without honour, saving in his own Countrey, for which he so terribly thunders against *Chorazin*, *Bethsaida*, and *Capernaum*, preferring even *Sodom* before them at the day of Judgement.

## CHAP. XII.

Verf. 1.

Psal. 36. 6.

Psal. 42. 6.

**T**Hou art just, O Lord, when I plead with thee yet let me talke with thee of thy Judgments. Having complained of the men of *Anathoth*, Cha. 11. 20. Now because that for the present they were in a prosperous condition, notwithstanding their most treacherous dealing with him, and the sins wherein they lived, which he saith that the Lord had shewed him, and the terrible threatning of destroying judgments, therefore he first professing that he beleeveth God to be just in his dealings towards all men, craveth leave to ask of the Lord the reason of this and such other like judgments, Why contrary to his threatnings and the deserts of their wickednesse, he dealt thus in the interim by them? For by his Judgments he meaneth his dealing in any kinde, either by prosperity or adversity, because all things are judiciously moderated by his providence, but why the wicked should prosper for a time and treacherous persons, thus seeming to have the better of Gods righteous servants, is a thing so deep and hidden, that man cannot see into it. For this Gods judgements are said to be a great deep, and *Deepe calleth to deepe*. Wherefore *Jeremiah* in all humility asketh leave to demand the reason of God, from whom he must learn it, that would be herein satisfied, and whilst he cannot yet hold firmly to this principle, that God is just in all his wayes, and righteous in all his works. Thus also *Iob 21. Ps. 73. Hab. 1. Iob, David and Habbakkuk* make the same humble demand. For it had need to be resolved, because that for this seeming partiall dealing, some think that there is no God, some that he cares not for humane affairs, or if he doth, not for particulars, or not more for the faithful that daily serve him, then for the wicked that care not for the knowledge of his wayes, or walking therein, as *Epicurus* saith. Yet the very Heathen that were wiser then the rest, have alwayes acknowledged a divine providence moderating even in the prosperity of the wicked, as of *Ruffinus*, who by the favour of *Theodosius* Emperor being highly advanced, abused his favour to pride and ambition, in so much that he moved

moved to have a match betwixt his daughter and *Arcadius* the Emperours Son, and prevailed so farre, that a day was set for it, and to proclaim him and *Arcadius consortes imperii*: but the same day he was cut in pieces by the soldiers. Before this was done, the Heathen complained grievously against the justice and providence of the gods: but being done, they saw, that so wicked a man was but lifted up to be cast down by the greater fall, and so all their murmuring ceased. Whereupon *Claudian* thus,

*Abstulit hunc tandem Ruffini pœna tumultum,  
Abstulit deos; jam non ad culmina rerum  
Injustos crevisse queror; tollantur in altum,  
Ut lapsu gravior ruant.*

Claudian.

So here, *Thou hast planted them, thou art near in their mouth, but far from their reins*, that is, in word acknowledged by them, according to some: but by others better, by giving successe to what they speak, and do. For *Ver. 4.* They say he shall not see our last end, that is, he will never punish us with destruction, notwithstanding his terrible threatnings. But *Pull them out*, saith he, as sheep to the slaughter, intimating, that so it should soon be, and then the earth and dumb creatures should suffer no longer by their means, as before their destruction is shewed, *vers. 4.* that they should do, and this is yielded as a reason, because that being so vile and wicked, and therefore threatned, they were nothing moved hereby, but as contemning it, said, That God should never take revenge upon them, so as that they should be cut off, none being left, as is threatned *Chap. 11. 23.* For these words *Ver. 3.* Prepare them for the day of slaughter, the Hebrew is, *Sanctifie them*, being so spoken, because the wicked being destroyed are offered as it were in Sacrifice to Gods justice, and therefore the same word is used; that in setting beasts apart for Sacrifice. And with all by this similitude of sheep fatted to the slaughter, is intimated, the reason of Gods so favourable dealing with the wicked in present; he doth by them but as a Grasier by his sheep and oxen, feeds them fully and daintily, to fat them up against the day of slaughter: for to make them fit for Sacrifice, they must first be thus kept and made fat, sith lean Sacrifices were not accepted.

Vers. 2.

Vers. 3.

Vers. 4.

If thou hast runne with the footmen, and they have wearied thee, How canst thou contend with the horses? Here the Lord answereth *Jeremiah*, complaining of the wickednesse and treachery of the men of his own Town *Anathoth*, and demanding of him why they were suffered yet in such a prosperous estate. And it is as if he had said (Oh *Jeremiah*) rouse up thy languishing spirits, art thou carried by the harsh dealing of the *Anathothites* with thee? how shalt thou bear the persecutions of the *Jerusalemians*? for those are but as footmen in comparifon, these through their multitudes, riches and greatnesse, as horsemen; those as a Land of peace in comparifon of these, who may be likened to the swellings of *Jordan*, that overfloweth and drowneth all things farre off in the time of its overflowing the banks. For *Ierusalem* was notorious for persecuting and killing the Prophets, *Anathoth* and other small Cities, nor, because we read not of such outrages ever done there, so that *Anathoth* might well be counted a Land of peace in comparifon of *Ierusalem*. Thus *Lyra*, *Cald. Vatablus*.

Vers. 5.

Mat. 23.  
Lyra.  
Caldæus.  
Vatabl.

And the next words do further confirm this, *For even thy brethren have dealt treacherously with thee, and cried after thee*. That is, the men of *Anathoth* threatning thee with death for prophesying against them, and by this their opposition and cruelty thou art wearied, as hath been said. And to their crying after him is added *signifying full*, according to our phrase *amain*, or *with full mouth*, as if the men of any place being offended with one amongst them, should cry one to another. *Kill, kill him*, as the Jews did afterwards against *Christ*, *Crucifie, crucifie him*. And if they speak good words, believe them not, for their hearts are maliciously bent against thee, and if to make thee stay amongst them still, they should speak thee fair, it were but in dissimulation, that

Vers. 6.

Hieron.  
Theod.  
Calvin.

Isidor.

Verf. 9.

Hieron.  
Hugo.  
Th. Aquinas.

Calvin.

Note.

Verf. 10.

Verf. 11.

Lyra.  
Raban.  
Calv.

that they might the better effect their purpose against thee. For other Expositions brought by *Jerom*, *Theodoret*, *Rabanus*, *Hugo*, *Thomas Aquinas*, *Calvin*, taking these words, as spoken to the Jews in general by the Lord, and by their brethren, compared to footmen, the *Moabites*, *Ammonites* and *Edomites*, who by warring against them had wearied them, and by horses the *Caldees* and swelling *Jordan*, because they should come in farre greater multitudes like a flood, as they are compared *Chap. 4. 6, 7. Isa. 8. 7. 59. 19.* Or by *Isidor*, taking it as spoken to *Jeremiah* by way of reproof thus, Thou canst not see into the treachery of thy own Citizens, and wouldst thou know a reason of my doings? For these or any other, they may follow them that please; but I rest in the first.

*My heritage is to me as a speckled Bird.* From *Verf. 7.* the Lord declares to *Jeremiah*, that although *Judea* were his inheritance, and he hath hitherto greatly tendered it, although full of all manner of sinne, causing the Prophet to ask complainingly, why the wicked, such as they generally were, prospered so: yet it should no more be dear unto him, but as a Lion in a wood, crying out against him, *vers. 8.* and here as a speckled Bird, whereby *Jerom*, *Hugo* and *Thomas Aquinas*, understand a Peacock, or Parriot, that a man keeps for his delight, some a night-Owl, which is white and hath spots; some the Jack-daw in *Aesops* Fables, because against both these the other birds come to beat them and peck them, as being envied by them for their different colour, some birds spotted with blood. But forsomuch as the same inheritance is compared before to a Lion, and it is most probable, that another similitude to the same purpose added, taken from Fowls, must be of such a Fowl as is likest to a Lion; *Calvin* rather holds that a strange bird is meant, that is, a bird of prey that cannot be cicurated, but flieth wildly about making a prey of the tame, as Kites and Hawks which are speckled, and flie one alone. For such was *Judea*, that is, the Princes and mighty men thereof to the poorer sort, as is often complained. But I see no cause of going from the first expounding it of a Peacock; For both the words signifie a divers coloured Fowl, and such is the Peacock more then any other, and for the glorious tail proudest; and the Jews were notorious not only for cruelty, for which they are often compared to a Lion, but also for pride, for which they are here compared to a Peacock for their pride: see more *Chap. 23. 9. 15. 18.* And it is to be noted that he saith, *My heritage is to me as a Lion, as a speckled Bird to me*, denoting, that the cruelty, pride and contempt of the wicked against the Prophets of God, is against him, by reason of their near union unto him. So *Moses* said, *Your murmuring is not against me but against God*, and the Lord to *Samuel*, *They have not rejected thee, but me*: and Christ to his Apostles, *He that despiseth you despiseth me*; and to *Saul*, *Why persecutest thou me?* And what shall be done to Gods heritage thus degenerating? *The birds are against her round about, and come all ye beasts of the field to devour*; wherein he continueth the Allegory, She is as a proud and contemptuous bird, and as a savage Lion, therefore this shall be her doom, the people of all Nations, as birds and beasts of prey shall come about her, as Lions, and Tygers, and Eagles against her alone, and so shall easily overcome and destroy her, and this was done when the *Caldees* came.

*Many Pastours have destroyed my vineyard.* Some by Pastors here understand the Priests and wicked Prophets amongst the Jews, bringing destruction upon them by their sins. But others better, the Princes coming with *Nebuchadnezzar*, before also thus called *Chap. 6. 3.* For this agreeth best with the words before-going, wherein they are called beasts.

*Being desolate it mourneth to me,* Vulgar, *Mourned upon me*, and this is according to the Hebrew, being expounded of their lamentable complaining against God, as dealing most cruelly by them, when they suffered such grievous things, by *Lyra*, *Hugo*, *Vatablus*, *Caldee*, &c. *Calvin* takes it to be meant of the contrary disposition to that which they were now in, as following



ing the former reading, now they joyced in evil doing, and could not be moved by any denouncing of judgement to repent, but then they mourned, and came humbly craving help of the Lord.

*They have sown wheat, but shall reap thorns, they have put themselves to pain, but reaped no profit, and they shall be ashamed of your revenues.* Hebr. *They have received for inheritance, but profited not.* For the word is נָטַע and the Vulgar renders it so. *Vatablus*, *They have been sick* through travel and labour amongst you by instructing and admonishing, thus sowing wheat, as it were, but ye brought forth of this good seed nothing but thorns, that is, the cursed fruits of sinne and rebellion, so that their great pains profited you not, but they were even ashamed hereof. Thus Ie, understanding the Prophets sent amongst them from time to time. And the word נָטַע he deriveth from נָטַע to be sick, to make his Exposition the more probable, and who else can be said to sow wheat, but holy Prophets? And were not the Jews hereupon as thorns unto them, pricking and vexing them with contempt, derision, and evil entreating them? And might they not be ashamed to see no better fruit of all their care and pains, on the peoples part brought forth? And to shew that they are not the same that sow, and that bring forth fruit, he saith, *They are ashamed of your increase or revenue.* Yet Calvin and other Expositors reject this, and expound it of the wicked Jews, who are said to sow wheat, but to reap thorns, because according to their own opinion they sow good seed, whereof safety and preservation should come in time of danger, by their enemies, in making a league with the Egyptians, providing arms and men, and strong places for defence: but it fell out clean contrary, the Caldees coming the product of all this was nothing but thorns; they had no more benefit thereof, then a laborious Husbandman of his sowing good seed in his field, that yeeldeth thorns and thistles through Gods curse upon his labour, as it was threatned to Cain, that when he should sow the earth, it should bring forth thorns unto him. And whereas he addeth, *They shall inherit but not profit*, for thus the word may best be translated, it notably agreeth, the Jews had received Canaan for an inheritance by Gods singular gift, seating them there hitherto against the attempts of all enemies that sought to dispossesse them, but now this peculiar favour should benefit them no longer, but they should be left to the will of their enemies to be carried away captive. And whereas the change of the person is against this Exposition, *They shall be ashamed of your revenue*, the Vulgar and Junius also render it, *Ye shall be ashamed*; and Calvin because it is, *They shall be ashamed*, Hebr. saith, it is thus said per Enallagen, which is ordinary in Scripture, it being meant, *Ye shall be ashamed*; I cannot see how that of *Vatablus* can so well stand, although agreed to by *Isidor*, because both before and after the wicked Jews, not the holy Prophets are threatned, and whether they prevail or no by their labours, it cannot be said, that they profit not, for their labours and reward are with the Lord, Isa. 49. 4. and they are not ashamed, when they prevail not to convert, but have the glory of true Prophets by the event answering to the judgements by them threatned. Wherefore I conclude, that when he saith, *They shall be ashamed of your bringings forth*, he changeth the person for nothing else, but to shew that they were the men of whom he spake, and whom he threatned all this while, that by thus coming home unto them, he might the more affect them.

*Thus saith the Lord against all mine evil neighbours.* Here the Lord after such terrible threatnings, as go before against the Jews, to pull them out as sheep to the slaughter, that the elect amongst them might not be utterly discouraged, threatens revenge upon their evil neighbour-Nations, Ammonites, Moabites, &c. that had divers times oppressed them, and now joyced at Israels misery by the Assyrians, and would do the like out of their imbred hatred against the Jews at their sufferings by the Caldees. He threatens that for their malice and oppressions, whereby they had oppressed Israel, in favour of

Vers. 13.

*Vatablus.*Calvin.  
Hieron.  
Lyra.  
T. Aquinas.

Gen 4.

*Isidor.*

Vers. 14.

Verf. 15.

them, his peculiar people, they should be plucked out of their Lands, and to *Pluck the house of Judah from amongst them*, and to restore them in much compassion to their own Land. For many of them most probably at sundry times being taken in warre, when the Jews were grown weak, were made slaves by them; but now the Lord promiseth to take a time to pluck them even by force out of their hands, intimating, that otherwise they would never let them go free. But withall, to magnifie his mercy the more towards all Nations, he also promiseth after the plucking out of them, that he will restore each people to their own inheritance again, provided that they turn to the Lord; to expresse which, he saith, *If they shall swear, The Lord liveth*] learning this of the Jews, as the Jews had before learned of them to swear by *Baal*, whereby he fore-telleth their conversion under the Gospel, and not of neighbour-Nations only, but of all others throughout the world, these being specified, but the rest understood, because they were to the Jews unknown.

Verf. 16.

Verf. 17.

But on the contrary side he addeth, *If they will not obey, I will utterly pluck up and destroy that Nation*. Fore-shewing hereby, that some of those amongst whom the Gospel should be preached, should a long time oppose it, as they did indeed, persecuting those that believed and sought the propagation of the faith, but it should turn to their own utter ruine, and so it shall of all particular persons that obey it not to repent and believe. For Jesus Christ is both a rock to build upon, and a rock to stumble at and break in pieces unbelievers. Thus all Expositours generally, but *Theodores* who applieth both this and *ver. 15, 16.* to the Jews. But these are plainly distinguished from them by this, that it is said, *If they should learn of his people to swear, &c.* where swearing is put for all religious duties, as *Chap. 4.1.*

## CHAP. XIII.

Verf. 1, 2, 3,  
&c. to V. 12.

Hieron.

Calvin.

**H**ere for twelve verses together is nothing else but a relation, how the Lord commanded *Jeremiah* to take a linen Girdle, and having worn it a while to go and hide it by the river *Euphrates* at *Babylon*, and after a certain time to go and take it up out of the ground again, which he doing found it corrupted so, that it was good for nothing. Whereupon the Lord saith, That *Israel* was to him as a Girdle, which he had put near about his loins, the seat of his affections, to shew his great love unto that people, but whereas he expected to have had praise and glory from them, they contrariwise by their wickedness were so corrupted that he had now rejected them. All the question that can be moved here is, at what time this was done? Why the Lord would teach this by a Girdle, and whether *Jeremiah* did indeed, as it is here said, or spiritually and in vision only? *Ierom* thinks that it was done in the dayes of *Zedekiah* when *Nebuchadnezzar* came against the Jews, and that therefore it could not be done indeed, but in vision, for want of time; and he thinketh it somewhat absurd, that he should indeed go so long a journey in a loose-garment girt to him amongst a people at so great enmity with the Jews to do this thing, as not being likely to be permitted by them. And this is also followed by *Calvin*, saying, that it is absurd to hold that it was done so indeed, because to go to *Euphrates*, and come again, and after many dayes to go and come again, would require a long time, the journey being six hundred and eighty miles from *Jerusalem* to *Babylon*, where this river was, and *Anathoth* was within three miles of *Jerusalem*, so that it would require many moneths to do this, besides the time coming between one going, and another which is said to be *At the end of many dayes*, and this phrase, *At the end of dayes*, is commonly put for a year, as *Gen. 4.* therefore by these words, *From the end of many dayes* must be meant a year at the least, if not more, unlesse we shall hold that the dayes wherein this Girdle lay in the cleft of a rock there, were numbered as answering to the years that the Jews should continue in captivity,

ptivity, viz. seventy in all, which time they should lie in obscurity, putrifying and corrupting through manifold miseries. For so he seems to understand the hiding of this Girdle there, till it was corrupted, as significative of the Jews being carried thither, and detained there in misery. It is therefore faith he, spoken *per hypotyposin* after the manner of *Rhetoricians*, who are wont to set forth things, as so or so done, the more lively to expresse that which they would, the more to affect the hearers. And of this kinde of teaching the Jews had need, by reason of their great stupidity and dulnesse of understanding. And if this had been really done so, it must be granted, that *Jeremiah* intermitted his Ministry all this time, which is improbable. Thus also *Lyra* and *Vatablus*. But the most learned of the Hebrew Expositors take it to have been really done, because the Lord set his Prophets not only to teach by word, but also by their actions for more evidence, so *Isa. 20.* he went naked, and *Ezek. 4. 12.* he ate the dung of beasts; the one to shew the naked carrying away of the Jews into Captivity; the other, the famine that should be amongst them, forcing them to eat most base food. Thus also *Theodores*, *Hugo*, *Thomas Aquinas*, *Isidor.* And if it were the Lords will that *Jeremiah* should go and do thus, and spend much time so, and till that he had done all this, did forbear any other prophesying, I see not any absurdity in it. For the time when this was done, from *Chap. 3. 6.* hitherto the time is not set down of his prophesying, but only there, *In the dayes of Josiah.* Only *Chap. 21.* mention is made of the time of *Zedekiah*, and *Chap. 32.* of *Jehoiakin* or *Choniah*, who reigned immediatly before him a very short time. But after *Josiah* before *Jehoiakin* was *Jehoiakim* an eleven years, and before *Jehoiakim*, *Jehobaz* three moneths; and *Chap. 1.* without distinction of the times of the Kings reigns, it is generally said, in *Josiah* his time, *anno 13. of his reign.* and of *Jehoiakim* to the eleven years of *Zedekiah*. So that this must needs be either in *Josiah* his time or *Jehoiakims*, not in *Zedekiahs*, as *Jerom* conjectureth, for of that there is no probability. For the thing taken, a linen Girdle, and that unwashed with water, hereby is meant one black and not whited nor smooth, but rough, and so without all beauty, and undecent and unpleasing to be worn: for a linen Girdle or any thing made of linen is first put in water, and then laid a whiting, and finally washed with lie and sope. But the Lord would not have this Girdle washed, but taken as it is first made, to shew, that the Jewish Nation when the Lord first chose it, was black by sinne, and nothing amiable, but by him taken and girt, as it were, to him, by that dear affection which he bare unto it, being by this election sanctified and made white and glorious before all the Nations round about, in expectation that it should be a glory and praise *vers. 11.* unto him, which the Church is, when the liveth in obedience to his Laws, but otherwise a dishonour and occasion of blaspheming his holy name, as it is said *Rom. 2.* *Calvin* saith, That the word may either be rendred linen Girdle or Breeches, such as the Priests sometime did wear; but it is generally taken for a Girdle, and so it best agreeth. For a linen Girdle signifieth chastity, as *Pierius* sheweth in his *Hieroglyphicks* both amongst the *Hebrews*, *Greeks* and *Latins*, and therefore the Virgins of the *Trezenians* being to marry, dedicated their Girdles to *Pallas*. And the Priests of the Jews must wear a linen Girdle in their ministrations, to put them in minde of continency. Here a Girdle is an embleme of the chaste love, where-with God loved *Israel*, espousing that state only to himself, and requiring that it should likewise be knit in chaste love unto him. But *Israel* contrariwise committed adultery by worshipping strange gods, for which he biddeth *Jeremiah* to go and carry this Girdle to *Euphrates*, and hide it in a cliff of a Rock there for many dayes, to shew the Captivity in the Countrey where *Euphrates* was, that is, into *Babylon*, shortly to come, where they should lie rotting, as it were, in basenesse and servility, and sinne together many years, so that if God should have dealt with them after their deservings, even those seventy years being expired, he might have left them still in misery, as a man

*Theodor.*  
*Hugo.*  
*Tb. Aquinas.*

*Pier. Hierogl.*  
*40.*  
*Pausanias.*  
*Exod. 28.*



leaves his rotten Girdle to become dung, but that for his mercies sake, and to magnifie his power he was pleased to bring them home again. Moreover a Girdle is an ensign of honour, being curiously wrought with gold and precious stones, for which *Jonathan* is said to have given his Girdle to *David*, and *Isa. 22.* that *Eliakim* should be girt with *Shebna's* Girdle, and that all the glory of the house of *David* should be hanged upon him, and *Revel. 1.* Christ appears gloriously girt about with a golden Girdle. And in this sense it is added here, *That thou mightest be unto me a glory and praise.* 3. A Girdle is a military implement, for which it is said, *Ephes. 6.* *Your loins girt about with the girdle of verity*, which is when we are firm and stedfast in the truth; and *Resist the devil stedfast in faith*, *1 Pet. 5. 9.* as the loins being girt with a Girdle are strengthened to travel. As *Israel*, so every faithfull person without any desert on his part is dear to God, and is near to him, not as a leather or woollen Girdle above all our apparel, but a linen worn next the skin, as one faith Travellers were wont to sew some money into a linen Girdle, and put it next their skin, that there it might be hidden from thieves. But as God bears so dear an affection to the believer, so he expects reciprocal love again, and if we love him, that we should keep his Commandments, which will be to his glory, and if the believer doth thus, he shall be as his Girdle; but if not, to *Euphrates* he shall be carried to putrifie in his sins, after which the Lord will reject him, as being unusefull for him any more.

Note.

Vers. 12.

*Every bottle shall be filled with wine.* Having by the similitude of a Girdle set forth the baseness that the Jews should be brought unto, now he sheweth their destruction by another of bottles, wherein men put wine to carry to any place, viz. earthen bottles, which if when they be filled they be broken one against another, are good for nothing; yea much good wine is spilt by the means, and so they are worse then nought. In like manner he sheweth, that it should be to the chief of the Jews, Kings, Priests and Prophets, they should be filled with drunkenesse, and then be broken one against another, whereby he meaneth not the drunkenesse of wine, but by the spirit of errour, as is expressed *Isa. 29. 9.* whereby one should draw another on to ruine, by making one another secure against Gods judgements coming by the *Caldees*, whilst they would not believe Gods Prophets threatening them, but that they being Gods peculiar people, and having his Temple amongst them, and Sacrifices there continually to him offered, should be safe enough, notwithstanding all these menaces. For in the time whilst they were thus drunken, the *Caldees* coming destroyed them all, and their strength upon which they did bear themselves, proved no better then that of earthen bottles, being presently broken with a knock of one against another, although none other force be used. And thus he saith, They shall be broken and not spared, inculcating this for their stupidity three times over. And he doth not plainly bring a similitude from pots, but to stirre them up to more attention, he speaks at the first, as to give them occasion to ask, as wondering why he should tell them such a thing as this from the Lord, that all bottles shall be filled with wine. For hereupon they reply, who knoweth not this, what meanest thou to come to us with such a message. Then they being prepared he makes his application the more effectually, v. 13, 14.

Vers. 16.

*Give glory to God before he makes it dark, and your feet stumble at the Mountains of darkness.* That is, seeing the Lord threatens you with so great a judgement, and this shall certainly come, believe it, and fear before him, acknowledge his Power and Justice, as if execution were already done. Thus *Josh. 7.* *Achan* is bidden to give glory to God, and to tell the truth, by acknowledging it to be so as he had by lot discovered, it being before hidden from all mortal eyes: but now by confessing what he had done so wickedly to provoke God, he meaneth, that he should give glory to his wisdom in finding out, and to his justice that would not suffer so foul a sinne to go unpunished. And in saying thus both there and here, it is intimated, that he doth not give glory to God,

Note.

God, but robs him of his due, that is not moved to fear at his threatening of judgements against his sins, as he is not that goeth on still therein, hardening himself against his terrible threatnings. He shall therefore undoubtedly perish that doth so, as wronging God in his chief Attribute, but he that by his threatnings is moved to believe and repent, giveth him glory and shall have mercy and pardon, and according to his promise, *Him that honours me I will honour*, he shall have glory and happinesse in heaven for ever. By the darknesse, which otherwise he threatneth, is meant misery, making a man fall, as one going in the dark stumbleth at the mountains, because in the dark he cannot see them, though never so great. And he nameth dark mountains, because where the ground lieth in their shadow it is dark sooner then in other places that be plain; so that in saying thus, he meaneth the coming of their miseries upon them very speedily. And whilst ye look for light he turn into the shadow of death; that is, when ye expect peace and prosperity, the sad calamities of warre come upon you.

*The Cities of the South shall be shut up.* That is, the Cities of Judah, which lay South in regard of Caldea, shall be besieged and destroyed.

*Where is the flock that was given thee?* That is, O Indah, or King of Indah, to whom he spake *vers. 18.* where is the multitude of thy Subjects which were a glory unto thee? As it is said, *The glory of a King is in the multitude of his Subjects*, but where be they now, when this destruction is come out of the North Countrey Caldea amongst them? Verily it shall be disperfed and brought to nothing.

*What wilt thou say, when he shall punish thee, for thou hast taught them to be Captains?* That is, when God shall punish thee by bringing the Caldeans against Indah, for it shall be justly done when this shall come to passe, because thou hast taught them the way to come and exercise dominion over thee, that is, thou (O Indah) first when Abaz sent for the King of Assyria to come and help him against the King of Israel and Syria, *Isa. 7.* and secondly when Hezekiah shewed the Embassadors of Merodach Baladan, King of Babylon all his treasures in way of vain glory, hereby to tempt that people to come against Indah to get so great a booty. For so the British Princes *Vortiger* and *Vortimer* first taught the Saxons to be Captains, and to get dominion here in England by falling out between themselves, whereupon the one to get the Crown from the other, sent for the Saxons to help him, and having learned to conquer, being also taken with the fertility of the Land, they gat it in possession, the Britains the old inhabitants being driven into Wales and places adjacent.

*For the greatnesse of thine iniquity are thy skirts discovered, and thy heels made bare.* The use of garments being to cover mans shamefull parts, as we may see *Gen. 3.* it came into a Proverb, *Thy skirts shall be discovered*, when it is meant, Thou shalt be put to ignominy and shame; so the servants of David had their garments cut off by the buttocks by Hannu King of Ammonites, and when the enemy prevailed, he stript his Captives naked, and carried them away, as it is often threatned, that the Jews should be used by the Caldees. And this calamity is here set forth by their skirts being discovered, and heels made bare.

*Can the Ethiopian change his skin.* The skin of the Ethiopian is black; and by no washing can be made white, so cannot one accustomed to live in sinne turn righteous. But by thus saying the Prophet meaneth not either that God cannot do it, where he meeteth not with reluctancy in mans will, for in this case he denieth that he can do it, *Isa. 45. Marib. 23. 23.* that is, according to that way, which he hath propounded to himself in dealing with sinners about their conversion, which is to move their wils inwardly by his Spirit, as outwardly by his Word; as that there is no free-will in man, as Calvin acknowledged, but only that these Jews were more desperately enthralled to sinne by their long using of themselves therunto; so as that there was now

1 Sam. 2.

Vers. 19.

Vers. 20.

Vers. 21.

Vers. 22.

1 King. 10.

Vers. 23.

Calvin.

Note.

August.

no hope of their conversion, or of their escaping the destruction threatned. Which should be a warning to us all to take heed of continuing in sinne, and therefore the same day that we have sinned, to repent and break off from it again, as it is, *To day harden not your hearts, for, Consuetudo peccandi tollit sensum peccati.*

## CHAP. XIV.

Vers. 1.

2 Chron. 36.

**T**He word of the Lord that came to Jeremiah concerning the dearth or restraint; That is, of rain causing dearth. It is uncertain in what Kings reign this was, and what dearth it was. *Jerom* and most *Expositors* conjecture, that the famine in *Zedekiah* his time is meant, when *Nebuchadnezzar* besieged the City *Jerusalem* in his eleventh year, and in the fourth moneth, it is said, *There was a famine in the City.* But the word [*restraints*] plainly sheweth, that it was a dearth through the restraint of rain coming sometime before that siege, and causing their scarcity then the sooner; and because it is said *vers. 3.* some were sent out for water and found none, which could not be done, when the enemy besieged them so straightly that none could go in or out. And the same is further confirmed *vers. 4, 5, 6.* where the Ploughmen which could not plow then, are said to have been ashamed, and the Hinds to have forsaken their calves for want of grasse, and the wilde Asses for the same want to have snuffed up the winde. Yet when such a famine by drought came in those Kings reigns, wherein *Jeremiah* prophesied, it is no where said in holy Scripture, but onely it is here prophesied of, as that drought in *Ahabs* time by *Elijah*, that when it should come, secondary causes might not be so much looked at, as the wrath of God against sin causing it.

1 King. 17.

Vers. 7.

*O Lord, do it for thy Names sake.* That is, although our sins cry for judgments against us, do this great thing for us to save us from this famine and sword threatned, although our sins call for them, and therefore we can plead nothing for any worthinesse in us, but for thy names sake, that it may have glory of saving us, whom thou hast taken to be thy peculiar people. And in thus praying he teacheth the people what they should say, if by any means they would be stirred up hereunto.

Vers. 13.

*The Prophets tell them, Ye shall not see the sword.* This *Jeremiah* relateth not without great grief, that even Prophets coming in the name of the Lord wrought against him and his threatnings, to make the people despise them, and continue secure to their destruction. And he declareth both what he prayed and said further to the Lord, that the people might be the more affected with it, as acknowledging him to be most loving to them, and carefull of their good: but these false prophets that soothed them up in their sins, bold and presumptuous braggadochians, that they might not be seduced by them. And

Vers. 15.

*vers. 15, and 16.* to move them the more he threatneth or rather telleth how the Lord threatned them and the people also that hearkned to them, that they should die by the sword and famine, and lie without a burial, both they, their wives and their children, as they had all consented together to commit Idolatry, for so they are shewed to have done, *Chap. 7.* And if it shall seem too great severity, that the people who were seduced by the deceitfulness of the false prophets should suffer such grievous things, it is to be conceived, that they were as willing to be made drunken by them with the error of impunity, notwithstanding their sins, as they to make them drunken, so that the Lord doth but permit the wicked to their own choice, as they delight more in unrighteousness then in the truth, so leaving them to be drawn after it, and then as they are well-worthy, making them to partake in judgement with their seducers. The like to which is threatned, *2 Thes. 2. 11.* and is daily done. A number of unsound and hypocritical hearted people meet with false prophets in many places, and being unstable in their faith, are soon carried

Note.

away



away by every new blast of Doctrine, as by a new light; in comparison of which that they had before is nothing in their esteem. But let all such consider to what both they and their Prophets are tending, viz. to horrible destruction by Gods judgements that they may in time beware and repent.

*Both the Priest and the Prophet go about into the Land that they know not.* Heb. *Go about to a Land, and they shall not know* ] by Kimchi expounded thus, into *Babylon*, to which, because it was a very long way, they went not directly, but by many turnings and wayes about, and they are said *not to know it*, because they would not for any threatnings of this judgement believe it, till that it came upon them. By *Varabius* thus, *They go about to other Countreys*, to which they fled to save themselves, not knowing that in the end they should be taken there, and carried to *Babylon*: or because the word *לדור* here used, signifieth also to make Merchandize, *Gen. 34: 10.* they were intent to their own profit, and went about prophesying of peace to please the people, to win their love the more, and consequently to procure from them the more liberality, till that upon the sudden they were taken by the enemy and carried, so many of them as escaped the sword and famine, into a Land which they knew not, nor never saw before. By *Calvin*, They go about the Land, seeking vainly means of safety and preservation from the danger at hand; and they know not, that is, will not know by all their warnings the destruction hanging over their heads, till they suffer it, and there is no escaping, it being just with God to dement them, and to take all right understanding from them, as they had infatuated and inebriated the people by their false prophesying of peace and safety. And herein I rest, because thus the words agree best to the former part of the verse, speaking of the destruction by famine in the City, and the sword in the field, whereinto these Priests and Prophets fleeing out of an opinion to escape the danger, they fell there contrary to their expectation, for which it is said, *They knew not*; and so by the Land here spoken of cannot be meant the Land of *Caldes*, but their own Land, the fields into which they fled to hide them, and then the particle *לדור* may be taken as redundant, they went about, or go about the Land seeking for hiding places, as was before-said, but their destruction by the sword comes upon them, and they shall not know it till it comes, for it shall be sudden.

*Are there amongst the vanities of the Gentiles that can cause rain?* From *vers. 19.* hitherto, the Prophet prayeth for the people, and in their name, although he were forbidden *ver. 11.* as he had done before after the like prohibition, *Chap. 7. 16.* and *11. 24.* whereby it appears, That the Lord never inhibits his Prophets from praying for his people, but to stimulate them the more unto it, for he loves to see a *Moses* standing up in the gap to oppose him in his judgements, or a *Jacob* that will earnestly wrestle with him, and not let him go. although he commands him to do it. And he prayeth according to their present necessity, as we may see by comparing her with *vers. 1.* in these words, *In the drought* ] He pleadeth with the Lord from his unparallel'd power, no Idols, or heavens themselves can give rain, but God only; for he is said to give the early and the latter rain, the heavens being only his creatures by their influence, as secondary causes doing it, when he will, but not otherwise, when he in judgement will not that they shall produce any, as at this time, and in the dayes of *Ahab*. For which he concludes, *Thou hast made all these* ] That is, as Expositors generally say, all the celestial bodies, by whose influence rain commonly cometh, as God hath appointed, although *Calvin* turneth it another way, by all these understanding all the judgements sent upon them. But I see no reason of his going from the common exposition herein, seeing it followeth so aptly upon the premisses, The heavens cannot do it without thee, and why can they not? because although from them rain commonly cometh, yet God made them and governs them at his own will,

Vers. 18.

Kimchi.

Varabius.

Calvin.

Note.

not suffering them to do it, but when he pleaseth, or by all these understand both the constellations and rain, or drought caused hereby, all which were last spoken of. Finally to move the Lord the more, he saith, thou art our Lord, and expectation is to thee, for this is a great motive, when our hope is not in any thing else, but in God alone, *Psalm* 20.8. A thing to be thought upon by those that expect the changes of the Moon for the weather, expecting then undoubtedly rain or fair weather, because it is so most commonly, and so observe the Lords providence the lesse to love and fear him, which we ought to do even when weather comes thus, according to the common account; for the heavens cause not rain by any virtue in themselves, but as God willeth or nilleth, even when signs of rain concur.

## CHAP. XV.

Vers. 1.

**C**ast them out of my sight. That is, Denounce from me this judgement, whereas thou persistest to pray unto me for them. For although *Moses* and *Samuel* should stand before me in their behalf, and pray also, I would not be moved. And he nameth *Moses*, as most famous for standing in the gap once, *Exod.* 32. and *Samuel* for obtaining a cessation of a terrible thunder, and rain in harvest time, *1 Sam.* 12. and in bidding *Cast them out*, he alludeth to *Chap.* 1. 10. to pluck up, root out, &c.

Vers. 3.

*I will set over them four families, the sword, the dogs, fowls and beasts.* Vulg. *I will visit over them four families*; So indeed the word *Visit* also signifieth, but because this is senselesse, the other signification, *I will set over*, is to be preferred. He had spoken *vers.* 2. of four wayes of destruction, death, whereby the pestilence is meant, the sword of the enemy, famine and captivity. Here he holds to the same number; but for the pestilence dogs are named, for famine and captivity, fowls and beasts; it being meant that such as died in the City by famine or pestilence, the dogs should eat, such as by the sword abroad, the beasts of the field, and fowls of the air, according to the distinction before made. *Chap.* 14. 17, 18. and a little before he saith, *There should be none to bury them*, therefore they must needs lie for a prey to these creatures. Hereby is meant the extremity of misery that they should suffer. And it is to be noted, that the Lord being unreasonably provoked proves at length inexorable; There is a time when he may be found by those that seek unto him, but there is a time again when the most faithfull shall have no hope of successe in praying for the wicked, as *Jeremiah* had not, nor should *Moses* or *Samuel* have had, if they had then lived; see the like *Ezek.* 14.

Note.  
Lasa patientia  
furor.

Vers. 4.

*For Manasseh the sonne of Hezekiah.* It may seem strange, that the sinne of this King should now be spoken of so long after his death, and his repentance and mercy thereupon shewed him before that, and spoken of as the cause of the captivity now at hand. For this was in the time of *Jehoiakim*, if not of *Zedekiah* about four years after, and moreover it repented him, and he did the works of repentance long before he died, as appeareth *2 Chron.* 33. But it is to be known that he is spoken of, because in his time God was most provoked, and then he began first to threaten the people with captivity; and although he repented, yet they continued still in their wickednesse, waxing rather worse and worse, as his former invectives against them shew, especially *Chap.* 13. 23. For although God will not punish the children for the fathers sins, yet when they live in the same, the score of their fathers sins shall be added to theirs to make their judgements the more terrible, according to the second Commandment. And although *Manasseh* alone be spoken of, yet both he and the people together with him, that then holp to shed so much innocent blood, were all meant. And he is called the sonne of *Hezekiah*, to aggravate his wickedness the more, and theirs also, for that he having so godly and zealous a father, did so greatly degenerate, and they were most hard to be moved

Note.

moved to piety by *Hezekiah*, and that which they were brought unto, soon vanished again as the morning-dew; but to impiety and idolatry they were most ready to runne with *Manasseh*, and being once in that evil way, neither could his charging them upon his repentance to serve the Lord, nor the labours of Gods Prophets amongst them since, prevail with them to bring them out of it again. Whence note, That God is offended with wicked children of godly parents most of all others, so farre is he from favouring them for their sake; and this aggravates the wickedness of a people, to be hard to be brought to the pure worshipping and serving God under good Rulers, but easie to be corrupted under evil Rulers and superstitions.

Note.

*I will fan them in the gates of the Cities.* A Metaphor taken from such as winnow corn in a windy door from whence the chaff is blown away: to shew that they should be as chaff, as the wicked are compared, *Psal. 1. Luk. 3.* Some by gates understand Cities, as if he had said, I will turn your Cities into fields, the wals and buildings being broken down, because there were threshing-floors and places to winnow corn, or because the gates were places of judgement, he meaneth, that he would sentence against them that they should be used like chaff, that is, scattered into all parts, as is expressed, *vers. 4.* Some the uttermost parts of the Land, because gates are at the ends of Cities. Some, I will make you poor, so as that ye shall beg at the gates of Cities at rich mens gates there, but the first is best.

Vers. 7.

*I brought upon them, upon the mother of the young men a Waster at noon-day.* But it may better be read, *Upon the mother a chosen waster*; for it is *בחר* signifying *chosen*, without any particle prefixed, denoting the genitive case. It signifieth indeed a *young man* also, but not without this Epithete, *A chosen young man*, but the singular is put for the plural, Wasters or Spoilers chosen for their extraordinary valour to make this destruction. And by the *Mother* may be understood either mothers likewise, the singular being put for the plural; As if he had said, not onely innumerable widows shall be made, their husbands being destroyed, according to the first hyperbolical words of the verse, but all mothers together as one shall then be made childlesse, the *Caldean* youth being brought upon them, who shall waste and destroy your children; or the mother City, as the Greeks give the name *Metropolis* to a chief City, which signifieth a *Mother-City*. At noon-day, that is, not secretly or treacherously coming upon them, but openly by force irresistible, make the best defence that they can. *I have caused him to fall upon it suddenly, and terrours upon the City.* Hebr. *והעיר ובה* the word *Ir* rendred City, signifying also enemy, and the next word *tumults* or *terrors* that will make him to fall upon it suddenly, the enemy and terrours. It is absurd, as *Calvin* also noteth, to render the word *City* here, *I will make to fall upon her the city and tumults*, for what sense can be in this, unlesse he had meant, that the City should be beaten down about their ears, whereas they came not thus to destruction, but by the famine and the sword of the enemy taking them fleeing and slaying them? and the New Translat. altereth and misplaceth the words, which needs not, the sense being very good, *I will make him to fall upon it, or her suddenly*, that is, the mother before-spoken of, *The enemy and terrours*. These last words serving to shew whom he meant by *him*; as if he had said, I will cause him to fall upon it, that is, the enemy and terrours concomitating his coming, filling them all with horrible fear. And for this maketh *Tigurina* Translation, and the *Septuagint* and *Caldee*, which two last for the City falling upon it have *Exercitum Caldaorum*, for the multitude of souldiers stiled a City, and for their Tents set up City-fashion.

Vers. 8.

Calvin.

*She that hath born seven languisbeth.* That is, The mother of many children seeing them all destroyed pineth away with sorrow; and this is spoken according to *vers. 3.* Upon the mother the waster.

Vers. 9.

*Woe is me my mother that thou hast born me a man of strife.* It may seem strange that *Jeremiah* should thus break out through impatience for the enmity that

Vers. 10.

he



he met withall amongst the Jews against his mother that bare him, as though she were in any fault. But this his crying out is not to be taken, as an effect of impatience, but of his zeal and earnest desire to convince the Jews of their malice, from whence it proceeded that they were so fell against him, seeing that if there were fault in him, for which there was in his mother for bearing and bringing him forth into the world, and if they would be ashamed to say, that for this there was any fault in her, they might be ashamed to say there was any in him. For since he grew up to be a man, he declined all occasion of contention, forso much as he neither lent nor borrowed upon usury, whereby he meaneth, that he had no traffick with them according to the manner of other men, whereupon strife commonly ariseth, one way of trafficking being put for all, and yet they all were mad with him, and cursed, and spake bitterly against him. For from hence it was plain, that they hated him, and were at variance with him for nothing else, but out of their own malignancy, which was commonly against Gods Prophets for their reprehensions of their grosse sins, and threatening Gods judgements against them, as he commandeth. Thus Calvin who inferreth hereupon, That it is good for Ministers of the Word of God to have no negotiating with men about worldly things, because who so hath, cannot live free from envy and hatred by reason of their worldly-mindedness stirring them up against the Minister, when they see part of their gains to be by him exacted for his maintenance. Wherein we cannot but all consent unto him, but it is *Scandalum acceptum non datum*, and therefore the blame of it will light upon them only, and consequently the punishment, and we see by *Jeremiah* his example, if there were no such occasion, yet the very reproving and threatening their sins, would be occasion enough to malicious and wicked minded men. Yet I deny not but it were good in a Christian Kingdom that this should be taken away as much as might be, by causing Tithes in every place to be converted into moneys, so that it might be without fraud and diminution to the wronging of Gods Ministers. But be it that Ministers took no Tithes, yet they cannot live without all trafficking, neither did *Jeremiah* himself, for *Chap. 32.* he buieth a field, and therefore he meaneth not all trafficking, but that which is scandalous only. For usury in particular here mentioned, it is not agreed amongst Divines what it is, neither is this a place properly giving occasion to speak of it, and therefore I referre the Reader for that to *Exod. 22. 22.* where I have purposely spoken of it. And he mentioneth not only taking of usury, but also giving, because both wayes contentions arise, when one would take more, and the other give lesse. *Jerom* applieth it to Christ, who was most truly a man of contention with the Scribes, Pharisees, Sadducees, Priests and Herodians, and none would take to usury of him, because they returned no increase or fruit of his doctrine, and so he took none neither.

Calvin.

Hieronym.

Verf. 11.

Chap. 5. 10.

Calv.

The Lord said, Verily it shall be well with thy remnant, Hebr. *If not thy remnant to good.* Which words have the force of an Oath, If I bring them not to good, by delivering them from captivity, I am not God, or say, that I am not just, for he had before said, *Destroy them, but make not a full end*, and in many places he speaketh comfort to a remnant, and because *vers. 9.* he had threatened so universal a destruction, now he qualifieth the terrour of it by promising good to a few faithfull that should remain of the Jews, adding further, *I will cause the enemy to intreat thee well in the time of evil and of affliction*, Heb. *If I shall not cause the enemy to meet thee for good, or by doing thee good in the day of evil, &c.* These last words serving for nothing else, but to explain further the former; Thus some; but Calvin understands it as spoken to *Jeremiah* in person, answering to his complaint, *vers. 10.* by promising him good in the remaining part of his life, and that even when he should be come into his enemies hands the Caldees, as the event afterwards shewed. *If not thy remnant to good then is, if the remnant or following part of thy life.* Although his own kindred and countrey men were cruelly bent against him, yet he made him

him know before, that he should finde favour amongst those Heathens, and to publish it, that when it should come to passe at the least they might believe it, although they would not before, that he was a true Prophet, and this I think to be the true meaning.

*Shall iron break the Northern iron, and the steel?* Here he fails to threatening them again by vilifying their strength, in comparison of that of the Caldees. For they in the pride of their hearts thought themselves strong enough, yea iron against their Northern enemies, whom he to deter them by them compares to iron and steel, and therefore sheweth to be far stronger.

*Revenge me of my persecutors.* Here Jeremiah to shew how greatly he was moved at the obstinacy and malice of the people turns from them again to the Lord, crying for revenge against them; See the like before Chap. 11. 20. For the words following, *Take me not away in thy long-suffering.* Hebr. *In lengthning thine anger.* The meaning being, whilst thou art long in bringing deserved destruction upon them, least they, as they plot, work mischief against me to the taking away of my life, or according to some, Be not so long in destroying them in thy wrath by so many kindes of judgements that I shall not be preserved, but swept away together with them also. Take it which way ye please, but the N.T. turning it, *In thy long-suffering*, is both erroneous and troubles the sense.

*Thy words were found, and I did eat them.* That is, I took not this propheticall Office upon me, for which I am so hated through mine own ambitious seeking, but when I thought not upon it, thy words came unto me, and whether I would or no I was forced unto it, *That thy words were found by me*, as appears Chap. 1. and yet I ate them, that is, received them into my heart, and not into my mouth only, as many do, applying my self with a true heart to obey them, and to do as thou commandest, believing them to be thy words, for whoso doth thus, to him Gods Word becometh food that is eaten, and nourisheth to eternal life, and so is his substantial Word Christ. *And it was sweet unto me*, wherein he was like to Ezek. 2. 8. they both had unspeakable inward joy by this spiritual eating, and so shall all others have that eat likewise, although they meet with much bitterness in this wicked world, of which they are forced to complain sometimes as Jeremiah doth; See the like in David, Psal. 19. 7. and Job 23. 12. And Gods words are so sweet to the believing heart, because most sweet and comfortable things are therein contained, and they come close to the heart, and enter into it as meat into the belly. And he addeth, *I am called by thy Name, O Lord*, not as every one that was within the Covenant under the Old Testament, or is under the New, for all the Jews had Gods name called upon them, when they were called the people of the Lord, and all now baptized when they are called Christians: But more singularly, because he was a true Prophet of the Lord, called in the power of his Spirit, as his instrument, to pull down Kingdoms and Nations.

*I sate not in the assembly of mockers, but alone, for thy hand, for thou hast filled me with indignation.* Hebr. *I sate not in the secret of the mockers, and I rejoiced before thy hand; I sate alone, because thou hast filled me, &c.* Vulg. *I gloried from the face of thy hand, &c.* Because thou filledst me with commination; but the word *commination* signifieth wrath or indignation. The meaning is, I was delighted in thy words, as was before-said, whereas others in mocking at them, But I abhorred from the wicked consultations which they had in secret to this effect, and against me and other thy faithfull servants speaking thy word unto them. My joy and glory in the mean season being in thy good hand towards me, setting me up to be thy Prophet and inwardly comforting me. Yet I sate alone, because I was filled with such words by thee to be spoken to them, as brake all friendship and permitted no society betwixt me and them, for they were words of indignation and denunciations of judgements most terrible. In these last words *Caldee, Vatabl, Calvin* say the same that I do: but upon the

Vers. 12.

Vers. 15.

Vers. 16.

Vers. 17.

Calde.  
Vatabl.  
Calvin.

Pagnin.  
ionys.

Vers. 18.

Jer. 2. 13.

Galatin.

the former, they joyn these words *And rejoyced*, with these, *I sat not in the assembly of mockers*, rendring them, *nor rejoyced*, as if herein were nothing else, but a denyall of taking any pleasure to do as they did, and contrariwise an implying of sorrow therefore; and *Caldee*, *Pagnin*, *Dionysius*, following the vulg. expound, and by *nor*, as if he meant, that he joyed not in his propheticall office by reason of the judgements, which he was hereby inforced to threaten. But to me the first, though followed by none hitherto, seemeth most plain and perspicuous.

*Why is my pain perpetuall?* Here the Prophet leaving again the discourse in which he was, of the joy that he had in the Lord, returneth to complaints, as *vers. 10.* as if he had said, Sith it is thus, that thou (O Lord) hast set me up in this office, and ministred words unto me of comfort, and better usage one day by the enemy, as *vers. 11.* why do my own kinsfolk and countrey men go on still to gall, and renew my wounds by their cursed and malicious speaking against me without all measure or end? for by reason of their spite against me, there is dayly but a step betwixt me and death, and so I am in danger of being cut off before I see the good promised. *Why wilt thou be as a Lye, waters that are not faithfull, or true?* or that hold not but fail when a man hath most need of them, that is, in the time of heat; for so should the Lord be to *Jeremy*, if he preserved him not from the fury of his enemies, as he had promised, especially all this enmity being stirred against him for his sake, and his faithfull dealing with them, as he commanded. And in saying, *Wilt thou be as a Lye*, he is not to be understood, as uttering any thing blasphemous, for that was impossible for one so full of the spirit to do, but the uttering of these words is, as if he had said, *Wilt thou (O God) who art true*, though all men be lyers, be as lying and deceitfull waters in this particular of perserving me, having promised it? certainly thou wilt not, the springs of water shall fail in a dry time, or cisterns having holes, but thou the Fountain of living water canst never fail, but be a comfort to him that trusteth in thee, when his need doth most require, for so the Lord is stiled *the Fountain of living water*. And for this exposition maketh the interrogation, and that nothing is spoken by way of affirmation. He speakes thus, as if a man should in his streights speak to his assured friend, who had promised him help in his greatest extremity, but finding no help yet to come from him, *Wilt thou be a lyer to me?* to stir him up then more to reach out his helping hand and not to delay so to do. *Calvin*, to avoid an evil imputation, that might be laid upon the Prophet, if these words be taken as spoken in his own person, saith, that he speaketh thus in the person of the people murmuring at their evil case, whenas God had chosen them and made them his peculiar people above all others, and to this interpretation he thinks further light to be given *vers. 19.* *If thou turn unto me, thou shalt return again:* that is, thou art too much affected with the judgements to come upon the Jews to expostulate so with the Lord in their behalf. For if the words of *vers. 18.* be thus understood, these answer well unto them; cease from thus complaining, which he meaneth in bidding him turn, and then he saith, he shall stand before him, and be as his mouth, speaking only that which he commandeth, as his faithfull Prophet and messenger. To explain which further he saith, *if thou shalt separate the precious from the vile*, that is, if thou shalt not for fear, or flattery, speak or yield to any thing divers from the truth, which I command thee to speak, for that is the precious, and flattery is the vile, and consequently he separates the precious from the vile that speaks freely and boldly the truth not being moved to speak otherwise by affection, fear or favour. And this doth further appear in the next words; *Let them turn to thee, turn not thou to them*, that is, cease not reproving and threatening them till they be converted, and be not by an inordinate love of them because they are neer unto thee in the flesh moved to bear with, or to speak pleasing things unto them, or for any fear of what they can do unto thee: some refer the expostulation before going to the Jews, by whom the Prophet suffered, as

if



if in saying, *why art thou as a lyer*, he meant that his pain, to which they put him, should be as lying waters that fail? but this, though followed by grave Authours, is against all good sense, because it was never known, that any man would complain of his pain failing, or compare it to a cistern or spring of water, of which not pain, but joy cometh to the thirsty. Neither doth that of Calvin so well agree, although he makes it seem well agreeing by *vers. 19*. For by these words, *if thou shalt turn*, he meaneth not from being by naturall affection, &c. from speaking thus in the behalf of thy brethren the Jews, for so the next words would not agree, *if thou shalt separate the precious from the vile*; for that this is not spoken of things or words, but of persons, the last words declare, *they shall turn to thee, thou shalt not turn to them*, which shew the meaning to be; if thou shalt apply thy self with all thy power to convert them, and of evil to make them good, (for wicked men are vile, and converts precious) *thou shalt be as my mouth*, then which do greater excellency can be attained by any mortall man. According to Chrysostom speaking of them that are fallen into sin; If thou shalt pour the oyl of heavenly Doctrine into them, if thou shalt bind the wounded with humanity, and temperance, he shall make thee richer then any treasure, for he saith, *if thou separate the precious from the vile, thou shalt be my mouth*. What can be equalled to this? neither fastings, nor watchings, nor lying upon the ground, for none of all these are comparable to procuring the Salvation of our brethren. And the Caldee Paraphrast, If thou shalt reclaim the wicked that he becomes just, thou shalt do the same that the word of my mouth doth, and so be my mouth, for so *Psal. 19.* it is said that the word of God converteth the Soul, thus also Gregory; *Moral. lib. 18. c. 23.* Hugo, Lyra, &c. For the first words of this verse. *If thou wilt turn I will make thee to return and stand before me*, Jerome; Raban; and some others understand it, as if it had been said; *if thou shalt turn this people, I will put an end to thy tribulation of which thou complaineest*, Caldee, Lyra, Hugo. If thou turn and be no more so impatient and querulous, but quietly depending upon me, then will I provide for thy deliverance from the sufferings, of which thou complaineest, and thou shalt stand, that is, continue unmoveable in this high prophetical office, yea thou shalt be as my mouth, if thou goest zealously on to convert the wicked. I subscribe rather to Jerome, and the word *וְשׁוּבָה* signifying, *shalt make to turn*, will bear it. And then it aptly answers to the words of *vers. 18.* according to the exposition given thereupon, For to the Prophets asking whether his plague should be perpetuall, or God would deceive him of his hope, that he might be further confirmed, the Lord answers here; Go on in thy office doing thy best to turn them, and then take no care of thy preservation, I will look to that, but rather take care to make them come precious out of vile, for so the words may be rendred, and the last words agree to this, *Let them turn or come to thee*, the vile to the precious by being formed anew to righteousness, and holiness according to thy teaching, not the precious to the vile by being corrupted and overcome through their malice, and made impatient or fearfull to go on in the ministry committed unto him. And he promiseth not only, that in thus doing he shall be his mouth, but he sheweth further *vers. 20. 21.* how he will make him to stand firm against all their assaults, as a brazen wall impregnable; see, Chap. 1. 18.

Vers. 19.

Chrysost.  
Hom. 5.  
in Jud.

Cald.

Hieron.  
Raban.Lyra.  
Hugo.

## CHAP. XVI.

Hence the Prophet is bidden by another sign, to declare that which he had prophesied of the evil death whereby they should die that were of the Land of Judea, viz. by not taking a wife there, nor begetting children, because the people of that Land should die miserably, and their dead bodies should be as dung upon the earth. It is impertinent here, either to question

Vers. 1.

L I

whether

whether *Jeremy* were not married already, or it be hereby intimated, that a single life is commended to Prophets. It is most probable, that he was not, for if he had, this prohibition should not have been needfull, seeing he would not have taken another wife doubtles, when he had one living. For although *Polygamy* was practised by other men in those dayes, even by *Abraham*, and *Jacob* occasionally and for a mysticall signification, yet it was not by any other Prophet, but rather condemned, *Mal.* 2. 15. And what a weak argument were this, God forbid *Jeremy* to take a wife, and beget Children in a Land being now ready to be destroyed, therefore it is his will, that Prophets should take none, but lead a single life? It doth rather shew, that such as well as other men were commonly left to their own liberty for this matter; and now to restrain from the liberty given by God, is a thing that cometh from a contrary spirit, that is, the Devil, as is plainly taught, *1 Tim.* 4.1.

Verf.5.

Verf.7.  
Calvin.

Hieron.

*Enter not into the house of mourning*, for mourning Hebr. is *סדר* signifying, either mourning, or a mourning Feast made for the dead, to which Friends being called, the Friends of the dead did somewhat lighten their sorrow by their company, and to this agree the words of v.7. *Neither shall men give them the cup of consolation to drink for their Father or Mother.* And *Calvin* observes from some passages in *Tully*, that Feasting was used amongst the Romans at burials to put away sorrow, and to procure mirth, as who did think their dead friends to be now taken into the number of the gods. And *Ierom* saith, It was the manner in mourning at Funerals both amongst the Greeks and Latines, to make Feasts called by the Greeks *συνεισηννα*, by the Latines *Parentalia*, because they were made, when they buried fathers or mothers, and *Prov.* 31.6. It it said *give wine to them that mourn*. Of this also see *Tob.* 4. 18. Of this also *Perseus*, *Pliny*, *Lucian*, *Pollux*, and *Herodotus* write: the Vulg. Lat. therefore renders it, *go not into the house of feasting*. But this is improper, and if it be so rendred, the same thing is forbidden twice, for *verf.* 8. he saith, *go not into the house of Feasting*, as opposing that to this, and speaking so both here, and there, as that he plainly meaneth contrary things: wherefore this is better expounded by mourning, or Feasting made to lenify mourning in respect of the dead. And the reason was, because, as followeth in the next words, they that died should not be buried, but lye partly for a prey to Beasts, and fowls, and partly for dung upon the earth, as was said before, therefore to shew before, that such doings, as had been used at burials, and were still used, should cease, he must not come to any place upon such occasions. For hereby he made a more full Declaration of that which he spake by word of mouth, that the deeper impression might be made by that which they saw in him, of their miserable case, when every ones own sorrow, that lived still, should be so great for his own sufferings and dangers, as that none should intend Funerall rites any more, as they had used to do, not doing any more like men, but as brut Beasts suffering dead corpses to lie here and there, to rot upon the ground without any burying or lamenting them, as men of all Countreys, and Nations used to do; whereas he addeth, that they should not *pluck off their hair or cut themselves*, he doth not hereby approve such doings out of passion and extremity of sorrow, for it is forbidden, as heathenish; but because they probably did so, as well as idolize after the manner of the heathen.

Levit. 21.1.

Verf.7.

*Neither shall tear themselves in mourning to comfort them for the dead*; Vulg: *neither shall break bread to him that mourneth, to comfort him over the dead.* Hebr. *They shall not break to them upon the mourning, or the mourner*, to which it is to be thought, that bread is to be supplied, because the next words are, *neither shall they drink to him the cup of consolation*, neither doth the word *פירס* signifie tearing, but breaking cutting or dividing, and of cutting and tearing their hair enough was said before *verf.* 6. And forsomuch as at Funerals Feasts were made to mitigate sorrow, as hath been said, and this was used amongst the Jews, how can we expound the word breaking, more aptly, then by breaking bread, and giving, and moving the sorrowfull friends of the dead to eat, that through

through grief had already fasted too long, according to *Lucian*, speaking of Funerall rights, and saying, After all these, a Funerall Supper remaineth; and now friends are present to comfort the Parents of the dead, and they persuade them to take meat, although they be unwillingly in a manner forced unto it, albeit through a three dayes fast, almost killed with famine. And this exposition is confirmed further by the next words of drinking to them, whereas if it be expounded, *tearing themselves*, here would be no congruity. And of Feasting at Funerals both *Clemens* makes mention amongst Christians, and *Chrysostom* also.

*Clem. lib.*  
8. *Const.*  
24. *Chrys. Hom.*  
37. in *Matth.*

*Neither go into the house of Feasting*, that is, hereby to shew, that their Feastings, and merry meetings shall soon have an end, when all things should by their enemies be brought to ruine, as is declared *vers. 9*. Whereby we may gather, that when sin abounds in a Land, and Judgements therefore approach or even begin to seize upon it, God would not have Feastings at such times, and if there be, the faithfull ought like *Jeremiah* to refrain from going to them, least men be hereby blinded from seeing the evils hanging over their heads, and so remain secure, and hardened in their sins, all care and sorrow being drowned in cups and good chear, see *Isa. 22. 12*. Here is shewed, that when the Prophet should so severely threaten the wicked Jews, they should with a brazen face ask what their great sins were, for which they should be thus punished, as who should say, Thou dost us wrong, we are not so notoriously faulty as thou wouldst make the world beleeve. For this is the manner of hypocrites, what fowl sins soever they live in, to justify themselves and have indignation at the Preacher, who reproveth them; but in such the way to repentance is dammed up, their case is desperate.

Note.

*Vers. 10.*

*Because your Fathers have forsaken me, and ye have done worse.* Here is a double reason of Gods judgements now coming. 1. The Lord was long ago provoked by their fathers, which were enough to make him full of wrath against them: for he threatens to visit the sins of the Fathers, upon the Children to the third and fourth generation. 2. They did worse, both because not only their own sins, but their Fathers were together looked upon in them, forasmuch as they tread in their steps, and so made them their own, and also because they had more Prophets to instruct, admonish and presse them to do well, as is intimated in the last words of *vers. 12*. *That they might not hearken to me.* Therefore he threatens to carry them into a land, that they knew not, and that there they should serve other gods, that was, into *Caldea*, the inhabitants whereof were idolaters, and the Jews being made their servants were by them made to serve their idols by doing all servile offices about them, as the *Gibeonites* were sometime made to serve the servants of the true God by being briers of wood, and drawers of water, to all the congregation: and in this work the *Caldees* should work them day and night without all mercy, to the wasting of their bodies, and wearing out of their strength, and haply sometimes by sacrificing their children, which would be a great grief unto them. For to serve other gods would not otherwise have been counted so grievous a punishment, since they did this voluntarily at home, acted, preferred it before serving of the true God, but then, when they should be compelled to do it in baseness and toyl, in derision and hunger, thirst and nakedness, being under the whip also, as the Turks gally-slaves, they should find it to be an intollerable servitude, and so grow to a loathing of their service, repenting that they were so besotted, for such cruell gods, as they proved to them, and helpless to save them from this captivity, to forsake the gracious & true God of their fathers, who had alwayes been so beneficent unto them; a like threatening to which was used to *Rehoboam*, when he cryed to the Lord against the King of Egypt, that he should be brought into subjection by him, that he might know the difference betwixt serving him, and other gods. Or it may be conceived, that however the Jews now served other gods, yet being smitten and brought to so great misery, and finding no help from the gods which they served, they

*Vers. 11.*

*Vers. 13.*

*Josh. 9.*



Note.

then changed their minds, and resolved not to serve them any more, but were by their imperious enemies compelled to vex their Souls the more. And so sin was punished in the kind, that abomination which they had chosen they being now prostituted unto, even to the wearing of them, and the encrease of their misery.

Vers. 14.

*Therefore the dayes come, saith the Lord, that it shall no more be said, The Lord liveth, &c.* That is, because the miseries of the Jews shall be far greater, in their Babylonish captivity, then the misery of their fathers in Egypt, so much as this shall not only be corporeall, but spirituall; for they shall be left to sink, as it were, into the gulph of all abominations, in serving other gods, as *vers. 13.* when they shall herefrom be delivered, the benefit shall be counted so great, that hereby the memory of that out of Egypt shall be drowned, and lie under oblivion, never to be spoken of any more; but this shall be remembered and God shall be praised for it throughout all generations. And under this deliverance that by Jesus Christ is also pointed at, whereby a perfect deliverance is made not only from idolatry, and that base servitude, but from all sin, which whosoever liveth in, is the servant of sin. And this appeareth further, *Chap. 23. 6, 7, 8.* where the same words are used again, and this deliverance is expressly saith to be by the righteous branch and King raised up to David, *vers. 5.* wherefore *Jerom* is for this, and after him *Rabannus* and *Hugo*. And *Isidor* without taking in the deliverance from the Babylonish captivity, reasoneth strongly to prove it to be a prophetic, not of that deliverance, but only of the deliverance by Christ. 1. Because it is said to be so great, that it should obscure the deliverance out of Egypt; but such was not that out of Babylon, if we compare them together: for in Egypt they were longer, *viz.* above 200. years, in Babylon but seventie, out of Egypt they were delivered in a more wonderfull manner by prodigies and miracles, in spite of the King; from Babylon not: and being brought out of Egypt they were made a free people, but when out of Babylon they continued under the *Persian* Kings; Again, when they were brought out of Babylon they kept the Paschever still, even till the time of the destruction of the Temple, in remembrance of their deliverance out of Egypt, whereas is said here that this should be no more be spoken of. Lastly because a clause is here added, *into a Land which he gave for inheritance to your Fathers, and from all countreys,* whereas *Abraham, Isaac, and Jacob*, their Fathers, never had it given them, but only promised and therefore bringing again into *Judea* cannot be meant, neither were they carried into all Countreys, but into Babylon; yet some take it as a prophetic only of deliverance from the Babylonish captivity, as *Cald. Theod. Tho. Aquin. &c.* Against whom most of the reasons foregoing are very strong. Neither do the words so well agree to that of *Isidor*, seeing that when the Jews came to be delivered by Christ, they shall be no more delivered from the north, then from other parts of the World, where they are scattered. But to the first exposition all things do excellently agree, both deliverances being here understood together, that out of Babylon from the north, and that by Christ from all parts towards the end of the World, according to *Rom. 11.* where it is shewed, that the Jews shall not alwayes continue in infidelity, but be again grafted in and saved. *Calvin* alone here stands against all others, denying these words to be Propheticall, only he saith, that their deliverance is obligely touched upon, but who so shall look into *vers. 15.* shall find it plainly prophesied of, for it is said: *I will bring them again into the Land, that I gave unto their Fathers,* which words are peculiar to their return from Babylon, and not pertinent to their deliverance by Christ, which when it shall be wrought, it is not necessary hence to hold, that they shall be brought out of all Countreys to inhabit the Land of *Canaan* again, seeing the Apostle *Paul*, that speaks most of it, saith nothing of this, but only of their conversion. *I will send for many fishers, and they shall fish them.* This hath been against all sense and reason drawn by many ancient expositours to the Apostles, because the Lord saith,

Joh. 8. 44.

Hieron.  
Raban.  
Isidor.

Ca'd. Par.  
Theod.  
Lira.  
Dionys.  
Vatabl.

Calvin.

Vers. 16.

I will

*I will make you fishers of men, as by Ierom. August. tract. 10. de util. jeiunij. Origen hom. 12. in Ieron. Tertul. lib. 4. advers. Marcion. cap. 9. Ambr. in Psa. 118. For this is not spoken in way of comfort, but of terror. Having interlaced something consolatory, vers. 14. 15. for the faithfuls sake, now he prosecutes the matter before in hand, shewing how he would carry them into a strange Land, viz. by sending fishers, and hunters, that is, the Caldees, to whom they should be but as fishes to the fisher, taken in nets without resistance, and as conies running into holes, or Foxes, whom the hunters pursuing thither, ferit them or dig them out. So that hereby is meant, that not only such, as appeared, but even they that hid themselves under covert, as fishes under water, or beasts in burrowes, or in woods, should be found out and carryd away to suffer, as was before threatned. Thus Theod. Hugo, Lyra, Vatabl. Ezek. 12. 13. It is said, I will stretch over him my net, see also 2 King. 25. 4. Habac. 1. 14. and to this Calvin also agreeth. And this is confirmed further, vers. 17. Because mine eyes are upon all their wayes, they are not hid from my face.*

Theod.  
Hugo.  
Lyra.

*And first, I will recompense their sin double. These words have reference to the promise made vers. 14. as if he had said, I will bring them again into their own Land, but first I will by bringing fishers and hunters against them, recompense their sin double, where by double he meaneth both by fishing and hunting them, not double to their deserts: see the like threatning before Isa. 40. 1. 61. 1. Ierom will have by double meant, double to the punishments of other people, because they had more means, or according to their double sinning in word and in deed, or against God and their neighbour. Isidor, because their sin was double to their Fathers, sith their Fathers and theirs were now looked upon together. Some as Levit. 26. he threatneth punishment sevenfold, that is, abundance of punishment: they have defiled my Land with the carcases of abominable things, that is, sacrifices offered to idols, for as sacrifices offered to God, such Calvin, yields a sweet smell unto him, so those that are offered to idolds stink, and the bodies of beasts killed for that purpose are stinking and abominable.*

Vers. 18.

Hieron.

Isidor.

Calvin.

*My Lord and refuge in the day of affliction, the Gentiles shall come unto thee. Having prophesied, vers. 14. of the conversion of the Jews, after their abundant punishment, now for greater comfort he prophesieth also of the Gentiles conversion, whereby a far greater increase shall be made of spirituall Jews and so of Abrahams seed. And in preparing to speak of this he calleth God his fortress and refuge in affliction, speaking in the name of the faithfull Jewes, as if he had said, Thou wilt certainly be a refuge for us to come unto in all one sufferings before threatned, for even the Gentiles from one end of the world to another shall come unto thee, and be saved, therefore we thy first born and eldest sons much more. The beleivers of the Jews and Gentiles making one Church, over which God would be the Protectour, is here intimated. And when this should be, he sheweth, that they should see into their vanity in serving other gods and abhor from it, from thenceforth acknowledging and worshipping one only true God.*

Vers. 19.

Vers. 20. 21.

## CHAP. XVII.

*The sin of Iudah is written with a pen of iron, and with the point of a Diamond, and graven upon the Table of your heart. It is a fond conjecture of Euseb. Cesar, that this was spoken of Judas the Traitor, and touching the sin of the Jews in crucifying Christ; for it is plainly spoken of the sin of Idolatry, in turning of them therefrom, and therefore no blotting of it out by forgiveness, but it must needs remain for ever conspicuous to the eyes of the omniscient God, that seeth the heart provoking him to take revenge: The meaning is according to Calvin, that they were most obstinately set upon this sin, neither could the love and corrupt affection, that was, and had long been in them to*

Vers. 1.

false gods be any more expunged, then the graving that is made upon hard stone with iron pens or Diamonds points. And the table of stone, whereupon this sin was thus written, was their heart, in which it had made a most deep impression, and was not as a writing with ink, which may easily be done out again; whereby he intimateth, that when in *Iosiah* his time they were outwardly reclaimed from idolatry, it stuck still in their hearts, and upon the change of their King to an Idolater soon appeared again in their practice; wherefore as before he had set forth their incorrigibility by likening them to the *Ethiopian*, Chap. 13. 23. so now by a similitude taken from engraving deeply in stone he further setteth forth the same. And lest they should say, How knowest thou what is ingraven in our heart? he addeth, and upon the horns of their Altars, as if he had said, that it is so is apparent by the Altars by you set up to *Baal* and your sacrifices openly made upon them, and the blood put upon the horns of these Altars, the stain of which any man might easily see. For when sacrifices were offered upon the Altar of the Lord, some of the blood was taken and put upon the horns thereof, *Exod.* 29. 12. *Levit.* 8. 15. 16. 18. and I doubt not, but in making their Idolatrous sacrifices upon Altars set up to idols they did likewise. Some think that their sin is said here to be written, because the names of their idols or their own names were graven thereupon, but this is only conjecturall, the other certain. Vulgar Latine, for the point of a Diamond hath *ungue adamantino*, but the word *קצץ* rendered *unguis*, is a instrument, wherewith it is ingraven in stone by scraping therewith as birds by their nailes or talons. From hence we may note, that the sin, wherein any man liveth, and is resolutely bent to go on therein, is ingraven in his heart and conscience, and so remains till the day of judgement, at what time it shall as plainly appear to his condemnation, as letters ingraven in stone with the point of a Diamond, that all men may take heed of setting their hearts upon sin.

Note.

*Whilst their Children remember their Altars*, that is, they go on generation after generation to sacrifice upon these Altars and in groves, their sin remains written, as hath been said, for a testimony against them, and they shall be accordingly judged. For it is the manner of such as are blindly lead on in a false Religion, carefully to bring up their children in doing as they have done, charging them most streightly herewith, and not to yield therefrom to their dying day.

Vers. 2.

*O my mountain in the field, I will give, &c.* the vulgar Latine, *sacrificing in the fields*, but contrary to the Hebrew in which is no word signifying to sacrifice, but *my mountain*. Calvin (*O montanous place*,) *I will give in the field, thy substance, &c.* and this reading the words will best bear, the meaning being, although thou gloriest and bearest thy self upon mount Zion, where my Temple standeth, and in other hills, where thou hast set up Altars to idols, yet thou shalt fall by the sword of the enemy; and thy treasure hid in caves in the fields shall come into thy enemies hands, as spoils.

Vers. 3.

*For ye have kindled a fire in mine anger, which shall burn for ever.* Because this is spoken of *Judea* lying desolate seventie years, whereas they would not let it rest every seventh year according to the Law, it may be doubted, how Gods wrath could be said this way to burn for ever. *Ierom* to cut off this doubt referreth it to the time of *Jerusalem*s destruction by the Romans, & I see not but that this threatening may be extended to that also, the *Babylonish* captivity being first meant, which should be for a determinate number of years, and then that farre longer lasting desolation, yea even for ever. For although the Jews shall be so in time converted, yet they shall not dwell again in that Land, neither shall it come to its former fertility for ever; but as now by the report of travellers it is as a barren wilderness for many miles about *Jerusalem*, so it shall continue a spectacle of Gods judgement somewhat like *Sodom* and *Gomorrah* to the worlds end; or for ever till a double recompence paid her for all her sinnes, as Chap. 16. 18. the like threatening was made before in *Isaiah*.

Vers. 4.

Hieron.  
Raban.

*Cursed be the man that trusteth in man, and maketh flesh his arm.* This is spoken in



in reſpect of the confidence that they had in the Egyptians help, often complained of, for they are expreſly ſaid to be fleſh and not Spirit, *Iſa. 31.* that is, very weakneſſe. But it is univerſally true, To truſt in any man, or our ſelves, or any ſtrength that we can make by horſes, munitions or arms, is to be accuſed: becauſe ſuch depart in their hearts from the Lord, as in the next words. They may ſay, that they love and honour the Lord ſtill indeed, but he that knoweth the heart giveth ſentence to the contrary. And this is here added by the Prophet to the threatening before going, becauſe whatſoever judgements were denounced, they were not moved by them ſo long as they had other ſtrength to truſt unto.

*Bleſſed is the man that truſteth in the Lord, and whoſe hope is the Lord.* For this ſheweth who it is that truſteth in him, not every one that thinketh he doth ſo, but when triall cometh doth indeed by hope depend upon him, which is the caſe of a very few. And to deterre from truſting in man and to encourage to truſt in God, the firſt is compared to an heath, a Land of drougth and ſaltneſſe, moſt barren; but the ſecond to a tree planted by the waters, &c. *Pſal. 1.*

*The heart is deceitfull above all things, deſperatly wicked, who can know it?* Having pronounced the man accuſed that truſteth in man, &c. now becauſe he knew, that the wicked Jews would elude this by imagining, that they were not guilty of the ſinne ſo ſeverely censure, for they truſted in God and their hearts were not gone from him, as *Jeremy* objected, although they expected help from the Egyptians: In oppoſing this he ſaith, that mans heart is deceitfull, neither can man know it, yea it may lie hid from a mans ſelf, being alſo miſtaken in it, *but God knoweth the heart and reins,* and will give to every one according to his works, neither ſhall his fair ſhewes benefit him, or hide his naughty heart from Gods ſight. A thing to be thought upon by all hypocrites, to make them, if poſſible, to turn ſincere.

*As the Partridge ſitteth on eggs and hatcheth them not, ſo he that gathereth riches not juſtly.* It is written of the Partridge, that ſhe gathereth to her at ſitting time other Partridges eggs, which being brought forth, when they hear the voice of their own damme, and by an inſtinct of nature know it, leaving her that ſat upon them, they flee away to their own dams and leave her: ſo *Ambroſ.* *Hieronym.* *Albertus*, and according to this expoſition the *Caldec.* *Paraphraſt* hath it, *the Partridge gathereth eggs which ſhe layed not;* ſo likewiſe *Hebr.* *Calvin* excepteth againſt this, as an invention of the Rabbins, and not written of either by *Ariſtotle* or *Pliny*, but that theſe birds are ſo ſalacious both the he and ſhe, that he being impatient of her abſence during the time of ſitting upon her eggs, breaketh them whereſoever he finds them with his bill or claw, and ſhe although ſhe hides as many of them as ſhe can, yet during the time of her laying, keepes ſo little out of his company, that ſome of them come from her in his preſence, which he breaketh, and ſo never hatcheth them. But ſo much as the words in Hebrews are, ſhe gathereth eggs ſhe brought not forth, the firſt expoſition is to be preferred: neither doth the hiſtory want atteſtations, and this doth not ſo well agree, becauſe he ſaith not, the partridge ſitteth on eggs, but gathereth them, which moſt aply agreeth to that for which this ſimilitude is brought of a man gathering riches by unjuſt means, that they leave him: whereas if it be taken the other way for ſitting and not hatching, it neither agreeth to the Hiſtory brought from *Ariſtotle*, ſeeing ſhe ſitteth not upon the eggs that are broken by the he, nor to the preſent caſe of one unjuſtly gathering riches that depart from him in the miſt of his dayes, theſe eggs are preſently broken and come to nothing. Some others make another relation, that the Partridge ſeeing the Fowler nigh her neſt, cometh neer unto him, and goeth upon the ground and ſeeth not, feigning her ſelf unable, whereby ſhe provokes him to follow her, but having drawn him far off from her neſt, ſhe fleeth away and ſo he is deceived. But this agreeth nothing to the preſent purpoſe. *Theodoret*, and *Iſidor* upon another property of a Partridge, which one bringeth up tame, that by the cry thereof other Partridges

Verſ. 5.

Verſ. 7.

Verſ. 9.

Verſ. 10.

Verſ. 10.

*Ambroſ.*  
*Hexam.*  
*6. lib. c. 3.*  
*epiſt. 48.*  
*Hieron.*  
*Albert.*  
*Caluin.*

*Baſil.*  
*following*  
*Ariſtotle.*  
*Pliny.*  
*Eliaſus.*  
*Theod.*  
*Iſidor.*

may be called together, and then he takes them in his net, understand *Nebuchadnezzar* to be hereby set forth, who gat abundance of goods unjustly, and then lost all again, being driven from amongst men, and becoming foolish as a brut beast. But this agreeth worst of all, because not the calling together of other Partridges, but gathering egges is here spoken of. I rest therefore in the first, it is a description of the case of the rich Jews, who in their fruitfull Land gathered abundance of wealth by hook and crook, and herein thought themselves happy and surely seated in their own habitation against all enemies, but the event proved contrary, in the midst of their dayes, whilst they were thus secure and blessing themselves, the *Caldees* came and all their riches went away and they perished like a foolish people. And it may particularly be understood of King *Jechoniah* who then reigned, as may further appear *Chap. 22.* where his Father is said to have executed justice and prospered, but he contrariwise being intent to gather riches, is threatned that he should die like an asse. And it is a judgement generally to be feared by all, that gather riches unjustly, for they have wings, wherewith to flee away; and such a rich man is as he, *Luke 12.* that when he was delighting himself in his abundant fruits, heard a voice saying, *Thou fool this night will they fetch away thy Soul from thee, &c.*

Jer. 4. 22.

Note.  
Prov. 23. 5.

Vers. 11.

Hieron.  
Theod.

Vatabl.

Lyra.

Cal. in.

*A glorious Throne on high from the beginning, the place of our Sanctuary.* Having pronounced them blessed, that trust in God, *vers. 8. 9.* as them cursed, that trust in man, *vers. 6. 7.* and fools that look at riches unjustly gotten, *vers. 10.* now he addeth somewhat to erect our minds to God and to make us trust in him. As if he had said, God hath a glorious Throne in heaven, whereupon he sitteth and ruleth over all things, a representation whereof is our sanctuary, before which we worship, therefore let us put our whole trust in him. All that do not, but forsake him, shall be ashamed, *vers. 12.* but let us, as they that trust in him alone, pray, Heal me (O Lord) and I shall be healed, &c. *vers. 13.* Thus also *Jerom, Theodor. Raban. Isidor.* Others refer it to the words immediately going before, as spoken to terrifie such as gather riches by injustice and wrong, as *Vatabl. Cald.* Some expound it as a sentence by it self comforting the faithfull by propounding unto them the heavenly glory to come figured out by the Sanctuary, as *Lyra, Th. Aqu. Dionys.* Some lastly take these words, as spoken to shew how worthily the Jews should be destroyed, because that having so glorious a God dwelling amongst them, they so basely forsook him to serve idols, as *Calvin:* and to this I subscribe, as best agreeing both to the words before going and following: to the words before, there is and alwayes hath been a just Judge, by whose just doom it must needs be, that unjust gatherers of riches shal lose them again and perish: to the words following, this Throne being represented in *Judea*, and so gracing it above other Lands, giving therefore occasion to *Israel* of confidence in him that sitteth thereupon, will therefore be revenged upon the Jews because that bearing themselves upon this priviledge they are secure in their sinning so fowly against God by forsaking him, the Fountain of living water, as was also complained before, *Chap. 2. 13.* The Rabbins, as *Calvin* further noteth, because it is said, *a Throne from the beginning and our Sanctuary*, say that Heaven, where Gods Throne is, was before the Creation, and the Sanctuary likewise: but it is not said before the beginning, but the place of our Sanctuary is the Throne of glory on High from the beginning, that is, from the beginning in Gods eternall Counsell determined to be a most glorious and High Throne, although set up in time.

Vers 16.

Calvin.

*I have not hastened from being a Pastor after thee, vers. 15.* having shewed how scornfully the Jews said to all his threatnings in the name of the Lord, *Where is his word? Let it come,* as if *Jeremy* had spoken so of his own head, and therefore they feared not what he said, now he appealeth against this to God, saying, *I have not hastened,* the word *אין* here used, as *Calvin* noteth, signifieth either to hasten, or to delay, or to abominate, and therefore is by expositours taken diversly, but he preferreth hastening, as if it were meant, that he did not rashly

rashly take upon him the Pastoral office, wherein he was set, for which exposition also the next word, (*nor desired*) maketh. But because it is not said, to, but, *from a Pastour*, the last exposition seemeth ~~to~~ be best, I abhor not from it, although I foresaw many sufferings to come, when I should be a Pastor or Prophet to go with all thy words unto them; thus also *Jerom, Rabanus, Lyra, Tho. Aquin.* And being thus taken the next words may well agree, *neither have I desired the wofull day*, that is, as I abhorred not, nor shrunk from this office being called out after thee, so I took no pleasure to foretell of the miserable time to come, for which I am so much spited: wherefore he prayeth that the Lord would not be a terrour to him in letting him perish by his enemies hands, but that he would be a terrour to them and reward them double, of which phrase before, also of his praying for revenge.

Here, and beginning *vers. 20.* is another prophetic against the Jews for breaking the Sabbath day by carrying burthens and working. About which if it be demanded, why the Lord should be so strict about this, being but an externall ceremony, and sometime slighted by him, as *Isa. 1. 13.* and since under the Gospel condemned *Gal. 4. 10. Col. 2. 16?* It is answered by *Calvin*, first, because it was an easie precept to cease from labour one day in seven, and therefore they that would not herein obey were worthy of all severity, as *Adam* for eating the forbidden fruit, Secondly, Because the Sabbath was a sign of Gods people by him peculiarly chosen, and therefore not to rest now was a grosse neglect of upholding the memoriall of the greatest priviledge that ever was bestowed upon mortall men. 3. Because the Lord would by their keeping of a rest now from servile works, draw them to a rest from the servile works of sin, as he rested from the works of Creation; unto which a fourth may be added, that it might alwayes be remembred, that the whole World was created by God, That we might acknowledge his infinite Power and Wisdom herein appearing, till a greater work wrought by the Son of God, that is, the work of our Redemption, betwixt whose resting from which, and the Fathers from Creating, some comparision is made, *Heb. 4. 9. 10.* Lastly by keeping the Sabbath, as wherein all Religious duties were done, all the exercise of Religion is meant, which if it had been purely upheld, both Princes, Nobles, Priests and Commons should have flourished for ever, as *verse 2.*

Hieron.  
Raban.

Verf. 18.  
Verf. 19.

Calvin.

Exod. 31.  
Ezek. 20. 22.

#### CHAP. XVIII.

Here the Lord directeth *Jeremiah* again to teach by an outward and familiar sign, he must go to a potters house, and there when he had seen how he made a vessell of clay, that pleased him nor, which he therefore brake and made another of the same matter as he thought good, the Lord bad him say to the house of *Israel*, that he had the like power over them, to make them, and to break them, by an Argument *a minore ad majus*, because the potter is not so absolutely over his pots and clay, as the Lord is over men; both in this regard that the clay is none of his creature, neither hath he absolute Power without God giving him strength to break and make, but God hath. And therefore whensoever he threatens a Nation to pluck it up, or destroy it, if it repenteth, he will not do it, and when he promiseth to plant and build any, if that Nation doth evil he will repent him, that is, turn from doing what he promised, leaving such a Nation to destruction. And the Lord would have *Jeremiah* thus to teach the Jews, because they were so stupid, that verball teaching without signs would not work upon them, and when being both wayes taught they would not be moved to repentance, he might bring his judgements before threatned the more justly upon them. For by this teaching he sheweth first that the *Israelites* came not to be so glorious and flourishing a Nation, but of Gods meer good will and pleasure, and the same is true touching any other Nation in the World. 2. That they were not so settledly built, but that by their sins they should be pulled down again, the Covenant and

promise

Verf. 1. 2.

3. 1.

3. 6.  
7. 8.  
9. 10.



promise made to *Abraham* and his seed notwithstanding, because in Covenants betwixt God and man, conditions are alwayes set, to which man must stand for his part, or else the Covenant is broken, to shew which God said to *Abraham*, Gen. 17. 1. *I am God al sufficient, walk before me, and be upright*, whereby both he, and his posterity stood bound throughout all generations, and if it were so with the *Israelitish* Nation, much more with any other. 3. That the welfare or destruction of a Nation comes according to their repenting or evil doing, as *Nineveh* repenting, although threatned with destruction, was spared, but *Jerusalem* doing evil, although built by gracious promises, was destroyed. 4. That destruction or deliverance to a Nation, when God willethe either upon their evil doings, or repentance, cometh suddenly, as upon *Sodom*, and the old World, *Jericho*, and the other *Canaanites*, destruction; and to the Hebrews in *Egypt*, to *Samaria*, and to *Hezekiah* and *Jerusalem*, deliverance. The similitude taken from the potter is used before *Esa. 45. 9.* and after *Rom. 9.* but there in respect of election and reprobation, here of temporall deliverance or destruction, yet as in this, so in that it is to be held, that however God hath absolute Power, yet he electeth none, but such as persef constantly in well doing; neither condemneth any, but the impenitent only, although his decree of election and reprobation precedeth *Jacobs* and *Esaus* doing good or evill actually.

Vers. 14.

*Will a man leave the snow of Lebanon, that comes from the rock of the field? Vulgar, will the snow of Lebanon leave, or fall from the rock of the field, thus also the Hebrews, that is, Doth the snow of Lebanon cease to be at any time upon the top of the rocks? certainly it doth not, for the nature of the rocks there is to hold snow both Summer and Winter, from whence that place had the name Lebanon from whitenesse, as Laban signifieth, no heat of the Sun being able to melt it. Now the Lord was to the Jews, as the snow of Lebanon, a cooling and refreshing to them, what hot persecution soever was raised up against them, but by their sins they now made him to leave them, so that the snow of Lebanon contrary to the accustomed manner was now gone. This sense is followed by Jerom, Raban and others, but somewhat diversly, the snow faileth not by melting all off the rocks of Lebanon, yet Israel is fallen away from the Lord to go after Baal, which I confesse, is also more agreeable to vers. 15. but then Israel must be the cool snow, wherein refreshing against extream heat lyeth, whereas God was this comfort to them, not they to him, yet they departing from him to false Gods, he would hereby shew, that he would forsake them. Isidor, Lyra, Vatabl. following the first reading, give this for the sense, Will any man be so mad in a hot time, to leave the snow of Lebanon commonly covered by all men to be drunk for cooling, and go to other places to seek waters, that be corrupt and without this refrigerating vertue? and this either may well stand. For the next words, Shall the cold flowing waters that come from another place be forsaken? Vulgar, or can cool waters coming from any other place be pluckt out, that they should not flow? Hebr. shall cold flowing strange waters be pluckt away, by strange waters others being meant besides those of Lebanon before spoken of, about which there is the same difference amongst expositours that was about the snow of Lebanon, some taking it, as if it had been said, Shall any thing hinder the course of flowing waters that they should be put from it, from what place soever they come; and some as if it had been said, Will any man leaving cold waters in time of heat flowing into the City by pipes from any place, seek out for others uncertain or worse? and to this effect also Calvin, saying, that they are charged here with the same foul fault that they were charged with Chap. 2 13. viz. Forsaking the Fountain of living waters; which was God, here likened to the snow of Lebanon and cold waters flowing in unto them for their refreshing from other places; and this they did, when they left the pure worship of God to serve Baal.*

Hieron.  
Raban.  
The. Aquin.  
Hugo.

Isidor.  
Lyra.

Calvin.

Vers. 15.

*They have caused them to fall in their wayes, from the ancient wayes to walk in pathes.*

paths, a way not cast up. Hebr. in their wayes, the ancient wayes, or wayes of Eternity. Vulgar, the wayes of the World, a long time gone in: and according to this the sense is thus given by Jeram, their false Prophets made them fall in their evil wayes, which were wayes of Idolatry that the Nations of the world had long walked in, and so they went in wayes not beaten by their godly forefathers, or not cast up or made by God for them to go in, and therefore were a way tending to destruction. So likewise Lyra, Tho. Aquin. Hugo, calling these evil wayes of wicked men, such as are spoken of Job 22. That say to God, depart from us, we care not for the knowledge of thy wayes. But Calvin, Varabl. and Cald. following the first reading, they make one another to fall in the wayes by God appointed them to walk in, which are wayes so long ago gone in, that it is a wonder, that they should now stumble and fall in them by taking a distast at them, and preferring the abominable wayes of Idolatry which are so dangerous, as being like unto wayes that were never made, as common wayes are by causing and evening them, that men may go safely upon them without stumbling or falling. And this is the case of all the wicked, they take no liking to the good way wherein is safety, but turn into wayes most dangerous for pits and quagmires, into which they sink, and can get out no more till they perish everlastingly. Wherefore John Baptist is said to have prepared the way of the Lord by filling valleys, &c. when he brought them by repentance unto Christ, for then they went in a plain way, but before in wayes wherein they might fall so, as never to rise up again, even the valley and shadow of death, such as all sinfull wayes are.

For the Law shall not perish from the Priest, nor Counsell from the wise, nor the Word from the Prophet. Say what Jeremiah could in exhorting or threatening them, they were so far from being reformed thereby, that they were the more stirred up against him, sometime to kill, and sometime to vex him with scoffs and mocks, as here, where they stirre up one another, to smite him with the tongue: In saying the law shall not perish from the Priest, &c. they meant, that they had priests and Elders, and Prophets among them, that were sufficient to direct them, for the Priests lips shall preserve knowledge, &c. Mal. 2. 7. see also, Dent. 17. and therefore they might safely contemn whatsoever Jeremiah said, therefore come and let us threaten him, as he threatens us, and devise to say something to him, so that he may be ashamed and have little heart to go on in prophesying against us any more, as, That he is a fool or a mad man, a Priest that affecteth singularity, and to bear rule over all others, and a common enemy to all. And by such a common Argument Calvin noteth that the Papists elude whatsoever is brought against their abominations in divine worship. Do ye tell us of error and superstition, we have an holy High Priest, the Pope, that cannot erre, and a representative Church of Cardinals, Bishops and learned Priests that cannot erre, for the Spirit is promised to the Apostles, and them their successors, to lead them into all truth: ye are therefore but giddy-headed and phantical hereticks and novellists, that reprove and speak against our doings, and if we can devise any means to be revenged upon you for so doing, certainly we will by opprobrious speakings, curfings, killing up and massacring, or plotting against you some terrible blow, which shall one day be your ruine. But as the Jews, so they do but herein fight against God and his truth, for which they indeed are accursed as in the words following, vers. 19. 20. and 21, 22, 23. where his praying against them is in way of prophesying, as being such as the Lord would not forgive, but do according to all that is here threatened, because that in combining against Jeremiah they plainly impugned God, in whose name and words only he spake unto them from the beginning.

Hieron.

Calvin.  
Varabl.  
Cald.

Note.

Vers. 18.

Calvin.  
Note.

## CHAP. XIX.

**A**fter teaching by one sign of a potter making and breaking his pots at his pleasure, *Chap. 18.* now the Lord diverteth *Jeremiah* to teach by another of a pot taken to the valley of the son of *Hinnom*, and by him broken there in the sight of some Priests and Elders called thither by him. By the former having shewed, that they were in his hands, as the pots in the hands of the potter, so that he could whensoever he disliked, break them by his Judgements, and being broken, when he was reconciled by their repentance make them again a more prosperous and flourishing Nation then they were before: now he sheweth by this, that he could not only break them so, as that they should not be repaired again, but that he would certainly do it for their obstinate going on in their sins, that is, the wicked Jews then living, the remnant alwayes excepted, whom he promised to replant and build again. And this other sign, as *Calvin* conjectureth, is added, least any should think, that although the Lord could do by them as the potter by his pots being new made, yet he could not do so by them, that had been so long formed into a glorious state, so that they were safe enough and needed not to fear his Judgements to come to their utter ruining as *Jeremiah* threatned. But by this resemblance he made the contrary most plain, that they should not only be broken in pieces, but also broken so as never to be made again into so excellent a body, as they had formerly been, as indeed they were not, no not after their return from *Babylon*, because they were under other Kings, the *Persian*, the *Grecian*, &c. and had never more any such Kingdom again as in *Dauids* and *Solomons* time. And the Prophet is bidden to shew this in the valley of the son of *Hinnom*, otherwise called *Tophet*, of which see before, *Chap. 7. 32.* where the same threatning with this is made, that where such abominable sinnes were committed such dreadfull judgements should be executed, as they had sinned therein unnaturally burning their sons and daughters in sacrificing to *Molock*; so in *Jerusalem* which was neer unto it they should eat the flesh of their sons and daughtres for extreame hunger in the time of their siege, wherewith their enemies should besiege them: of which see, *2 King. 25. Levit. 26. 29.* And he is bidden to take of the Priests and Elders with him to this place: vulgar Latin, *take an earthen vessell of the potter from the Elders*: but Hebr. it is, *get or buy an earthen pot, of the potter, and from the Elders*, that is, some chosen from amongst them both of the people and Priests, to hear and see what thou dost, but none of the common sort, because they were lead and guided by the Elders, and they had not so much understanding. The Elders of the Priests were the chief and most ancient of their severall families, as they are spoken of, *Chron. 24.* the Elders of the people governours amongst those of other tribes: and go to the valley of the son of *Hinnom*, which is at the entrance of the East gate, Vulg. of the potters gate, but the word signifyeth the Suns gate, which was eastward where the sun arose. But because the word שֶׁרָר signifying a potters vessell, and הָרָר the Sun, which is here used, are so neer the one to the other, yea the same in pronunciation, because שֶׁ hath the point in the left horn, the Vulgar Latine hath it, the potters gate, and to justifie that reading it is ailedged that the gate next to the valley of the son of *Hinnom* stood not East, but Southward, as may be seen, *Josh. 15. 8. 18. 16.* and the same was also called the dung gate, affirmed also by *Brocardus* to stand Southward. Against this nothing makes, but the word הָרָר here used and not שֶׁרָר; of which because so good a reason hath been rendred before, I cannot for my part, but be satisfied in it, and therefore determine with the vulgar Latin that the best reading is the potters gate, so called for the potters dwelling neer unto it and thereby carrying forth their pot-sheards, for which being as dung, *R. Solomon* saith it was called the dung-gate, *Cald. Par.* for the dung carried out by it. And in bidding him go by the potters gate, there is an allusion to the pot, which he was bidden to carry that way.

And

Calvin.

Vers. 1, 2.



And have burnt incense to strange gods, which neither their fathers nor they have known, that is, saith *Jeram*, their fathers, that were godly, for they that lived not long before since Idolatry took place amongst them, are not here looked at, as unworthy to be counted fathers, but only the most ancient, *Abraham, Isaac and Jacob, Moses, Sammel* and *David*, whose knowing and acknowledging was regulated by the Law of God. And therefore the like may be objected against the *Papists* now, Ye offer and pray to Saints departed and images, which neither your fathers, nor ye have known, that is, *Peter*, and *Paul*, and other Apostles, and first Preachers of the Gospel, nor ye from their example, and whereas ye pretend, that our forefathers did so, it is true, that they did indeed, but not any except those of later & more corrupt times, who are not therefore worthy of his name, for they worshipped, as Christ to the *Samaritane* Woman, they knew not what, because they knew them not to be such as should be worshipped by the rule of Gods Holy Word, and without this to know, as *Calvin* well noteth, is not to know. Some yet by these words, which neither your fathers, nor ye have known, understand, to have any power to save, or help you in the time of danger, which neither is to be disliked.

Verf. 4.  
*Hieron.*

I will bring to nought the Counsell of *Judah* and *Ierusalem* in this place, that is, when they shall fall by the sword here, and suffer as hath been threatned, the Counsell that they took together of saving themselves by such or such means shall all be frustrate, thus *Hugo*, from whom others differ not, but that some say, that in this place the bringing of their Councils to nought is threatned, to shew that their Councell and wisdom was by serving *Baal* here, and plying him with humane sacrifices so to ingratiate themselves with him, as that they might surely trust unto him, for preservation, come the greatest danger that might come: and the *Paronomasie* in the word *בְּקִי* here used, is to be noted as answering to *בְּקִי* a Pot, v. 1.

*Cal. in.*

Verf. 7.

*Hugo Cardin.*

*Calvin.*  
*T. Aquinas.*

The flesh of their sons and daughters, that this was done, as is threatned, see *Lament. 2. 20. 4. 10.*

Verf. 9.

Whereas he threatens, that they shall be as a pot broken that cannot be made again, but before *Chap. 18.* that upon repentance they should be planted and built, that is to be understood, if before the Judgements come they repented, they should be like unto a pot, not yet burnt and hardened in the fire, which may be made into any form, though broken: but Judgement being once come by the *Caldees*, their case should be as of a pot burnt and then broken, which is irreparable; so they till the seventie years expired, and not then neither so fully as before, according to that which hath been already said.

Verf. 11.

All houses, upon the roofes whereof they have sacrificed to the host of Heaven, so the *Vulgar Latine*, but *N. Tr.* because of all the houses, upon the roofes whereof they have burnt incense, *Heb.* I will make all the houses of *Ierusalem* and of the *Kings of Judah* as *Tophet*, to all the houses upon the roofes whereof, &c. That is, one as well as another, in what place of the Land soever they have burnt incense upon their roofes, they shall together be all defiled by the dead, as *Tophet*, for all places shall be filled with dead corpses, which I will cause to be slain as a sacrifice to my justice for your sacrificing so shamelessly every where to false gods. Now all this is set forth by a pot broken in pieces, to shew, that wicked men are like earthen pots, and if they continue in sin, death will suddenly come and break them, their place shall be as *Tophet*, a dark stinking filthy valley, where the fire of Gods wrath shall burn for ever, &c. For from the valley of *Hinnom*, which was *Tophet*, being *Hebr.* גֵּהֶנֶם *Gehenna* hell, the fire whereof is so much spoken of by our Lord, that never goeth out.

Verf. 13.

Note.  
*Iſa. 30.*

Having finished his prophesying at *Tophet*, *Jeremiah* returned again to the *Lords house*, & there spake the same to all the people, that although he called not so great a multitude forth with him, yet all night be warned of the evil to come, and be moved to fear and tremble and turn from their sinnes, and the *Priests* also, that went not forth with him, either because not called, or be-

Verf. 14, 15.

cause being called they refused, as some conjecture; which the Lord knowing, bad him take from amongst them some, leaving the rest, that they which would might hear what he said, and see the action at *Tophet*, and the rest where he could finde them to speak unto them.

## CHAP. XX.

Vers. 1.

Hieron.  
Raban.

Calvin.

Vers. 2.

Joseph.  
Kimi.

Note.

Vers. 3.

**P**ashur the Priest, who was also the Governour of the house of the Lord, Ch. 19. 14. Jeremias is said to come from *Tophet*, and to have stood in the Court of the Lords house, and to have prophesied destruction to the Jews there in the hearing of all the people. This *Pashur* no sooner heard, but he smote him, &c. Some think that he was high Priest: But others deny him to be the high Priest, because 1 *Chron.* 6. 12. *Helchias* was high Priest in the time of *Josiah*, and after him *Azurias* his son, 2 *Kings* 22. 8. and then his son *Seraius*, who in the eleventh year of *Ezekiah*, *Jerusalem* being taken was slain at the command of *Nebuchadnezzar*, *Ier.* 52. 27. Some therefore take him to have been chief under the high-Priest to rule in the house of the Lord, and finding *Jeremias*, whom he took to be a man that of his own head took upon him to prophesie against the state, as sometime some arpepitious Prophets did, he used him so harshly as is said v. 2. For the high Priest had some under him, whom he made Officers to rule in the Temple, as it is said of *Jehozadab*, 2 *Chron.* 23. 18. see also 2 *Kings* 23. 5. 2 *Chron.* 26. 24. 2 *Mach.* 3. 4. There was a Ruler that contended with *Onias* the high-Priest, others over the treasure, and others over those that stood to praise God.

He smote *Jeremias*, and put him in the stocks, *Vulg.* *misi eum in carcerem*, *Calvin* in *Cyppum*, aut *carcerem*, the prison. But *Josephus*, and *Kimbi* say, it was an instrument made of two pieces of wood, which met together, and had in them three holes, into one of which the head was put, into the other two the two armes. And that a prison is not meant, appeareth, because that afterwards when he was put in prison, c. 29. 26. it is called *בית*, but this *בית* in the upper gate of Benjamin in the house of the Lord, N. Tr. In the high gate of Benjamin which was by the house of the Lord, Heb. in the house of the Lord, that is, within the bounds of the Temple, as *Lyra* and *Variable* note. For the gates of Benjamin, *Ierem.* saith, that there were two so called, standing towards Benjamin, which possesse the North part of the Temple, as *Judah* the South: one more to the East called the high gate, and the other towards the West, and in the high gate were they judged that came under the censure of the high Priest most properly as Prophets, and such as lived about the Temple, according to that *Ierem.* 29. 26. *Zephaniah* is said to be made high-Priest, that he might put in prison and in the stocks, every one that is mad and feigneth himselfe a Prophet, by *Semaiah*. Some there are that agree not to this touching the gate here spoken of, but I will spend no more time about circumstances, but come to the matter. The madnets of some in authority even in the Church is such, that they are enraged against the true servants of God reproving sin, and going according to the Word of God in all things, so as that in taking revenge upon them, they passe the bounds of moderation that should be in Judges: as *Pashur*, who first smote *Jeremias*, and then committed him to be brought forth the next day to be judged; whereas it is the duty of those that be in Authority, first to apprehend Offenders, and then to bring them to a trial; and after Sentence given to punish, and not before. Therefore we may see, that all things were now out of order in *Jerusalem* to the provoking of God, the more to hasten his judgements.

The Lord hath not called thy name *Pashur*, but *Magor-Missabib*. Of the last word a reason is rendred, v. 4. *fear round about*; for he saith, *I will make thee a terror to thy self, and to all thy friends*, that is, which are about thee, and have been deceived, by thy false prophesying, as is intimated, v. 6. But for the word *Pashur*,

*Pasbur*, it is not agreed amongst Expositors, some say, it comes of *Pa*, signifying a mouth, and *Shear* black, some of *Pashab* to encrease, and *Sar*, a Prince, as *Calvin* saith; but he enforceth another denomination of his own, from *Shap-pah*, to cut, or to open, *one opening the light*. That of *Pagninus* seemeth to me to be so right, that all others are nothing to it, he derives it from פוש *Push* growing, and לבן, whiteness, a name setting forth one in eminent place, and shining in glory, as the bright light; for such was he in his ruling Office: but he saith, that he should be brought down to misery, when looking round about him, he should see nothing but matter of terrour and fear, when he should fall into his enemies hands, together with his friends in *Jerusalem*, and be carryed captive to *Babylon*, and dye there. And in telling *Pasbur* thus after his smiting and putting him in the stocks, *Jeremy* shewed the magnanimity of a Prophetical spirit, which abates not by suffering disgrace and pain, but rather encreaseth, and spareth not to speak to men of power any more than to such as be of the common sort.

*Thou shalt be carryed to Babylon and dye, and be buried there.* Here first is *Babylon* plainly mentioned, as the place from whence judgment was threatned, in saying that it should come out of the North; and not only *Pasbur* is threatned thus, but all his house, and friends to whom he had prophesied lies, that is, made faire promises of peace, as from the Lord, whose priest he was, to make them slight *Jeremiah* his threatnings: whereby we may see what it is to have such a Priest as to procure the friendship of men will daub with untempered Morter, and speak peace to them, to whom there is no peace, he shall bring both himself and them to ruine, whereas his dying, and being buried in *Babylon*, is spoken of as a judgement, because it was out of the holy Land, and before being suffered to lye unburied, it is to be understood, that it is so to the wicked, but not to the righteous, who are blessed and happy wherefoever they die, or howsoever they be used after death, whether buried or unburied.

*O Lord! I was deceived, and thou hast deceived me.* This is not saith *Calvin* spoken seriously, but ironically, as if he had said, O yee Priests, that are so mad against me for speaking as I have done; it is true indeed, I have abused you by speaking so bitterly against my own Nation in the name of the Lord; and the Lord that set me a work is deceitfull, if I should herein yield unto you to say thus, would yee not be ashamed? but yee do in effect say so, when yee say that I am a false Prophet, and come with feigned messages from the Lord unto you. Thus also *Lyra* and *Isidore*: But *Hierom*, *Raban*, &c. *Thou hast deceived me*, in telling me that I should prophesie unto Kingdoms and Nations, whereby I thought that heathen Nations only had been meant, and not *Judah*. And some, *Thou hast deceived me*; because thou didst promise, that I should be a *brazon wall*, Chap. 1. 18. Chap. 15. 20, 21. against which none shall prevail; but now I finde it otherwise, for *Pasbur* hath violently smitten me, and disgraced me, as is aforesaid; and to this doe I subscribe, because it is not probable, that *Jeremiah* being so vexed, as he had been, would now utter any thing ironically, but out of grief speak all things seriously; and the goodness of his conscience might make him thus bold to challenge the Lord, as he had done in part before, Chap. 15. 18. seeing he was so unwillingly, and upon so great promises drawn to this prophesying: and he spake thus also to move the Lord the more to stand for him, and confirm him against the assaults of his enemies, and not to suffer him to be put down by the wicked in his just cause, such that to stand to him, and to hasten to take the power to hurt him out of their hands, would make so much for the glory of his truth and power, in approving him to be his faithfull servant, which together with his credit now lay at the stake, and being inseparable the one from the other, for so much as his cause was Gods, and Gods cause his.

*Since I spake unto them, I cryed out Violence and Spoile.* That is, I reaped none other fruit of my labours, but harsh and violent usage and derision at their hands, to whom I spake: so also *Jerom*, *Raban*, *Tho. Aquin*. But since I cryed out

Cal. in.

Note.

Vers. 6.

Note.

Vers. 7.

Hieron.

Theod. Vatabl.

Vers. 8.

Vatabl. Isidor.



Calvin.

against them of destruction and spoile to come for their sins, but to none other effect, but to make my self a scorn and derision, through Gods delaying to bring the judgements threatned, for that was the thing troubled *Jeremiah*, as we may see by his often calling to the Lord, to take revenge upon them: as *Jonah* was provoked to impatience by his sparing *Nineveh*, when he had set him to threaten it. *Calvin*, I cryed out against their gross sins, whereupon I saw them to be so set, that milde speaking to turn them therefrom would do no good. Any of these waies the sense will be good; but I prefer the second, because the Prophet met not with violence so long agoe, but more lately; neither were their oppressions the sins, against which he cryed out so much, as their Idolatries and gross Superstition.

Vers. 9.

The Prophet seeing their contempt after so long and much labour, through the infirmity of the flesh, grew so weary, that he thought to prophecie unto them no more: but the spirit, as a fire in him, would not suffer him to sit still. This sheweth the strife between the flesh and the spirit that is in Gods servants, but in time the Spirit prevaleth in all such.

Note.

Vers. 10.

*For I heard the reproaches of many, and terror round about: Magor-Missabib.* The same words there were used before in threatning *Pashur* verse 3. whereunto he alludeth the reproaches and blasphemies increasing upon his silence, being a terror to him to hear, coming from the wicked Jews; which his zeal not suffering him to bear, he brake out from his silence resolved upon, and went on in prophecying against them. Whereupon *Gregory*: The same force that moved him for zeal to the glory of God to hold his peace, left by the encrease of reproach, caused through his speaking, it should suffer more; now caused him contrariwise to speake again, when he saw that by holding his peace, reproaches were more encreased. It oftentimes happeneth, that wise men seeing that they are not heard, silence themselves: but then perceiving through their silence sins to encrease more, they are by a kinde of fear of the Spirit, compelled again to break out into open reproof. So *Jeremiah*, when he outwardly held his peace, through the tediousness of speaking, he suffered a fire within, out of the zeal of Charity. Thus also *Jerom*, but *Theod. Lyra*, and *Tho. Aquinas* take not these words for a reason of his breaking out again into speaking; but as having reference to verse 8. and as a proceeding further to declare his sufferings, as if he had said; I cry out of violence, and see that none other effect comes of it, than the turning the Word of God into derision; so that I was for a time in suspense whether it were not best to forbear speaking any more: but when I thought thus, the Spirit within me would not suffer it, the reproach was so great, and so many combined herein together; whereat I was terrified which way soever I looked; because it is a trouble to a godly heart to hear blasphemies against God, and the more, the greater; this agreeth so well, that we may rest in it: See the like of the fire burning within *David*, *Psalme 39. 3.* Report, and we will report it: That is, my enemies said thus one to another, Tell the King and his Councell what he saith against the State, and we will joyn with you in accusing him: *All my familiars watched for my halting; peradventure he will be enticed*: That is, they with whom I lived in peace, as the words signifie, in former times, now give themselves to intrap me in my speeches; and for this end come about me, and provoke me to speak, that they may have some advantage against me to accuse me to the higher powers, and so be revenged of me: The like complaint was made by the Prophet *David* in the *Psalmes*, and afterwards the like is said of *Christ*, *Matth. 22. 15.*

*Gregor. Mor.*  
l. 23. c. 10.

*Quia foris tacuit ex radio locutionis, intus ignem percussit de zelo charitatis.*  
*Theod.*  
*Lyra.*

Vers. 13.

*Sing unto the Lord, praise him, for he hath delivered the soule of the poor, &c.* The Prophet in the midst of his sufferings and dangers having looked up to God by the eye of faith, as being on his side to save him, and to bring his wicked enemies to confusion, verse 11, 12. Now being fully perswaded of his help at hand, and that his prayer was heard for revenge to be taken upon them, he breaketh out into singing and praising of God, as if it had been already, as *David* also oftentimes did in the *Psalmes*.

Cursed

*Curſed be the day wherein I was born.* It is ſtrange, that *Jeremiah* having praiſed God, *verſe 13.* out of the confidence that he had in his help, ſhould now ſo ſuddenly break out into theſe ſpeeches of impatience: Therefore *Calvin* underſtands them not as belonging to this place, but to *verſe 8, 9, 10.* they being only ſet down here by way of commemoration of what he had ſaid in the bitterness of his ſoul, before the comfort expreſſed upon his prayer, *verſe 12, 13.* But I ſee no cauſe thus to determine; for the like may be ſeen before, *Chap. 15. verſe 18.* after joy expreſſed in the Word, *verſe 16.* he cryeth out, as ſmitten with a diſeaſe incurable, and expoſtulates with the Lord for lying unto him, as in this *Chap. 9. 8.* for deceiving him. It is therefore rather to be conceived, that *Jeremiah* was ſo troubled by the hard meaſure which he met withall, ſpeaking nothing but the words of the Lord: hearing therefore, and ſuffering ſuch intolerable reproach, that in zeal for God he counted himſelf a moſt unhappy man; for that diſcharging his Office ſo faithfully, he could move none to repentance, but by his prophecy was a means to aggravate their ſins to Gods greater diſhonour, and their own utter overthrow: He was, I ſay, ſo troubled at this, that he thus cryeth out, wiſhing, that he had rather never been born, than to live to encreaſe the ſins of his people, that it ſhould go worſe with them by his means, and conſequently to be a cauſe of Gods greater diſhonour, *Iob 3. 5.* The like is ſaid by that holy man for his bodily ſufferings, and yet he is juſtified in his ſayings, *Chap. 42. 7.* Therefore *Jeremiah* much more, who had greater cauſe thus to utter himſelf, *viz.* a cauſe joyned with Gods cauſe, whereby he was brought into theſe troubles; ſo that whatſoever he ſaid came not ſo much out of any impatience, but zeal, which is ſo highly accepted of before God, and makes a man in ſuch caſes ſometimes to complain, ſometimes to rejoyce, and ſuddenly again to cry out as the moſt miſerable of all other men, as *David* did, and *Paul, Rom. 7. 22.* Whereas this curſing the day of his birth, and the man that brought tidings of it is aggravated againſt him by ſome, as being no leſſe than blaſphemy: It is better noted by others, that he uttered not a word againſt God, by whoſe Providence he knew that he ſuffered thus, and what he uttered is not to be looked at as the words ſound, but according to the meaning, which was only, that there had never been any ſuch day, a meſſenger, and therefore that he had never been born, rather than to live to heare, and ſee, and know the horrible things before ſpoken of. And he ſpoke ſo, the rather to move the Jews, if they had any moving in them, to deſiſt from this their malice and cauſeleſs hatred againſt him, ſeeing this office of prophelying things ſo unpleaſing, was not a thing by him affected, but neceſſarily impoſed upon him, as *Chap. 1. 17.* and it was ſo grievous unto him, that he was even weary of his life, through Gods preſſing him on to it on the one ſide, and their maligning of him therefore on the other. Other Expoſitors ſeek to excuſe him otherwiſe, as *Origen*, ſaying that the day of his birth was paſt, and therefore nothing now; ſo that curſing it, he curſed nothing. *Theod. as Jerom*, that it is not credible that *Jeremiah* ſinned herein, who was ſanctified from the womb. *Iſidor.* That this curſing is but conditionall; if any, let that day be curſed. *Chryſ.* He curſed not any day made by God, as it was his day, but as his owne; the day of the birth of one ſinfull and miſerable, or he was as a man cut by a Chirurgion extremely pained, and hereby moved to ſtrike at and to bite thoſe about him that hold him. *Gregory*, Let the day of mutibility periſh, that the light of eternity may break forth. But *Cajetan* is for the firſt, that it is only to be taken, as if he had wiſhed, that he had never been born; not that ſuch a day had not been, nor ſuch a man, but that he had had no cauſe by his birth to bring ſuch tidings. And all this is ſpoken alſo out of ſome anger againſt God, as his friend, that he ſuffered it to be thus; as one friend may ſpeak to another, to provoke him the more to ſtand for him, whom he ſeemed too much to neglect, upon ſuch quarrels amongſt men that are friends, it being common to renew their mutuall love.

Verſ. 14.

Calvin.

Origen.

Theod.

Iſidor.

Chryſoſt. Hom.

4. de paſſien.

Job.

Greg. in Job 3.

Cajetan.

Amanium ira  
amoris ridendo  
gratio eſt.

## CHAP. XXI.

Verf. 1.

**J**eremiah having upon his hard usage by *Pashur Chap. 20.* made his complaint to God, and by all means sought to stir him up with speed to be revenged upon such a generation of mock-Gods, and fighters against him; now seeth the judgement beginning by *Nebuchadnezzar*, which he had so long threatned, in the ninth year of *Zedekiah* his reign, as we may see *2 Kings 25. 1, 2.* For it is not to be doubted, but that was the time of *Zedekiah* his sending to *Jeremiah* here spoken of: and therefore this comes in by *hysteron-proteron* in this place; for *Ierusalem* was not besieged till *Chap. 32.* and *Iehojachim* reigned, *Chap. 25.* who was before *Zedekiah*, and after him *Iehojachim*. *Pashur* said here to be sent, was not the same Priest before spoken of, but another of that name, whom the King thought to be more gracious with the Prophet, and so the more likely to obtain some comfortable answer from him. But *Jeremiah* nothing moved by this honour done by him, by the King himself, in sending Embassadors thus, as it were, unto him, returns a terrible answer, even what the Lord said unto him; as it becometh every faithfull Minister of God to do, without respect of persons, declaring his Word truly and fully, without detracting or altering it in any thing: This *Pashur* yet seeing *Jeremiah* his inflexibility, counsels the King to put him to death, *Ier. 38.*

Deut. 4. 2.

Verf. 12.

*Execute judgement in the morning.* Here the Prophet is sent to the Court, after that the King had sent to him, and he is bidden to say, *Hear the Word of the Lord (O house of David;)* not to honour the King the more, by mentioning so worthy a King as *David*, from whom he was descended; but meet with him in his vain confidence, because he was of his line, that he should continue in his Royall Dignity, by vertue of the promise made to *David*, and to his seed, *2 Sam. 7.* For if he executed judgement, he sheweth that he should better provide for the establishment of his Throne, from which he should otherwise be suddenly removed. And he saith, *Execute judgement in the morning.* That is, diligently, without any further delay, doing justice to every one that was oppressed; not deferring to hear the cause of the widow and fatherless, because they were poor and could not bribe him, as the rich could; a great sin taxed *Esa. 1. 23, 24. Vatablus*, In the morning, before that by drinking and excess he had made himself unfit to judge aright. Note hence, that no privilege of alliance to the most excellent, nor humbling a mans self outwardly before God and his Servants, will prevail for mercy in time of danger, so much as breaking off from sin; and especially the sin of a mans Calling, as oppression and injustice in Judges. For *Zedekiah* was of *David*s line, and being in danger, humbled himself to send to *Jeremiah*; yet he was not for this accepted of, no more than *Abah*; but turning from sin makes acceptable, *Isa. 1. 16, 17, 18.*

Vatabl.

Note.

Verf. 13.

*I am against thee, O inhabitant of the valley, and rock of the plain.* That is, *O Ierusalem*, called also a valley, *Isa. 22. 1.* because compassed about with Mountains, although it stood high, and it was firm as a Rock, and a strong defence to the fielding round about. And for the strength of the place they were confident against all enemies: but the Lord threatneth to come against them, and then what are the strongest holds to defend men? Mytically it is called valley, because base and brought low by sin, having nothing now eminent or excellent in it.

Verf. 14.

*And I will kindle a fire in the Forrest thereof.* He continueth to threaten *Ierusalem*, calling the streets of houses, that stood so thick as trees in the Forrest of *Lebanon*, a Forrest: the fire which he threatens to kindle therein, being the fire wherewith the *Caldees* should burn them all down: and to a Forrest, they are likened, because without any good fruit; according to which he saith, that he would recompense them, in the former part of the verse. For what are trees good for that bear no good fruit, but to be hewen down, and cast into the fire? And this is opposed to that which they had said before, *verse 13. Who shall come*

Luke 3. 7.



to our houses? of the house of the King, as the head of the Forrest of *Lebanon*: See also *Chap. 22. 6.* Some will have *Jerusalem* set forth by the name of a Forrest, not so much for the houses therein, as for the Towns about; but he speaks plainly of the City it self, which might for the magnificent buildings therein of Cedars out of the Forrest of *Lebanon*, wherein they gloried, be called the Forrest, and set forth but as fuell for the fire, that the thing wherein they had gloried, might be turned into matter of misery and afrightment, when they should see it all of a light fire.

## CHAP. XXII.

**G**O down to the house of the King of Judah. By this King *Ierom* understands *Zedekiah*, of whom *Chap. 21. 1.* and *12. 13.* where he was before bidden to speak to him; and he will have the same to be *Shallum*, spoken of *verse 11.* But I have shewed before, that *Chap. 21.* is misplaced; and by that which followeth in this Chapter, and *Chap. 25, &c. to 32.* the things said in other Kings reigns are spoken of, and not in the reign of *Zedekiah*; although *Ierom* brings a reason from the signification of the word *Shalum*, Consummation, to prove *Zedekiah* to be the King here meant, because that in him the Kingdome of *Judah* was consummated; for to the *Hebrews* at the end of a Booke use to write this word שָׁלוֹם *Shalum*, it is ended; and therefore for the ending of the Kingdome in him he is thus called. Some will have him to be *Iehojakim*, and some *Iehojakin*; but I have already determined this question in *2 Kings 23. 30.* shewing, that *Iehoabaz* was otherwise set forth by this name, who was made King next after his Father *Iosiah*, although younger than *Iehojakim*: Only *1 Chron. 3. 15.* seems to make against it, where *Shallum* is said to be the fourth son of *Iosiah*; *Iohanan* the first, *Iehojakim* the second, *Zedekiah* the third. But three of them only reigned, and *Iehoabaz* that reigned first was not *Iohanan*, for he was but 23 years old when he was made King; and he having continued but three moneths that reigned first, *Iehojakin* his successor is said to be 25 years old when he began; therefore he must needs be elder than *Iehoabaz*, and *Iehoabaz* the youngest, otherwise called *Shallum*, and *Iohanan* dyed young, before his Father: as for the signification of the name, for this the *Hebrews* called all the sons of *Iosiah*, that reigned, *Shalum*, because then began the consummation of the Kingdome when they began to reign; for they were all put down, and the Kingdome in them from the first, who was seen carried into *Egypt* and dyed there, who was *Iehoabaz*, or *Shallum*; then *Iehojakim* after him was but a tributary and no free King, and so was *Zedekiah*, before called *Mattaniah*, as *Iehojakim* was *Eliakim*.

*Thou art Gilead unto me, and the head of Lebanon.*—*Gilead* was on the other side of *Jordan*, in former times a fruitfull Countrey, especially of *Balam*, but now being in the lot of the ten Tribes, that were long agoe carried away Captive, a spectacle of desolation, as *Shiloh* spoken of before, that had flourished by reason of the Arke being there, when the Ark was gone, grew a desert place. So the Kings Palace, the head house of *Jerusalem*, called *Lebanon* for the frequency of houses therein, as was said before, *Chap. 21. 13.* shall be made desolate. And *Gilead* is called the head of *Lebanon*, because that Forrest beginneth there, and extendeth far south. And it is to be noted, that *Gilead* had the name first from an heap, because *Jacob* and *Laban* made a Covenant there; and for a witnes thereof made a great heap of stones, because *Gilead*, Hebr. signifieth an heap. It was a kind of a mountain, and therefore not unaptly spoken of, to set forth Mount *Zion*, where the King dwelt: and in *Zion* a Covenant was made with God by Sacrifice, as in *Gilead* betwixt *Jacob* and *Laban*; and the Covenant made here was notoriously broken, therefore it was more worthy to be made a Desert, than *Gilead*.

Weep not over the dead, but weep for him that is carried away. 'This Calvin

Mm 4

thinks

Verf. 1.  
Hieron.  
Raban.

2 King. 23. 31.  
2 King. 23.  
chap. 24. 30.

2 Kin. 23. 4.

Verf. 6.  
Jer. 8. 21.

Chap. 7. 12.

Calvin.

Verf. 9.

Verf. 10.

Cal. in.

thinks to be spoken generally of the Jews that should dye in *Jerusalem*, and of them that should be carried away Captive into *Babylon*, and *verse 11.* applied in particular to *Shallum*, whom he takes to be *Jehojakim*, who was carryed into *Babylon*, and dyed there. But forso much as the Prophecie is expressly directed to the King, the meaning seemeth rather to be, Weep not for *Josiah* slain in battell by *Pharaoh Necho*, but for *Jeboabaz* his son, otherwise called *Shallum*, as was before shewed, because he was carryed into *Egypt* a prisoner, and after much misery suffered at the hands of his cruell enemies, dying there, and never seeing his own Countrey more, or being dead, brought thither to be buried: For this was counted more grievous than to be slain out-right, and to be buried in that Land where *Abraham* lay, and *Jacob* and *Joseph* desired to be brought, and to have their bones laid there. And these words, *verse 11.* Which reigned in stead of *Josiah* his Father, further confirm, that *Shallum* was *Jeboabaz*, having two names, as well as his other two brethren, *Jehojakim* called also *Eliakim*, and *Zedekiah* called *Mattaniah*; for it is said, *2 Kings 23.* that the people of the Land took *Jeboabaz*, and made him King in stead of *Josiah* his Father.

Vers. 13.

2 Kings 23.

2 Kings 24.

*Wee to him that builds his house by unrighteousness.* Having spoken against *Shallum*, that reigned next after *Josiah*, now he cometh to *Jehojakim*, that wicked King, that by *Necho* was set up next after him; he was subdued by *Nebuchadnezzar*, and became his servant, swearing fealty to him; but after this, he was taken again, and bound to be carryed into *Babylon*, but was not; but upon agreement restored again; but being false the second time, he was at length slain by the *Caldees*, and ignominiously cast out of *Jerusalem*, as an Assie, or any unclean beast, as is threatned *verse 19.* But an Assie is named as one of the basest. It is probable, that to gather the Tribute laid upon the Land by the King of *Egypt*, mentioned *2 Kings 23.* he used great exactions, and being in a way of exaction he took more, being drawn by the love of gain to enrich himself also, that he might live the more royally, and flant it out in magnificent buildings; not regarding in the mean season, as the office of a King required, to execute justice and judgement, to the saving of his poor Subjects from wrong, of which it is complained, *verse 13, 14, 15, 16, 17.* the example of the good King *Josiah* his Father being propounded unto him: And for this is so base an end threatned unto him, and for his oppressions and palpable wrongs that he did, no man should lament him, as they commonly did good Kings, and specially the fore-named godly *Josiah*. A notable example to be lookt at by all Kings and Potentates, to make them flee Exactions, whereby the people are pillaged and polled, and embittered against them, waiting but for an opportunity of revolting from their obedience, as they did by *Rehoboam*: And *Richard* the second of *England*, by his Exactions to maintain a great Court and Favourites, brought his Subjects upon him to his own ruine. And what was the beginning of King *Charles* his miseries, but Exacting likewise Ship-moneys, Knight-moneys, Forrest-moneys and Monopolies? But God give him to see into it and to repent, that his end may yet be better to the comfort of us all.

Vers. 14.

Vers. 18.

Note.

Vers. 20.

Regis ad exemplar totius componitur urbis.

2 Kings 24. 7.

28.

*Ascend to Lebanon and cry, utter thy voice in Bashan.* Here the Prophet desires *Jerusalem*, not *Jehojakim*, as some think, of whom he spake last; for the verb is Feminine; and when the King is wicked and suffereth, the people must not think to go scotfree, but to suffer also; as they alwayes are either drawn by him to the like sins, or some of them by their evill counsell draw him. Now for the places spoken of in this ironickall passage, they were both beyond *Jordan* towards *Egypt*, and were very high, therefore in bidding them go up to these Mountains, it is as if he had said, Go cry for help to the *Egyptians* against the *Caldees*, sith that by the King of *Egypt* their King was set up, when as they knew, that *Egypt* could not help them, for *Nebuchadnezzar* smote the *Egyptians* also, and took away a great part of their Territories. Cry from the passages, Hebr. מִן הַמַּסָּעִים, from *Abarim*, which is the name of a Mountain in *Moab*, whereupon *Moses* dyed, *Deut. 32. 49.* the vulg. Lat. Cry to the Passengers; but it is most probable, that another high place Mount *Abarim* is meant, as two had

had been before named: *For all thy lowers are destroyed.*] That is, all the Nations about, to whom they were wont to seek for help in distress, the *Syrians* especially; and sometime the *Assyrians*, for seeking to whom, and not relying upon the Lords help, they were often reproved. But now the *Assyrian* Empire was brought under by the *Babylonians*, and the Kingdome of *Syria* was long before that subdued by the *Assyrian*, in the time of King *Ahaz*.

*I spake unto thee in thy prosperity, &c.* This hath been thy manner from thy youth. *Judah* did not now only first begin to shew this treachery towards God, who was as a husband and protector unto her; but this was her manner always, when the kingdoms were first divided under *Rehoboam*, *Abijah*, *Iehoram*, *Ioash*, *Ahaz*, &c. In all whose times the Lord ceased not by his Prophets to speak unto them, and to warn them against this perfidiousness, even at the beginning of each ones Reigne, whilst they were in prosperity; as *Rehoboam* was for five years together, and *Abijah*, &c. *Ierom* and other Expositors go higher, and say that the time of their being brought out of Egypt is meant: but rather if we take it as spoken to all Israel, their prosperity under *Ioshuah* in Canaan must be meant chiefly.

Vers. 21.

*The winde shall eat up thy Pastors.* That is, thy Kings, Rulers, and Priests, and Prophets (for Pastors is a common name to them all) shall be driven away, and vanish as the dust or chaff before a strong wind: Or because wind sometime letteth forth the frustration of mens counsells, and bringing them to nothing; as where it is said, *They conceive mischief, and bring forth the wind*: The perishing of their Princes and Counsellors, (whom they thought to be wise) by their own evil counsells against the Lord is meant. And specially their being fed with vain hopes of help out of Egypt, is called their being eaten up of the wind, as is most commonly held: *Then thou shalt be ashamed of all thy wickedness.* That is, of this thy treachery against the Lord, being turned to thy confusion, and of all other thy sins, in which thou wentest on, contemning and mocking at all admonitions to the contrary.

Vers. 22.

*O Inhabitant of Lebanon, that makest thy nest in the Cedars.* As he began ironically, *verse 20* in shewing the vain confidence of the Jew in other help whereto they trusted, bidding them, *Go up to Lebanon, and cry*; so he concludeth in the like allusion, meaning, that their high and magnificent buildings with Cedars out of *Lebanon*, wherein they dwelt, nestling themselves as it were therein, should avail them nothing in the day of their calamity by the enemy, nor be any grace or glory to them, as now they thought them; but as groaning Chambers to women in travell in Child-birth; this being all that they should be able to do to help themselves; therefore in saying, *How gracious shalt thou be?* He meaneth, How ridiculous; to *Ierom*, *Theod. Raban*, &c. But *Calvin*, Thou that imaginest thy self to be as safe as the birds nests, that are build upon the top of Cedars in Lebanon: but the first is most favoured by the Context before *ver. 13, 14. ver. 6. & Chap. 21. 14.*

Vers. 23.

*Hieron.  
Theodor.  
Raban.  
Calvin.*

*Though Coniah were the Signet of my right hand, yet I would pluck him thence.* Now the Prophet having done with *Iehojakim*, and *Iehoahaz*, called also *Shallum*, two Kings of Judah after *Iosiah*, he comes to speak against the third, as they were all worthy for their wickedness. His name was *Iechoniah*, the son of *Iehojakim*, or *Iehojakir*, as *2 Kings 24.* but the syllable *Ie* being part of the name of *Iehovah* is cut off, and he is called *Coniah*; as when God would honour *Abraham* and *Sarai*, he added  $\pi$  a letter of his own name to his, calling him *Abraham*, and to hers, calling her *Sarah*; so contrariwise from the name of *Iechoniah* he takes away *Ie*, and speaks of him by the name *Coniah*, signifying *Prepared*; hereby intimating, that he was prepared for misery, and yet he was now but eighteen years old, *2 Kings 24. 8.* a warning to them that are young, and not yet come to full age; to receive into their hearts impressions of Piety betimes, as *Iosiah* did at sixteen, and not to do even then what their nature, or evil breeding inclineth them unto, as thinking, that because they are young, they shall have Indulgence at the hands of our heavenly Father. Nay, nay, youth  
finning

Vers. 24.

Note.



Ecl. 21.9.

Cal. Paraphrasi.  
Vatabl.Hieron.  
Raban.  
Lyra.Cicero de fini-  
bus.  
Note.  
Nazianzen.

Vers. 28.

Vers. 29.

sinning shall be spared no more than age; this young King smarted for his evil doing most sharply, being in three months, after his beginning to reign, de-vested from his Royall Dignity, and made a Captive and Prisoner in a strange land: For it is commanded *Ecl. 12. Remember thy Creator in the dayes of thy youth: And, Go to young man, follow the lusts of thy heart, and delights of thine eyes, but know that for this thou shalt be brought to judgment.* Memorable is the example of *Henry 5<sup>th</sup>* for this, sometime King of *England*, who at eighteen years of age coming to the Crown, although dissolute before, yet then upon the suddain he changed, put away all his old companions, and was most stayed and grave, as became his Royall place: And *Edward 6<sup>th</sup>* was also another rare example of marvailous virtue, being of more young and tender age. For the comparison of a *Signes* here used, it is taken from the manner of men; the husband giveth to the wife, whom he dearly loveth, a Ring, putting it upon the fourth finger of her 1. ft hand, hereby declaring his hearty love unto her. For as the Anatomists have observed, from the heart there cometh a Nerve extending, thither and there it endeth; thus *Cald.* and *Vatabl.* or because the word properly signifieth a Seal, and it is said to be on the right hand, upon a finger whereof a Ring with a Seal is put so fast, that it can hardly be plucked off, that it may at all times be ready to seal any instrument for further confirmation. *Ieron., Raban., Lyra., &c.* understand it of this; although he had fixed it to his right hand, as the off-spring of *David*, to whom he had bound himself by promise, as by Hand and Seal; yet he failing on his part of keeping this Covenant, the Lord threatens to pluck him off, and reject him. It is the prayer of the Spouse, *Cant. 8. 6. Set me as a Seal upon thy heart, upon thine arme:* That is, through love joyn me so firmly unto thee as never to be parted: an *Isa. 49. 16. I have graven thee on my right hand,* so that the sense seemeth best, which is for most affectionate and unmoveably settled love. Another use there is of a Ring for ostentation, to shew ones wealth: and sometime when in love to any person a Ring hath been worn, his picture hath been stamped upon it, according to that of *Cicero*, Our familiar friends have our Image, not only in Tables or Pictures drawn at large, but also in Cups and Rings. This is by *Nazianzen* applied to Preachers, whom God used as seals to seal up such as they convert to eternall life; yet if in their lives they be wicked, God will cast them away as most vile, as it followeth *ver. 28.* touching *Coniah*, who is called a despised broken Idoll: *Vulg. an earthen Vessel broken. Symmach* Nunquid quisquilia viles & projecta? but the first agreeth best with the Hebrew, as an Idoll, when the vanity thereof is seen into, is broken in pieces and cast away as an abominable thing; so he sheweth, that *Coniah* should be for his abominations. The word *נבז* rendred Idoll, signifieth sorrow; because whosoever makes him an Idoll, shall reap nothing but sorrow by it in the end; and hereby *Coniah* is set forth, to shew the world of sorrows that he should goe into and live many years in, as we read that he did *2 Kings 25. 27.* even 37 years being kept a Prisoner in *Babylon*, and as it is threatned *verse 26.* that he should be carried away, and his mother also; so it shewed, that they were *2 Kings 24. 12.* when they had yeelded themselves.

*O earth, earth, earth, hear the word of the Lord, Write ye this man childless:* Heb. *יטל* childless or solitary: It is a Prophecie of the line of Kings coming of *David*, failing in this man, till the coming of Christ Jesus; and therefore as *Calvin* noteth, to be expounded by that *Ezek. 21. 26, 27.* where having mentioned the Diadem and Crown, he saith, *overturn, overturn, overturn it, till he cometh to whom it belongeth:* That is, Christ Jesus, the branch out of the stump of *Isaie, Isa. 11. 1.* And here it is to be noted, that he meant not, that he should have no son; but no son a King, sitting upon the Throne of *David*, who was but a meier man; for he had a Son called *Salathiel*, *1 Chron. 3. 17* and he *Zerubbabel*: See also *Matth. 1. 12.* and how this line reached to Jesus, in whom the Kingdom of *David* was renewed, to continue according to promise for ever. But because none coming of *Jechoniah*, sat upon his Throne ruling as a worldly King after him, it is thus said, and written here for memoriall to all generations. There was after the

the Captivity again a Principality in his line beginning in *Zerobabel*, and continuing till the *Assyrians*, and in them being of his line by the mother side, till *Herod*; but they were no absolute Kings, some little lightest; and when *Jesus* came, his Kingdom was not of this world, as he said *John* 18. Thus also *Ierem*, who besides this hath another way of satisfying this doubt, *viz.* by saying that *Zerobabel*, and other Princes successively coming of his line, had not the chief power of the Jews; but the high-Priests; the Prince that was, being only as a Generall to defend them, and to fight their battels; and lastly, that *Salathiel*, of whom those Princes came, *Jesus* descended, not *Jechoniah*, who came of *Solomon*, but of another line, drawn from *Nathan*, another Son of *David*; of which see more in my Exposition on *Mat.* 1. 12. And touching the Princes that came of *Jechoniah*, some say, that this Prophecie was verified in that he lived not to see any of them come to such honour, and the Kingdome was not given to any son of his after his deprivation; but to his Uncle *Mattanias*, called afterward *Zedekiah*, in whom it perished. And this may fully satisfy the question about a King sitting upon the Throne of *David*, in saying, that no man descended from him should, nothing else was meant, but that none should, whilst the Kingdome stood as then it did, for the little time of the continuance thereof none did, and at the end of that little time *David's* worldly Kingdome was annulled, and never set up more, but only his mysticall Kingdome, which was the only Kingdome meant, when ever it was spoken of as everlasting. For his speaking to the earth trebling the word, herein he did as *Isa.* 1. *Hear O Heavens, and hearken. O earth*; to intimate the stupidity of the Jews, and slowness to believe the thing here spoken, or to regard it, as being fore-stalled in their judgments, with an opinion, that the worldly Kingdome of *David* should never fail; and therefore not *Iehojakims* posterity from being Kings after him. Wherefore he speaks to the earth, as more obedient, and readier to hear her Maker speaking than they. For the great Creator of all, can make even Creatures without life to hear his voice, when wicked men will not, and to speak also in accusing and testifying against them, as *Gen.* 4. *Hab.* 2. 11. His trebling of the word is, as *Ezek.* 21. 27. for the more assurance that it should thus come to pass, His bidding [*write yee,*] is to men believing; as if he had said, Put it upon publick Record by writing, as things concerning the weal publick are, that it may never be forgotten, but men to all posterities may learn by this example to take heed how they provoke the Lord by obstinately going on in sin, the son after the father, especially Kings, and such as are in highest authority, who according to their disposition either to pride, cruelty or covetousness, are ready to forget their duty, as being Gods Vice-gerents, and gods upon earth, many times turning devils. See (O yee Potentates) if yee grow to this, how short your time of prosperity is like to be, and how ill yee provide for your dear children, who are through your default in danger to be cut off, and brought down, and never to rise again to your glory and regall power.

Hieron.

Note.

## CHAP. XXIII.

**V**Woe to the Pastors that destroy and scatter the sheep of my Pasture. After Prophecies against three wicked Kings, *Chap.* 22. now he prophesieth for the comfort of the faithfull, of more joyfull and blessed times to come, when the sheep, which had been under such evill Pastors to their ruine, should have better Pastors set over them, being first gathered from all places, where through the fault of these evill Pastors, they had been scattered and suffered much misery. And it was necessary, that this consolation should follow immediately after the former threatening, lest the faith of the Elect should be shaken, when they heard *Coniah* their King of the line of *David* so threatened, not only in respect of himself, but also of his posterity. For none of his line should ever sit upon the Throne of *David* again, where was the promise made, and

Vers. 1.

Theod.  
Dionys.  
Hieron.  
Raban.

and so fully set forth *Psalm* 89. that *David's* line should never fail, but that his Kingdom should in his posterity be everlasting? To satisfie this doubt here, v. 5. he saith, *The Lord shall raise up to David a righteous branch, that shall reign in righteousness.* But before he comes to this, he cries, Woe to the wicked Pastors, or Kings before threatned *Chap.* 22. and *Zedekiah* spoken of *Chap.* 21. although out of his due place: Thus also *Theodoret* and *Dionysius*; but *Ierom* saith, that because the Kings were desperately evill, and the Prophet had accordingly spoken to them before, he now bends his speech to the Governours of the Church, the Priests and Prophets that fed them with teaching and Counsel; and after him, *Rabanus*, *Hugo*, *Thomas Aquinas*, *Calvin*. But they understan d not Ecclesiasticks alone, but both Kings and Rulers, and Priests also, which is best, seeing both sorts were before spoken against, as we may see *Chap.* 5.31. *Chap.* 20.1. and 21.1. two of them come as Counsellors of the King. And it is ordinary to call Kings Pastors, aswell as Ecclesiasticks; as *David* is said to be a Shepherd over his people of Israel; and in *Ahab's* time, when *Micaiah* foresaw the fall of *Ahab* at *Ramoth Gilead*, he sets it forth by the similitude of a people scattered and without a Shepherd: See also *Chap.* 22.22. *Woe to the Shepherds then that scatter my sheep*; is as much as if he had said to the Kings, Rulers, Priests, and Prophets, who by their evill teaching, counsell, and example cause them to sin so greatly, that I am enforced to bring this terrible judgment of the *Caldees* upon them, by whom they shall be carried and driven away and disperfed into all Countreys, living lives most miserable. And he calls the people, although most wicked, and so severely judged by him, the *sheep of his Pasture*, because of the Covenant made with their Fathers; for which his compassion was moved towards them even when he brought his severest judgements upon them; for which he calleth them his strange work. *Isa.* 28.21.

Verf. 2.

*Against the Pastors that feed my people.* It is strange that he should say, *that feed my people*, and yet chargeth them with scattering them, and not visiting them; but he speaketh of their place and office, which was to feed them with wholsome food of good teaching and Laws; but they contrariwise fed them with their own imaginations, whereby they were destroyed. They visited them not for good then, that they might have comfort hereof, but terror, which was all one with not visiting them.

Verf. 3.

*And I will gather the remnants of my flock out of all Countreys, whither I have driven them.* This is by some Hebrews expounded of their being brought again out of *Babylon*, when they had faithfull Pastors, *Zerubbabel*, *Jeshua*, *Ezra*, *Nehemiah*, *Haggai* and *Zachariah*, of which *Isaiah* speaking, *Chap.* 1.25. saith, *I will restore Judges and Counsellors as at the beginning.* But this cannot stand, because they were not then gathered out of all lands; and if their return then were meant, who was the righteous branch spoken of *verse* 5. that should reign? for *Zerubbabel* could not be he, because he never reigned as *David*, neither was *Judah* and *Israel* both safe then, as *verse* 6. for *Judah* onely returned, and they dwelt not safely or securely then, as is also promised, but they were put in fear by their enemies, and hindred in building the Temple and Walls of the City, as appeareth in *Ezra* and *Nehemiah*: neither doth the title of the branch, being further called *Iehovah Tsidkenu*, the Lord our righteousness, agree to any meer man; for which other Rabins of ancient expound it of the Messiah, and to do all ours generally. Neither doth that which followeth *verse* 7. of the famousness of this deliverance in comparison of that out of *Egypt* agree to that, as I have shewed before upon the like passage, *Chap.* 16.14,15. where *Jeremiah* first prophesied of this deliverance more obscurely, here more plainly. And it is to be noted, that he saith, *I will gather the remnant of my flock*, whereby he meaneth not all the Jews, but a few Elect ones of them; as *Isa.* 1.9. and *Chap.* 10.22. it was said before, that a remnant of them only should be saved, *Rom.* 11.5. For whilst *Christ* lived here in the flesh, a few only beleaved, the rest were hardened. Although there be some that by this remnant understand the Gentiles of all lands; but they are plainly in an error, as appears both by the

Text,



Text, wherein nothing is spoken of the Gentiles, but Jews only; and from the other parallel places alledged. And it is said expressly *Acts 2.* that there were at the Feast of Pentecost some of all Nations under heaven, Jews and Profelytes, that heard the Apostles speaking in strange tongues, and were astonyed at it, and converted; and *James 1. 1.* it is said *to the twelve Tribes that are scattered abroad*; but the next words of their *encreasing and being fruitful*, are spoken of the encrease of the Church of the faithfull by the accession of the Gentiles, who are often spoken of by the Prophet *Isaiah*, as the children brought forth to the Jewish Church. *Isa. 49. 18.* and *60. 4.* *and will bring them to their folds*; that is, unite them in the true faith of Christ, who were before scattered not only into divers Countries, but carried away, and divided amongst themselves by divers errors.

*And I will set up Shepherds over them.* That is, the Apostles and other Preachers at the first going out of the Gospel, who aimed at nothing else, but the converting and saving of souls; *And they shall fear no more, nor be dismayed or lacking.* That is, these Pastors shall be of invincible courage against all adverse powers, although they be persecuted, standing to the faith of Christ unto the death; and although some of them be cut off by persecution, yet there shall be no want, but others shall immediately be raised up; and so it shall be with Christian people, the spirit of courage and resolution, which shall be in their Pastors, shall enter into them also, and when some are cut off, others more shall stand up; according to which it was observed, that *The blood of the Martyrs was the seed of the Church.* Of Preachers then called Pastors, see *Eph. 4. 12.* *1 Peter 5. 1.* and Peter accordingly is bidden, *Feed my sheep, feed my lambs*, *Joh. 21.* Of their courage in standing to the truth; see *Acts 7. & Ch. 4. 12. & 21.* and more abundantly in Ecclesiastical History.

*I will raise up to David a righteous branch.* Of Christ thus called; see before *Isa. 11. 1. c. 4. 2.* And after, *Ier. 33. 15. Zech. 3. 8. c. 6. 12* Hebr. it is *גִּדְיָה*, of the reason of which name see the places before quoted, and also of his reigning and executing Justice and judgement everlastingly.

*This is his name; the Lord our righteousness;* for he is made of God unto us *Wisdom, Righteousness, Sanctification, and Redemption*, *1 Cor. 1. 30.* And he *was made sin for us, that we might be made the righteousness of God through him*, *2 Cor. 5. 20.* And then is he our righteousness, when we by faith rest upon his righteousness only, and in no part upon our own, according to the example of the Apostle, *Phil. 3. 7, 8.* And yet cast not away the care of righteous living, but endeavour to find in our selves the power of his Resurrection in rising up to newness of life, and after a conformity to his death, in patient suffering for righteousness sake, as he did, as it followeth *v. 10. Rom 8. 16.*

*My heart within me is broken, because of the Prophets.* That is, because the false Prophets by their flatteries and promising peace, made the people to harden themselves in their sins; so that he foresaw that the terrible words which he had spoken against them should be made good, and they should by no means escape most horrible destruction, as the next words do shew, *Because of the Lord, and the words of his holiness.* And if Gods threatnings against sinners make so holy a man as *Jeremy* so terribly afraid, how shall sinful and wicked men be able to bear it, when such & greater judgments without end come to be executed upon them?

*For Adulteries the land mourneth, and for Oathes.* Here he mentioneth the foul sins in particular, that reigned amongst them, two being named, and the rest understood. The word rendred Oathes is *שְׁבָעָה* signifying to swear; but because swearing is never without cursing expressed or understood, some render it cursing, or forswearing; take it every of these wayes, and so we shall best attain the true and full meaning, With such horrible sins did that land abound, for which it is said the land mourned by a *prosopopeia*, to make the Jews ashamed, and specially the false Prophets, to whom he chiefly speaketh, *verse 9.* and chargeth them again by name with Adultery, *verse 14.* both Prophets and Priests. For, shall the dumb and dead creature be affected with sorrow, and men, yea Teachers

Vers. 4.

Sanguis Martyrum semen Ecclesia.

Vers. 5.

Vers. 6.

Rom. 6.

Vers. 9.

Note.

Vers. 10.

Calvin.

	<p>who provoke to so great a judgement, be without all sence of sorrow; whereas he addeth, <i>Their course is evil, and their force is not right</i>; He meaneth not, of the pleasant places, said before to be dried up: but of the foresaid wicked Prophets, he meaneth that they studied and bent all their forces to do wickedly, and to encourage others both by Doctrine and Life to do likewise.</p>
Verf. 10.	<p><i>Even in my house I have found their wickedness, saith the Lord.</i> Here he chargeth the Prophets and Priests not only with prophaneness in the course of their lives, when they were out of Gods house, doing not as persons sanctified, but common notorious evil worldlings; but also with sin in Gods own house in unfaithfully executing their office there, either as <i>Hophni and Phineas</i> the wicked sons of <i>Ely</i>, who robbed Gods Sacrifices, and committed Adultery with women that came thither, or corrupting the Doctrine of the Law by teaching so, opposing the teaching of true Prophets so, as that they hardened the people in their wickedness to their utter undoing. And this is by <i>Calvin</i> not amiss applyed against the Pope and his Bishops, who they say cannot erre as they are Ecclesiasticall persons, although in their lives they be wicked as other men are; no Doctrine yet that comes from them in the house of God can be corrupt, because the Spirit is there always with them, according to promise to lead them into all truth. For if the high Priest, and Priests under the Law, who were by God himself set up, had not this infallibility; who but fools will believe, that the Pope now, hath, that was never made high-Priest of God, but by his own ambition and arrogancy?</p>
2 Sam. 2.	
Note.	
Verf. 14.	<p><i>I have seen also in the Prophets of Ierusalem an horrible thing.</i> Here to aggravate the sins of their Prophets, he saith verse 13. <i>I have seen folly in the Prophets of Samaria</i>: but coming to speak of the Prophets of Jerutalem: [<i>I have seen an horrible thing.</i>] Samaria was the Chief City of the ten Tribes, where they constantly in one Kings time after another, worshipped <i>Baal</i>, or at the least the golden Calves that <i>Ieroboam</i> had set up, and after many judgements brought upon them for this and their other sins, they were delivered into the hands of <i>Salmanasar</i> King of Assyria, 2 Kings 17. Jerusalem was the chief City of the Kingdome of Judah, where the Temple stood, and the true God had Sacrifices offered unto him, where also the high-Priest, and other Priests lived continually to guide them aright. Yet even here the Prophets and Priests did more abominably, neither took warning by the sufferings of Israel; for which they might justly fear greater judgements to come upon them, as they were threatened. Then in shewing wherein they did more abominably, he saith, <i>They committed Adultery, and went about with Lies, and strengthen the hands of evil doers, that they turn not;</i> being for this in Gods account as <i>Sodom and Gomorah</i>. Vulg. Lat. for an horrible thing ] hath the similitude of those that commit Adultery. Whereupon <i>Ierom</i>, and others after him understand hereby Idolatry, which is like Adultery, and therefore commonly set forth by this name, as if nothing else were meant, but that they did, as the Idolatrous Prophets of Samaria. But the Hebrew signifieth an horrible thing, as all confesse; and if it be thus expounded, we shall come short of the full sence of the Prophet, whose drift is not to shew, that the Prophets of Jerusalem were onely like to those of Samaria, but much worse, for which he doth use a word setting forth an hairy horrid form wherein Devils sometimes appeared; hereby intimating them to be as Devils in the shape of men, transformed into Angels of light, because that coming in the name of the Lord, and as sent and instructed by him by dreams and visions, as is expressed verse 17. 25. 31. they vented their own lying imaginations. And whosoever presseth to the people corrupt and false Doctrine, under the name of the truth of God, doth likewise act the part of that horrid Fiend, and shall be proceeded against as a Devill, as <i>Indus</i> was afterwards for his Treachery called: For the next word it is not, They commit Adultery; but Hebr. [<i>Adultery.</i>] <i>I have seen an horrible thing, Adultery, and walking with a Lie</i>; where Adultery is properly to be understood, and not mystically only, that which is Idolatry, according to v. 10. and Chap. 29. 23. where two false Prophets were executed by roasting with</p>
Hieron.	
Note.	

with fire for Adultery with other mens Wives. For their lying, it was by saying, Thus saith the Lord, when the Lord never said so, but the contrary; for under this pretence, they speaking peace to the wicked, made them confident of safety, although they went on in their sins, and so their hearts were hardened against turning therefrom. Of the Jews, being likned to Sodom and Gomorrah, see before *I/a. 10. 3. 9.* For their gross sins, here they are thus set forth, both for their sins, and the terrible destruction that should come upon them therefore, saith Calvin; but that their like destruction is not meant, appeareth *I/a. 1. 9.* because none of Sodom were saved, but of the Jews a remnant.

Calvin.

From the Prophets of Jerusalem prophaneness is gone out into all the land. Heb. *pollution or hypocrisis*: whilst by their evill example, and speaking peace to the wicked, they encourage them to go on in their sins. Of their being fed with wormwood or bitterness it hath been spoken before; bitter and killing sufferings being here meant.

Vers. 15.

Who hath stood in the Counsell of the Lord? Because these false Prophets said, Thus saith the Lord: he here asketh, Which of them had stood in his counsell; as if he had said, not one; for that which they said came not from the Lord, but from themselves in deep dissimulation.

Vers. 18.

In the latter dayes ye shall consider it perfectly. Having threatned his judgments coming in an impetuous manner, like a whirl-winde, which none can resist, *verse 19.* Now he addeth, that although now they would not know or believe it, they should hereafter to their smart, when these judgments should be executed, and there should be no more place for repentance to escape them, as now there was, according to the common Proverb, *Serò sapiunt Phryges*, Fools are wise too late, Heb. *They shall be made often to understand knowledge in it.* That is, in this threatening, which now they so much slighted, and had no knowledge in, nor would, but in their sufferings they should often think what sore they had been, that before would take no warning; and this is the case of all the wicked, now they are fools, and neither understand, nor will understand in what danger of Gods wrath they are; but they shall understand, when they come to feel the smart thereof, and shall never be delivered out of their miseries.

Vers. 20.

Note.

But if thy had stood in my Counsell, and caused my people to hear my words, they should have turned them, &c. Here the Lord works further upon that which was said *verse 18.* proving that none of these Prophets stood in his Counsell, because if they had, they would have applyed themselves to speak so, as to turn the people from their sins, that they might have escaped his judgments. For whosoever is a true Prophet of God, bends himself altogether in teaching his Word, to expound and to speak so upon it, as that his Hearers may hereby be converted; therefore if any contrariwise teach liberty to sin, or vanisheth away in his teaching in vain speculations, or soareth aloft in high strains of eloquence, or broaching error, he is not one that stands in Gods Counsell, but rather like the false Prophets here taxed and threatned.

Vers. 22.

Note.

Am I a God near at hand, and not afar off? Here he meeteth with an opinion that might be in these wicked Prophets, that although they pretended revelations from God, which they never had, yet he should not know it, because he was afar off in heaven above, and could not see or know it: against this he saith thus, meaning, that he could as well see from the highest heavens into the very thoughts of their hearts, as if he were nearest unto them, or within them: whereof he rendreth a reason, *verse 24.* saying, *I fill heaven and earth*; as is further set forth *Psalm 139.* That is, I am alwayes so in one place, as well as in another, and do so see things cunningly hidden by men, as manifestly and openly acted, as that no plot or device of the most subtle can be hid from me. For the Translation of Sept. *I am a God near, and not afar off*; although expounded by Jerom in respect of time; as if the meaning were, I know things now, and that shall shortly be done; and not things done long agoe only; it is neither to the purpose here, nor a true, but a Translation contrary to the Hebr. verity.

Vers. 23.

Vers. 24.



Verf. 28.

*What is the Chaff to the Wheat.* Having taxed the false Prophets, *verse 25, 26, 27.* for coming with their dreams to make the people to forget the Lord; in this Verse he chargeth them, when they publish their own dreams, to publish them as dreams, and not as the Word of the Lord; but whosoever he be that comes pretending the Word of the Lord, let him do it truly, that is, speak no other words than those that come from his mouth. And hereof he yields a reason in these words; *What is the Chaff to the Wheat?* meaning, that whatsoever else is brought by any man, although it be pretended to be a Revelation in a dream from God, it is but as Chaff, light and without substance or worth, being by any blast of winde coming from God, made to appear to be such: as when contrary to such dreams of peace and prosperity, misery and destruction cometh; or when Christ cometh with his Fan in his hand, by his divine Doctrine blowing away all such vanities, and finally burning all that teach and embrace them with unquenchable fire. And hereby we may know what is a dream of a false Teacher, and not the Word of God, although it be pretended: If it be without true ground in the Word, or if it tendeth to draw men to any thing contrary to it, or to make them secure in their sins, see *Deut. 13. Isa. 8. 20. Gal. 1. 8.* Wherefore the Invocation of Saints departed, adoration of Images, the Doctrine of Purgatory, and prayers for the dead, and of the necessity of Priests leading a single life, taught amongst the Papists, but founded upon Revelations and feigned miracles, are undoubtedly Chaff, Hey, and Stubble that shall be burnt, when the day of triall cometh: See *1 Cor. 3. 11.*

Luk. 3.

Note.

Note.

Verf. 29.

Ch. 15, 16.

Pfal. 2.

Calvin.

*Is not my Word like a Fire, or an Hammer that breaketh the Rocks in pieces?* Having compared the Word of God to Wheat, *verse 28.* now he compares it to a Fire, and an Hammer. It is as Wheat to them that hear, believe and obey it, to feed and strengthen them to eternall life; whilst the seduced by lying imaginations to hold errors, or to please themselves in their sinfull doings, are fed with Chaff or Husks with the Prodigall *Luke 15.* and so are hunger-starved. And the very Word, which is so precious to the godly, is as a Fire or Hammer breaking Rocks to the wicked; because, as is herein threatened, the Fire of Gods anger, smoking, as it were, against them in his Word, shall one day break out into an hot burning Flame; and although the threatnings thereof seem now unto them to be but as an empty sound beating the aire, yet they shall prove an huge and most strong Hammer breaking them in pieces who have hardened their hearts like a Rock; as a bar of Iron breaks a Potters Vessel all to pieces, so as that it cannot be made up again. The Word of God indeed, as *Calvin* noteth, is also a Fire to them that obey it, as *Ch. 20. 4.* and an Hammer, to purge out corruption, when the Spirit accompanying it inflames their hearts with the love of God, and the hatred of sin, and to break their hearts with godly sorrow for their sins. But it is not a Fire to them, as to the wicked, neither shall ever be. Therefore *serve the Lord with fear, &c. Kiss the son lest he be angry, and so ye perish, &c.* *Pfal. 2. 11, 12.*

Verf. 30.

Verf. 31.

*That steal my Word every one from his neighbour, or fellow.* Here the Lord further describeth a false Prophet; he is such an one as in secret compacteth with others what he will tell, as a Revelation from God, and so by mutuall consent he beginneth to utter it, then another, and another likewise comes with the same, saying, Thus saith the Lord; as the first man did, when as indeed he stole his Prophecie from him his fellow *Pseudo-Propheta. Verse 31.* he describeth the same further by this, *That use their tongues, saying, He saith.* Some render it, *That smooth their tongues,* expounding it of Flattery; some by *tollunt, they lift them up:* Expounding it by speaking magnifically of themselves, as the undoubted true Prophets of the Lord. And hence some note three sorts of false Prophets. 1. Such as steal somewhat out of other mens writings. 2. That apply themselves to speak in high straines of Eloquence, or so as that they may be accounted learned. 3. That speak flatteringly: as *Lyra, Dionys. Vatabl. Isidor.* But the word used is *רָפְּזָה*, which is, *to take;* and then the sense is, taking their tongues as the instruments of their lying speeches, to say *He saith;* ] when

as in their hearts they know, that the Lord never said so, but the contrary. This part of the false Prophets then is now notoriously acted over again, or hath been by Fryers and Priests of the Church of Rome, who likewise by compacting together, have one seconded another, to make the people believe all their inventions introduced in matter of Religion to have come from God, whereby they have bred in them such a blinde faith, and venerable opinion of their lying Legends, that they think it a deadly sin once to question any of them. Their stealing from their fellows (spoken of *verse 30.* is by some understood, from the true Prophets of God, of whom they took somewhat to credit their false Prophecying the more; but it is not likely that he would ever have called them their fellows, if he had meant them; wherefore the first is best, that they stole from one another, as they compacted together: Thus also Calvin.

When they shall say unto thee, *What is the burthen of the Lord?* From hence to the end of this Chapter is shewed, how both People, Priests and Prophets, derided the true Prophets of the Lord for saying, *The burthen of the Lord*; for this was common with *Isaiah*, Chap. 13. 15. 22, 23. and some other Prophets when they threatened judgments. And their sin in saying so lay in this, that they asked, *What is the burthen of the Lord?* in contempt and hatred against those Prophets, that came with this saying, as if they had said, *Speak these words as much as ye will, but know that when ye speak them, ye are but unwelcome Messengers to us, ye shall reap nothing but enmity at our hands for so speaking, or to that effect.* For we love to hear such as come unto us speaking comfortable things; neither do we indeed regard what ye say in this kinde, because it hath been the manner of such as thou art thus to terrifie us many years agoe, as *Isaiah* did; but we thank God, we feel not yet any such burthen as ye threaten, and we hope never shall. But against them that thus despised and mocked at the Prophets, he threatneth this burthen to come upon them, that he would forsake them; and lest this should be slighted, he addeth, *I will punish that man and his house*, that is, every one that saith so. And lest this also should be slighted, he addeth, *Every ones word shall be his burthen*; that is, that dares to speak thus, it shall be counted an intollerable sin in him, the burthen whereof he shall never be able bear, but sink and be crushed to death under it. And finally, that they might not think, that the Lord would haply make some few examples of his judgments for speaking thus contemptuously contrary to his command, and that the Nation should still escape, and continue in prosperity, he concludeth, saying,

*I will utterly forget and forsake you, and your Nation, and cast you out of my presence.*

And *I will bring an everlasting reproach upon you.* Whereby he sheweth their utter destruction to come upon them and their City, they being left to the will of their enemies to be slain, and captived, and their City burnt. Where we may see, that it is not a small judgement for the Lord to forsake any people for the contempt of his Prophets, leaving them destitute of light and means of grace, but the greatest punishment that can befall mortall men; for if he thus forsakes a Nation, woe unto it, for together all blessing and good forsakes it, and all evil and misery to utter ruine cometh instead thereof. Whereof he saith, *I will bring everlasting reproach.* Whereas this judgement continued but seventy years, it hath been revolved before *Chap. 18. 10.* and *Chap. 25. 9. 11.* will resolve it more clearly.

Whereas they are directed to ask, *What is the Word of the Lord?* not the burthen. The meaning is, that they should thus enquire with an heart desirous to learn, believe and obey. For when a people is thus affected, the Lord will dwell amongst them with his Word and Blessing, otherwise he forsakes them.

Verf. 33.

Verf. 34.

Verf. 35.

Verf. 36.

Verf. 39.

Verf. 40.

Note.

Verf. 37, 38.

Note.

## CHAP. XXIV.

Verf. 1.

**I**N this Chapter the Lord would have *Jeremiah* teach again by Signes. He shewed him two Baskets of Figs set before the Temple, after that *Nebuchadnezzar* had carried away *Jechoniah* Captive into Babylon, and the Princes, Carpenters, and Smiths. By these he teacheth what should be done to them, and to the people still remaining in the Land. These might haply think, and did think themselves more happy that remained, than those that were carried away; but God hereby shewed the contrary, the Captives should finde more favour and suffer less, and such as remained should finde none, but suffer all manner of misery, because most probably they, upon their escape at that time, took more courage to themselves to go on in their sins, despising all admonitions, as thinking the brunt of danger to be now over, and that they should never come into it again: whereas *Jechoniah*, although a most wicked King, as he is set forth, *Chapter 22.* yet by the Prophets admonitions and threatening and advice to yield to *Nebuchadnezzar* when he came against him, he and his Princes submitting themselves, and going out unto him, and not obstinately standing out contrary to Gods will, as *Zedekiah* afterwards did, came into more grace, and was with his company carried away with him, comforted. Whereby we may see what good cometh of obeying God at the last, although a man hath before sinned most notoriously, and what ill of obstinate and continued disobedience against all admonitions, threatnings, and counsels of Gods servants, his Prophets. For this manner of teaching, it hath been spoken upon before, *Chap. 18.* and *19.* where he teacheth by a Potters making and breaking his Pots; and *Ch. 13.* by a girdle, he would have him teach not only by word of mouth, but by a sensible outward signe, as being more moving. The two Baskets of Figs standing before the Temple, are thought by some to have been set there right over against the Temple, where some came to sell fruits, and that this opportunity was taken by the Lord; but it is rather to be thought according to others, that they were shewed him in vision. The Hebrews conjecture, that the Basket of Figs which was worst shewed best, and the other worst; but being tasted, the contrary appeared; If this were so, the similitude did the more aptly set forth the thing for which it was brought, they that continued in Jerusalem seeming to be in the best case, but were in the worst; and those that were carried away seeming to be in the worst, in the best. And these Baskets stood before the Temple, the more aptly to set forth the Jews of both sorts, they belonged both to one and the same God, that dwelt in the Temple, but from hence, as from his Judgement Seat, he passeth a divers Sentence upon them.

Note.

Verf. 6.

*I will bring them again to this Land.* Many gracious promises are here made of good to be done to *Jebojakin* and the Captives that were carried away with him upon their submit yielding, related *2 Kings 24.* For which probably they that stayed behind, derided them, as some conjecture, which was fulfilled in the King, *2 Kin. 25.* and in his son *Zorobabel* returning at the time set, *Jer. 29 10.* and many more, yea all of them that were then living. The King indeed came no more to Jerusalem in his own person, but in Babylon his head was lifted up, and he found great favour, and his posterity returned, he being then dead, and *Daniel* and the other three Children came to great preferment in Babylon, as *Daniel* sheweth: And it is not to be doubted, but that other Jews also by their means found great favour, even beyond expectation in that Countrey.

Ezra 1.

Verf. 7.

*And I will give them an heart to know me.* Here is a far greater blessing spoken of, the blessing of knowing God, and turning to him with the whole heart; not going herewith in part after him, and in part after *Baal*, as some formerly did, or in part after the profits or pleasures of the world. He that attaineth not this blessing is unhappy still, notwithstanding all his temporall blessings, but attaining this, he is perfectly blessed, as *Chap. 9. 23.* *Let not the wise glory in his wisdom,*



*wisdom, &c. but that he knoweth me, saith the Lord.* But note, that no man attaineth to this of himself, but it must be given unto him, against Pelagians and Papists.

*And them that dwell in Egypt.* Some think, that such Jews are meant, as before the destruction of Jerusalem, or at the coming of the Caldees fled into Egypt to be out of their danger, as amongst their confederates; but others better, those that would needs remove thither, contrary to the Lords command, Chap. 43. for against them is the like threatened to that which is threatened here. And this Chapter as well as Chap. 21. is placed out of order, as appeared by the next, viz. Chap. 25.

Vers. 8.

## CHAP. XXV.

**T**HIS Prophecie of this Chapter is noted by the time, the fourth of *Jebojakin*, the first of *Nebuchadnezzar*, but *Dan. 1. 2.* the third of *Jebojakin*; for the reconciling of which difference, see my Comment upon 2 Kings 24. This was the year wherein *Nebuchadnezzar* came first against Jerusalem; the former Prophecies of *Jeremiah* beginning to work, so that it was a most fit time to speak as he doth in upbraiding to people for their hardning of their hearts against all his admonitions given them early and late for three and twenty years together, and of other Prophets before him, according to that which is said, *verse 2, 3, 4, 5, &c.*

Vers. 1.

2.3.

4.5.

6.7.

*I will send and bring all the kindreds of the earth, and Nebuchadnezzar my servant.* Because he saith, *I will send and bring.* Some of the Ancients have thought, that it is meant of sending his Angels good or evil to stir up the Caldees forces, lying far and wide in the North parts; for all the Countries about were under them, and were at their command to go forth to war, as they were required, with them; for which they are called all the Families of the earth. But *Calvin* better, *I will send*; that is, by *Nebuchadnezzar* my servant, who shall serve my Providence herein, although not knowing me; and gather them an huge Army. And he calleth *Nebuchadnezzar* his servant, partly to confound the Jews the more, who were peculiarly chosen to serve him, but rebelled against him, and partly to terrifie them by his coming, not of himself so much, as by Gods appointment, who doubtless would therefore be with him, and make him by any power irresistible. He is not called his servant, as *Moses* and other godly men, but as one made by a secret power to serve and do the will of God unwittingly, by executing his judgements upon the Jews, and other Nations round about them for their sins. He was indeed carried by his own ambition and desire of revenge to these wars, but withall he did the work that God would have done, who knoweth how to punish sinners by sinners, and strengthens them to it, being yet without all tincture or stain of sin; yea, so far from it, as that he cannot be said to be the cause thereof, but the sinners that suffer are the only cause of it to themselves; and the sinners that serve in this work, shall have none other reward in the end; but as a Rod, wherewith God corrected other sinners, be cast into the fire, and therein burn for ever, for their malice, cruelty and pride, wherein they have done this work; and not in obedience to the Lord, as Gods faithful servants do; as *Jashab* in destroying the Canaanites, and other faithful persons. Of the King called Gods Rod, see *Isa. 10.* Whereas it is added further, *And all the Nations round about.* The cause was, that the Jews might not feed themselves with hope of help from them against *Nebuchadnezzar*, as the common enemy. For when any Potentate, as the Turk, armes to come against any Christian Kingdome, or against one petty Kingdome at once, a jealousie arise in the rest round about, so that they joyn their Forces together to repell him. But the Lord here sheweth, that it should not be so in respect of *Nebuchadnezzar*; but although they should combine, yet they should not be able to stand before him; but indeed they were so infatuated, that they did not, that we read

Vers. 9.

Calvin.

of, but each Nation kept timorously at home, when this storm arose, and so he set upon them one after another, overcoming them with the more facility. Whereas he addeth, that they should be made *anbissing*, and *perpetuall desolation*, the 11<sup>th</sup> Verse makes it plain, that the word 𐤁𐤏𐤏𐤏 here used, doth not alwayes signifie for ever, that is, everlastingly, but sometimes for a long time, which yet shall have an end, as Jerusalems desolation, in seventy years; although sometime it is put for ever and ever, as *verse 12*. where it is said of Babylon, that it shall be an everlasting desolation.

*And I will bring upon that land all my words which are written.* Having threatened perpetuall desolations to Babylon, as he had done, *verse 9*. to all Nations round about Judea, now he exemplifieth the case of Babylon by the same Nations, shewing hereby, that the Babylonians should be brought into servitude, as they had been by the Babylonians. To expresse which, *verse 14*. it is said, *Many Nations and great Kings shall serve themselves of them also.* Calvin, *Quia fecerunt in illis ad servitutem etiam ipsi, gentes multa, &c.* Expounding it as the cause, why Babylon should be punished, as is aforesaid, *verse 13. viz.* because they had brought the Jews to servitude; or rather as the reason of that which was before said, *verse 14*. or the means whereby the Babylonians should be brought so low, the Jews should have them and other Nations under them, being many, and having mighty Kings over them, and so it should be rendred to them according to their doings. But I must needs confesse, that in this passage I understand not either the ground of his Exposition, or his meaning, and see not how it can be made good, because although the Babylonians were subjugated, yet it was not by the Jews, whom they had formerly subdued; but by the Persians and Medes; neither were other Nations brought under them, but they even after their return continued servants to the Persians. Or if by Jews the faithfull be understood under the Gospel, to whom many Nations were subdued by the power of the Gospel, how can the next words agree, where this subduing is spoken of as a judgement, whereas subduing to the faith was a favour? The Vulg. Latin, *Because they served them, when they were many Nations, and great Kings.* That is, being compelled by them, all the Nations before spoken of, and Judea also, were servants to them, that is, to the Caldees, yea and mighty Kings also, who were taken and Captived by them, and kept as servants under that great Monarch, as we may see 2 Kings 25. where King *Jehojakin* and more Kings are spoken of, as prisoners to *Nebuchadnezzar*, and his son *Evilmersedach*, but his head was then lifted up above them all. And this is rendred as a reason, why they should be done to accordingly, as in the latter part of the Verse, *viz.* because they made them serve in pride, glorying in having so many Nations and Kings subdued unto them, as if by their own strength they had brought them under, thus robbing God of his glory. But the word וְ may be also rendred *Glory*. For as in N. Tr. before going, and then rendring it word for word according to the Hebr. *For many Nations shall serve in or with them, even them.* Where to make sense, this word *themselves* must needs be understood, and then the meaning will easily appear to be this; As they have brought many Nations and Kings under, so it shall be done to them: Nations and Kings, that is, the Medes and Persians and their Kings shall subdue and make servants of them, and they shall never more get up to Imperiall Power again; and to this Exposition generally agree, and this is the same in effect with the Exposition given before upon the Vulgar Latin, though the reading be divers, and confirmed Chap. 27. 7.

*Take this Wine-cup of my fury, and cause all Nations to drink of it, to whom I shall send thee.* Having threatened the Jews, and all Nations round about, and lastly the Caldees in the Verses before going; now he hath in a vision the cup of Gods indignation given into his hand to make them all to drink hereof, as the efficient cause of the foresaid destruction and misery. And by the cup of Gods wrath, he meaneth his wrath against them for their sins, assimilating it to a Cup of Wine; because as that intoxicateth the brain, and makes some foolish, some

in

infirm, and some mad, and to spue and fall; and if they be dead drunk, to fall so as never to rise again, but to dye in that drunken fit: so the wrath of God by horrible destructions coming upon these Nations, should make them at their wits end, not knowing what course to take for their preservation, and make their hearts so faint and timorous, that they should be without all strength to resist, and mad through vexation, and finally sick as it were to spoing and inability to stand any longer, so that they fall by the sword, or are brought under, not being able to rise up; and to shake off the yoke any more. Which Exposition we may gather upon these words, *verse 16. and 27.* And he saith not onely that he took and gave it them to drink, but made them drink it, *verse 17. 28.* Hereby shewing his power over them, as it was at the first given him by the Lord, *Ch. 1. 10.* And the like power hath every faithfull servant of God whom he employeth to threaten the sins of the people, his words shall not be winde, but powerfull to make them to suffer whom he threatneth, do they what they can to keep themselves from drinking, how many and potentsoever they be, although the judgement be for a time deferred.

*Pharaoh King of Egypt, and his servants.* Next to Jerusalem *Pharaoh* must drink, because the Jewes relied much upon him, that they might not therefore think by his help to be preserved from this judgement, he is next threatned, and *the mingled people*; that is, people of other Nations dwelling in Egypt, having fled thither for shelter, as many Jews did. For so the same word that is here used signifyeth, *Exod. 12. 38. Nehemiah 13. 3.* And thus *Jerom* expounds it, and *Theod. Raban, Hugo, &c.* Although *Varabl.* is for people of divers Nations gathered together, and dwelling in the Desarts near to Judea; but the first is most probable: For the Kings of *Uz* next named; for *Uz* the Septuagint and Vulgar have *Ansilidis*, it was a Countrey near to Idumea, which lay on the South, where *Job* dwelt; of whose cattell therefore it is said, that the Idumeans and Sabeans made a prey, it had the name most probably from *Huz* the first-born of *Nabor*; and it seems to have been a part of Idumea, *Lam. 4. 21.* where it is said, *Daughter of Idumea, that dwellest in the land of Uz.* *Azotus* was one of the five Lordships of the Philistines, whereof three more are also here mentioned, and for *Gath* the fifth most probably it is said, *the remnants of Azotus*; because *Gath* stood near unto it. Of *Azotus* see more *Isa. 20. 1.*

For the Countreys next named, Idumea and Ammon, he speaks of them more fully *Cap. 49.* adjoining Dedan, Teman and Buz, and of Moab *Chap. 48.* being all Countreys near about Judea, and of Tyrus and Zidon, *Chap. 27. and 47.* For the *Ilands*, these were Cyprus, Rhodes, Crete, taken by the Babylonians: so *Jerom, Raban, &c.* for the Kings of Arabia, that is, both *Araba felix and deserta*; the Kings whereof were rather Captains of Theeves than Kings.

*The Kings of Zimri.* Of *Zimran* son to *Keturah*, see *Gen. 25. 2.* And of him this Kingdome seems to have the name; and because he was with his brethren sent Eastward to inhabit, *Gen. 25. 6.* it stood eastward; and all the Kings of each Countrey are spoken of; not that every one had more Kings, but meaning the succession of them. For *Elam*, that was *Media*, of which afterwards, *Chap. 49. 34.* For the Kings of the North, they were such as lived near to Babylon, whom the King first subdued, and then used them to fight under his Banner against other Countreys. And the King of *Shebak* shall drink after them. This is by *Lyra* thought to be the King of Egypt, because one King of Egypt was so called, *1 Kings 11. 40.* But that King was spoken of before, *verse 19.* as one of the first that should drink, whereas this drinks after all others. And therefore others expound it better of the King of Babylon, as *Jerom, Theod. Raban, &c.* There being manifest ground for this Exposition, *Chap. 5. 41.* where being also called, *The King of Shebak*, he is by and by called for further Explanation [*the King of Babylon*] and they conjecture, that he is called King of *Shebak* by inversion of the Letters of the Hebrew Alphabet, ש ב א having two letters next unto the first, and א a middle letter; but turn the name into letters of the end of the Alphabet, taking two, which are last but one, ש ב, and

a middle

Note.

Verf. 19.

Verf. 20.

Hieron.

Gen. 22. 20.

Verf. 21.

Verf. 22.

Verf. 24.

Verf. 25.

Verf. 26.

Lyra.

Hieron.  
Theod.  
Raban.



*Calvin.* a middle letter  $\Delta$ , we have the name  $\text{תש}$ , signifying, *Thy silk*, for *Babel confusion*; but the signification is not so much respected, as the inversion of the letters, the latter being now put for the former, to intimate, as *Calvin* noteth, that the time should not hastily come, wherein that King should drink, but all others having drunk before, as  $\Psi$  is after all the rest of the letters, but  $\Omega$ . Or we may look at the signification of the word, *thy silk*, because when other Kings were in misery, and were habited accordingly, the King of Babylon fate gloriously apparelled in silk, and gold, and silver: whereas it is commonly conceived, that the Prophet thus obscures his name, lest he should offend that King. *Calvin* sheweth well that this cannot be the reason, because *Chapter 50.* and *51.* he spares him nor, but speaks terribly against Babylon, yea and more than against any other Kingdome: wherefore the reason before going may suffice, he changeth the name, that in the very name there might be a Prophetical Prediction.

*Verf. 30.* *He shall roare from his habitation, he shall give a shout, as they that tread the Wine press.* Having threatned all Nations with his judgments after Jerusalem, he yields a reason to perswade them, that it should certainly be so, *verse 29.* and to terrifie them the more, he ascribeth roaring to the Lord, and shouting, as in treading Grapes they make a great noise, and one by his voice stirs up another to work lustily in treading, and making the blood of the Grapes to run out; so he would stir up himself to the effusion of their blood in greatest abundance.

*Verf. 34.* *Howl ye Shepherds.* Here by the consent of all Expositors, *Jeremiah* returneth in conclusion of this terrible Prophecy against Jerusalem, and all other Nations before mentioned, to the King, Princes, Priests and Prophets of Judea, according to the word *Pastors* before used *Chap. 23.1.* seeing so great calamities to come, saying, *Howl and cry.* And he giveth four Reasons. 1. Because they should be broken, as a precious Vessell, or a pleasant Vessell: For such the Jews had been through Gods peculiar favour unto them more than other Nations, and men grieve more for the breaking of a China, than a plain earthen Pot. 2. Because they should have no place to flee to, they or the principall of the Flock, that is, the rich, who formerly had divers strong holds. 3. Because their Pasture should be spoyled, and their habitations cut down; wherein he continueth his Metaphor of Shepherds and Sheep, by their Pasture, meaning their fruitfull Countrey, full of Corn, and Wine, and Oyl, now made desolate and destitute as a Wilderness, and their houses cut down; because being burnt down, they were as trees in a Forrest in times past a shelter, cut down. 4. *He hath forsaken his covert as a Lion.* That is, the Lord hath left his Temple and City, as being formerly to him like a Lions Den, into which no Beasts durst enter, whilst he was there; but being gone, any dare come and enter, and take what they finde, and devour it without fear. As in the next words is shewed, that the King of Babylon did; *For their Land is desolate; because of the fierceness of the oppressor*; But here because the word *Oppressor* is  $\text{לדור}$  Expositors differ, some applying it to the Lord, being as the word signifieth, *a Dove*, for mildness and innocency, when by their wickedness he was forced to deal with them: Some to *Nebuchadnezzar*, deriving the word from  $\text{נב}$  so *oppress*; others also that apply it to him, follow the first interpretation of *a Dove*; because the Caldees had in their Standard the picture of a Dove, in regard of this, that *Semiramis* the Queen of the Assyrians, whose Monatchy was translated to the Babylonians, had been in her infancy exposed and nourished by Doves; for which they alwayes after, that ruled that Monarchy, carried in their Standard a Dove; by which name, *Nebuchadnezzar* the present Monarch was here set forth; as if one should by the Eagle set forth the Roman Emperor; for the Eagle, his Armes, and pictured in his Standard, and so speaking of him say The Eagle.

*Verf. 35.*

*Verf. 36.*

*Verf. 38.*

*Guidius.*  
*Diodor.*  
*Sicul.*

## CHAP. XXVI.

**H**ere the Prophet is bidden to threaten them, that the House of God should be like Shiloh, unless they turned to the Lord by true repentance; to which effect he had spoken before in the time of *Josiah*, Chap. 7. in 13. or 14. Verses together. But now threatening them with the same in the first year of *Jebojakim*, his son, he was hereupon conspired against by the Priests and People, that would have murdered him. Whereby we may see how wickedness aboundeth under a wicked King. In saying that it was the first year of his reign, he sheweth plainly, that the former Chapter is misplaced; because things done *anno 4.* of his reign are therein related. When *Jeremiah* had this tumult raised up against him by the Priests, Prophets, and people, the Princes hearing it, came and sat in the entry of the new gate of the Lords house: the Caldeans call this the *East gate*; *Lyra* and *Vatabl.* say it was that built by *Josham*, 2 *Kings* 15. 35. which might well be, because it was but lately built, viz. not much above one hundred years before; whereas the Temple was built in *Solomons* time, betwixt whom and *Josham* was *Uzziah* 52 years, 2 *Kings* 15. *Amaziah* 29. 2 *Chron* 25. 10. *Asa* 40. 2 *Chron* 24. *Athaliah* 6. 2 *Chron* 12. 12. *Abazia* 1. *Jehoram* 8. 2 *Chron* 21. 5. *Jehoshaphat* 35. 2 *Chron* 20. *Aza* 41. 2 *Chron* 16. *Abijah* 3. 2 *Chron* 13. *Rehoboam* 17. 2 *Chron* 12. *Solomon* 16. after the house finished; for he began *anno 4.* of his reign, and finished all in twenty years; *Summa tot.* 228 years. And this new gate was of great note, and called for divers reasons by divers names, as *David Kimhi* observeth, 1 *Sur.* 2 *Kings* 12. 6. because the unclean were there separated. 2 *Jesod.* a foundation, 2 *Chron* 23. 5. because there the foundation of Doctrine was laid, by teaching the rights of the Lords house. 3 *Harfish*, because it stood East-ward to the Sun-rising, *Ier.* 19. 21. 4. The gate *Ishon*; that is, of entrance. 5. *Hatanath*, the middle, because it was between two gates. 6. *Asharabaltia*, the upper, for the height thereof, and because it was over the Court, the place of Prayer. 7. The new gate, as here. To this the Princes come and sit, to hear the matter betwixt *Jeremiah* and the Priests, Prophets and People; so that it seemeth here was a place to sit, and hear, and determine causes concerning God, betwixt one man and another; and herein the Princes had a power. And it is to be noted, that when they heard the cause of *Jeremiah*, they judged truly without respect of persons, for him, a despised Prophet alone, against all the other; yea, the Priests, that were of great authority, who neither being moved with reverence of good, whose servants in a peculiar manner they were, nor by this consideration, that *Jeremiah* was one of themselves, were carried altogether with envy and wrath, rashly to destroy him; so impetuous a thing is wrath and malice for reproof, although never so just. For hereby *Jeremiah* first incensed *Pashur*, Chap. 20. and then all of them, *Ch.* 23. where he most bitterly inveighed against them, not sparing the Princes also. But they could easilier forget it, than the Priests, who indeed should have been examples of all vertue to them. But even the Princes soon after turned his cruel enemies also, *Chap.* 37. 15. for his free reproving of them for their sins, *Chap.* 34. and threatening their destruction.

Then rose up certain Elders of the Land. When the Princes had spoken, certain ancient men, here called Elders, that best knew what had been done long agoe, took courage to themselves to speak for *Jeremiah* also: for so *Calvin* understands Elders in this place, Elder-men; and reason makes it most probable, and that they were not of the Elders preferred by *Moses*, *Numb.* 11. of whom the *Synedrion magnum* consisted, for they were the Princes of the Land. And they alledge the example of *Micah*, threatening that *Jerusalem* should be ploughed, that is, so destroyed, as it should have none appearance of a City, but be as a field ploughed and sown with Corn; as the Poet said of *Troy*, *Et seges est ubi Troia fuit*; as now *Jeremiah* threatned ruine likewise; but *Hezekiah*, in whose dayes he lived, did nothing against him, but feared before the Lord, and besought

Verf. 1, 2.  
3. 4.  
5. 6.

Verf. 10.

*Lyra.*  
*Vatabl.*

Note.

Verf. 17.

*Calvin.*

*Mich.* 3. 12.

Verf. 20.

besought him, and so the Lord repented of the evill, and did it not. This was done above eighty years agoe; for between *Hezekiah* and *Jebojakim* was *Manassah* 52, *Amon* 2, *Josiah* 32: yet there might be old men then living, that might remember it, especially being godly, as it seems these were; and therefore such as kept a Record of such famous passages betwixt Prophets and Kings.

*There was also a man that prophesied against this Land; then Jebojakim, &c.* Here Expositors differ, some thinking, that in these words the foresaid old men go on still in their speech, and some, that some other man, an enemy to *Jeremiah*, spake this in opposing what they had said, because they think it not probable, that the same men should bring a contrary example, to make the example before brought lesse moving; and because in conclusion it is added, *verse 27. Nevertheless the hand of Ahikam was with Jeremiah*, the adversative particle here implying something done in his behalf, notwithstanding the example before going, which tended to frustrate the speech of the old men, and to stir up the people against *Jeremiah*, by setting before their eyes what the way now was that they had *Jebojakim* for their King, wherein it stood them in hand to goe whatsoever they had done in *Hezekiah* his time; for we say, *New Lords, new Lawes*: yet because in some relations, if after some, other some speak, an hint hereof by saying; but others spake thus, or contrariwise there were that said thus; and here is no word intimating a divers speaker; the first Exposition seems most probable, that the foresaid Elders go on in producing this example also; whereas it may be objected, they durst not certainly after they had related, what was done in *Hezekiah* his time, and made application by speaking of a good event, bring another contrary example of a thing done by the King, under whom they now lived, but as it were, the other day, (for it was the beginning of *Jebojakims* reign, when these things were agitated, as appeareth *verse 1.*) For what construction could be made hereof, but that this King for this tyrannicall act against *Urijah*, together with his Princes, was already upon ruine? I answer, who so shall consider the whole relation, there being none application made as before, must needs hence rather gather, that the same men spake thus also, and not an adverse party; for then they would have been bold to have applyed it by saying, after they had produced the example; yet *Jebojakim* suffereth no evill for all this. But the old men speaking it, discretion required, that they should suspend an application against the King, leaving this relation barely made to each ones consideration, that they may be the more out of danger. And it was enough after the other, barely to relate it, none being so shallow, but that he must needs gather, that *Jebojakim* and his mighty men by killing that Prophet *Urijah* had done too much already, to pull down Gods wrath upon them, and therefore it stood them in hand to beware, how they added more innocent blood-shed by persecuting *Jeremiah*, as they did, to break off from this fury, and rather go to prayer. For the adversative Particle, *verse 24.* the meaning is, say these old men what they could, or the Princes what they could, the Priests and people yet were carried with such a spirit of madness, that they would have killed *Jeremiah*, but that *Ahikam* the son of *Shaphan*, some man of great power with his men about, came and took him with a strong hand away from them, and so he was safe for that time. Of *Ahikam* the son of *Shaphan*, and what place he was, we may gather from *2 Kings* 22, 12. where he is said to be sent by *Josiah* together with *Hilkiah*, and some others, as being most honourable persons, to enquire of the Lord, when he saw himself in great danger. For *Urijah*, the Prophet, I finde not any other mention made of him elsewhere; but hereby it appeareth, that when *Jerem* 5. it was said, that he found not a man, he meant not precisely any one; for this *Uriah* was Contemporanean with him. And although he fled into Egypt, when his life was sought, yet it was not out of timorofles, but prudence to save himself, as long as he could, to do service to God in this world, as Christ himself did, and *Elijah*, and the Apostles were bidden, when they were persecuted in one City,

to



to flee to another : for that he was not timorous, appeared, because that being brought back out of Egypt, he retracted not, but stood to that which he had said to the death. Whereas *Jeremiah* fled not, and yet was preserved ; Gods singular providence appeared herein, that the people might not even in the wickedest times be destitute of one to admonish and threaten them, that they might be brought to repentance : Touching *Iehojakins* sending and fetching him out of Egypt, it may easily be conceived, how he might do this, because *Pharaoh Necho* King of Egypt made him King, *2 Kings* 23. 34 : Thus *Jerom*. For *Uriah* his being buried amongst the Vulgar sort, it is to be understood, that every man of note then had his severall burying place for him and those of his Family ; and because Prophets were most of all such, if they had no such places, the manner was at the publick charge to honour them so far, as to build them Sepulchers, and thereupon to subscribe their names ; as we may see *2 Kings* 23. 17. and *Mat.* 23. 23. *Uriah* then was not onely persecuted whilst he lived, but his persecutors to encrease their sin the more, denyed unto him the honour of a Prophets buriall.

Hieron.

## CHAP. XXVII.

**T**His Chapter beginneth as *Chapter* 26. In the beginning of the reign of *Iehojakin*. Although this Prophecy concerned the time of *Zedekiah*, which was not till divers years after. For the Lord bids the Prophet send yokes to the Kings about Judah, by their Embassadors that should come to *Zedekiah*. But the Lord revealed to his Prophet now, that they should all be subdued ; and before also *Ch.* 25. 19. where he nameth many more, that should drink, so that this Prophecy was to lye dormant for certain years, but made known now for *Jeremiah* his comfort, and better satisfaction touching his former threatnings ; the execution whereof he saw still to be delayed. But now the time is made known unto him, when they should be executed, even in *Zedekiah* his dayes. And the Lord goeth on to teach by outward signes, as he did before to affect them, to whom the Prophet was sent, the more. For coming of Embassadors from the Kings about to *Zedekiah*, it was without doubt to confederate against *Nebuchadnezzar*, whose power they saw to be very great, that although they were not able each nation alone to withstand him ; yet joyning all their forces together they might. But the Prophet sheweth, that this confederacy would be but vain, because all Kingdomes of the earth are the Lords, and to be given to whom he pleased ; and it was now his pleasure to give them all to *Nebuchadnezzar* and his posterity for a certain time, and then to give them again into the hands of others, as was also said before *Chap.* 25. 13, 14. Wherefore he perswaded them voluntarily to yield unto him, promising that if they did, they should still dwell in their own land ; but if they would not, threatening them with destruction by the sword, famine and pestilence. Whence note, that whatsoever God commandeth it is wisdom to obey him herein ; for in serving him we shall be in the way to have the earth serve us for habitation, and nutriment, but contrariwise ready to spue us out by destructions and consumptions of divers sorts. The time for all to serve *Nebuchadnezzar* is limited to him ; His son and sons son, that is, *Evilmerodach* and *Belshazzar* ; for he reigned 36 years after *Iehojakin* his captivity, as appears *2 Kings* 25. *Evilmerodach*, as some say 23, *Belshazzar* 3 ; but *Beros.* hath between the two last, *English Soroores*, in whom seventy years may be made up : but of this see more *2 Kings* 25. 8.

Hearken not to them that say, The Vessels of the Lords house shall be brought back again from Babylon. Of the carrying of these precious Vessels into Babylon, see *2 Kin.* 24. 13. and that more were carried away afterwards in *Zedekiah* his time, *2 Kin.* 25. 13. But none were brought back again, till the time of *Cyrus*, *Ezra* 1. according to this Prophecie, *verse* 19, 20, 21, 22. yet so impudent were the false Prophets of the Jewes, that they dared to promise the bringing of them shortly back again. So at all times there be Prophets, that

O o

flatter

Vers. 1.

Vers. 3.

Vers. 5, 6.

Vers. 7.

Vers. 9, 10,  
11.

flatter the state and make it secure, when God is resolved upon nothing but destruction and ruine for sin.

## CHAP. XXVIII.

- Verf. 1. **H**ere is a Prophecy in the fourth year of *Zedekiah*, which was the last King of Judah: for he did not onely evill as other Kings had done, but worse; for he swore to *Nebuchadnezzar*, that made him King, and brake his Oath by rebelling against him; yet a false Prophet *Hananiah* was so impudent, as that in opposing *Jeremiah*, that threatned him, he presumed to prophesy the breaking of the yoke of *Nebuchadnezzar* within two years, and the bringing back of the Vessels of the Lords house; and to purchase more credit to his Prophecy, he breaks the yoke from *Jeremiah* his neck, and saith, Thus will the Lord break the yoke of the King of Babylon; but for it *Jeremiah* makes an Iron yoke, hereby signifying a more strong subjection to him, and threatens the false Prophet with death the same year, which came to pass accordingly. Whereas *verse 6. Jeremiah* saith to *Hananiah* his prophecy (Amen) when he knew it to be false, and if not, he must needs be a false Prophet, It is to be understood, that his meaning is nothing else, but that he could wish it might be so for the love that he bare to his Countrey, although he knew by the spirit wherewith he was indued, that it should not be so. So *Moses*, as *Calvin* noteth, offered to have his name blotted out of the Book of life; and *Paul* could wish himself an *Anathema* for the Jews his kinsmen, so *Ierom*, *Rabau*, &c. But *Vatabl* thinks, that he spake thus, as uncertain, whether God would give the people repentance and change his former decree, and spare the people, notwithstanding the former threatnings; for which cause *verse 7, 8.* he speaks as one expecting the event to prove or disprove it; and as if *Ieremy* for the present knew not whether he said true or false, it is said *verse 11.* That he went away; and *verse 12.* That the Word of the Lord came unto him to the contrary, and this is most probable, and then the submiss and lowly minde, that was in *Jeremiah* more than in *Ionah*, shewed it self, in that he could be content to be disgraced, as a Prophecyer of things not coming to pass, so that God might be glorified in saving so many thousands of his Countrey men from ruine.
- Verf. 3.
- Verf. 10.
- Verf. 13.
- Verf. 16.  
17.
- Calvin.
- Hieron.  
Vatabl.
- Verf. 7. 8.
- Verf. 9.
- Verf. 10.
- The Prophet that prophesieth of peace, when his word is come to pass, it shall be known that the Lord sent him.* This is not alwayes a true rule, for *Dent. 13.* a case is put of a Prophet not sent of God, but of the Devill, to seduce to Idolatry, that yet might give a Signe, which afterwards cometh to pass: how then doth *Jeremiah* give this as a rule here? *Answ.* *Moses* giveth the same *Dent. 18.* also. Wherefore it is to be understood, that this is for the most part a certain rule to know a true Prophet, when the event answers his Prophecy; because that God onely that sendeth such, knoweth before what shall come to pass, and neither devil nor man, but only by conjecture, foretelling things therefore sometimes true, and sometimes false; For let them tell what shall come, and we will say they are Gods. This then is the common rule to know a true Prophet by, and if by this we cannot know him, then we must observe at what he aimeth, if at the turning of men away from God to Idols, then he is a false Prophet, although his signe be true; and this is permitted only to try the constancy of Gods people in cleaving to him. Now *Jeremiah* propoundeth the first and most common mean of triall; to the time of manifesting which it would not be long; for he pitcht upon two years; and this tryall was fittest in the present case, when two Prophets speaking contraries, contend whether of them is the true Prophet.
- Hananiah the Prophet took the yoke from Jeremiah his neck, and brake it, saying, &c.* He carryed himself most insolently and boldly; insomuch that the people being ready to hear any thing, whereby it might be detracted from *Jeremiah* his prophesying, were in danger to be seduced to think him a false, and *Hananiah* a true Prophet. For how else durst he have gone on from prophesying to so high

high a degree of opposing *Jeremiah* in his signe, breaking it, and saying, *In the Name of the Lord of Hosts, the God of Israel*, that so the yoke of *Nebuchadnezzar* should be broken within two years? For if the yoke taken and worn by *Jeremiah* were a signe appointed of God, his breaking it was a plain fighting against God; and therefore they might think he durst not do so, except God had sent him. It was therefore a most desperate fact in him, and a most dangerous temptation to the people to subvert their Faith in *Jeremiah* his words. Yet for the present *Jeremiah* departed, as not thinking it best to contend, till he knew further of the minde of the Lord, and then he came again, and threatned him with death, as he was well worthy.

*Thou hast broken the yokes of wood, thou hast made for them yokes of Iron.* That is, tell *Hananiah* according to the first words, and do thou *Jeremiah* according to the last: make and wear Iron yokes in token of an harder subjection of all the Nations threatned to *Nebuchadnezzar*. For whereas wooden yokes were appointed before, that were weaker and lighter; to shew, that if they would have yielded at command, their servitude should have been the lighter; but now being hardened to stand out, it should be more grievous by being carried into other lands; whereas yielding, they should have been still permitted to dwell in their own land, onely paying to *Nebuchadnezzar* a Tribute. If it be said, But how had the people deserved to have their misery thus aggravated by the petulancy of one man *Hananiah*? I answer, he was a means to harden them more thereby, and this was also cordiall to them; therefore it was just with God too deal thus by them. And all that desire to hear pleasing things spoken unto them, and reject sound Doctrine, because it crosseth their humours, shall be likewise left to obduration and horrible destruction. And it is to be noted, that this fact of a false Prophet, took such impression in their corrupt hearts, that although *Hananiah* dyed the same year as *Jeremiah* threatned, yet there followed after that no relenting in them, but they persisted in their obstinacie to the end.

Vers. 13.

Vers. 14.

Note.

## CHAP. XXIX.

*Jeremiah* writes Letters to the captivated Jews in Babylon, who were carried away with *Iechoniah*, 2 Kings 24. 12. and he sent them by *Elsah*, the son of *Shaphan*. For having prophesied Chap. 25. of a Captivity to continue seventy years; but being herein opposed by *Hananiah*, a false Prophet, Chap. 28. he thought it necessary (lest they of the Captivity hearing thereof, should be stirred up to tumultuate against the State wherein they lived, and to seek immediately a liberty of returning) to give them warning to be quiet, and patiently to bear their Exile, during their time set by the Lord, being comforted by the hope upon good ground to return then, and enjoy their own Countrey again. For the men by whom he wrote thus, they are said to be Embassadors sent by *Zedekiah* to King *Nebuchadnezzar*, who had made him King, when he carried away *Ichojakim* into Babylon. Therefore being made King at his will, and being for this cause a Tributary unto him, and not knowing how long it would be his pleasure to continue him in this royall dignity, because he had with him *Ichojakim*, touching whom *Hananiah* had prophesied, that he should return again within two years, he thought it necessary to send unto him, to shew his obsequiousness, that his favour might still be towards him, to keep him still in his place, and *Ichojakim* there in prison. And upon this consideration he might well condescend, that his Messengers should carry *Jeremiah* his Letters to them of the Captivity, that hereby they might be moved quietly with their King to abide there, and not think yet of returning to his disturbance, that he might live all his dayes in this honour in peace. To this effect almost *Calvin*, and *Lyra*, *Hugo*, *Th. Aquinas* add, that these men were sent to Babylon with Tribute in the first year of *Zedekiah* his reign, which is not improbable. Some move a needless question here, Whether

Vers. 1.

Vers. 3.

*Calvin.*  
*Lyra.*  
*Hugo.*  
*T. Aquinas.*



- 2 Chron. 36. the Captives carried away anno 4<sup>th</sup> of *Jehojakim* be not here meant, giving sentence, that they are, and not those that were carried with *Jehojakim*. But we read not in the said fourth year of *Jehojakim* of any that were carried away, but onely of Vessels of the house of the Lord, and of the King bound to be carried; but he was not at that time: Wherefore *Ierom* without question saith, That the Captives who are carried away with *Jehojakim*, are meant.
- Verf. 7. Pray to the Lord for us; for in the peace thereof ye shall have peace. According to this 1 *Tim.* 2. we are commanded to pray for Kings, that under them we may lead a godly life in all quietness and honesty, and yet the Kings were then Heathen, and enemies to Christians. Hereby we learn then, that the vices of Kings are not a Superfedeas to our obedience to them, but we must both be subject notwithstanding, and *ex animo* pray to God for them, as the Saints of God constantly did in the Primitive Church; and not rebell against them, or plot their destruction, as Papiſts have impiously done sundry times. For in their peace, that is in the Kingdome wherein we live is in a prosperous estate, we fare the better, although the King be a Tyrant, because all things in time of peace and fruitfulness do more abound. Yet this was not true to the Jewes without limitation, but for the terme of seventy years; for this terme being expired, Babylon came into misery, and the time of the Jewes felicity for their deliverance by *Cyrus* subduing that State, came, as was promised: when these 70 years began and ended, is not agreed amongst Expositors; but of this see my Comment upon 2 *Kings* 25.8.
- Verf. 8. Let not your Prophets or Diviners, that are in the midst of you, deceive you. Of Prophets amongst others carried away from Jerusalem, see *verse* 1. These it seemeth, took upon them amongst those of the Captivity to promise a speedy return, as *Hananiah* did at Jerusalem; and of three of them the Prophet speaks *verse* 21. 24. by name, viz. *Abab*, and *Zedekiah*, and *Shemaiah*, threatening them diversly.
- Verf. 21. Touching *Abab* and *Zedekiah*, they did not onely prophesy falsely in the name of the Lord, but were also filthy Adulterers; and therefore *Jeremiah* threateneth them, that they should be judged accordingly, by being roasted in the fire. Some will have these two to be the two Elders, that accused *Susanna* and were found out by *Daniel* to be false Conspirators, and therefore suffered death by starving: but both the manner of their death differing from the death of these two, and their Title *Elders*, but these Prophets were the contrary: and therefore *Ierom* rejects it as a Fable: For *Nebuchadnezzar* his putting of them to so cruell death, he might haply, as *Calvin* conjectureth, be incented against them for seeking to stir up trouble amongst his people, by their prophesying of a speedy return: but for so much as even Heathens lead onely by the light of nature, abominate the the foul sin of Adultry, it is to be held that the King was most exasperated hereby, as being the more abominable in them pretending greatest holiness, as being men that took upon them to be Prophets led by divine inspiration. And God doubtless had an over-ruling hand in it, to terrifie the more from such horrible wickednesses; and by the form of cursing taken up, hereupon to notifie the foul conditions of false Prophets and Idolaters to all the world; as indeed Idolatry and Adultry go commonly together, as they come both under the same name of Adultery; whereof see for example *Iezabel*, and *Maacha* the mother of *Asa*; and the Nuns, Friars and Priests amongst the Idolatrous Papiſts.
- Note.
- Verf. 24. Touching *Shemaiah* the *Nebelamite*, interpreted by *Kimbi* the Dreamer, as the word signifieth, it is said, that he had written against *Jeremiah* so *Zephaniah*, and the other Priests, flatteringly telling him, that he was by God set up in the room of *Jehojadah*; of whom 2 *Kings* 11. 18. that by by his means *Matthan* the Priest of *Baal* was slain, to stir him up to doe the like by *Jeremiah*, as a false Prophet; whereas indeed he was not high-Priest, as *Jehojadah* had been; but the second Priest, 2 *Kings* 25. 18. For *Seraias* was the high-Priest: and he incites *Zephaniah* against *Jeremiah*, saying; For every one that is mad, so put him

in the stocks. Whereby we may gather, that wicked men counted the Prophets of God mad, because they were strangely moved by the Spirit of God after the manner of *arrestis*, that are rapt so, that they do madly, as *Saul*, when the Spirit came upon him, cast off his cloaths, 1 *Sam.* 19. 24. And according to this, 2 *Kings* 9. 11. one said to *Iehu*, touching a Prophet that came unto him to anoint him King, What said this mad fellow to thee? And herein sometimes false Prophets were like unto the true; and therefore the second to the high-Priest had authority given him to judge of such; and finding them false, to put them in stocks or prison, to be brought forth afterwards to be adjudged to death, if they were found false. And therefore *Pashur*, who was in this Office before, dealt thus by *Jeremiah*, *Ch.* 20. but most injuriously, and was therefore threatened, and it seems, because there was now another in that place, deposed. But *Shemaiah* would have had him to have done likewise; for which he also is threatened, *verse* 31. with the destruction both of himself and his posterity. And it is further said, that *Shemaiah* wrote also to the Priests, that they might herein be assistant to *Zephaniah*, to which they were prone enough of themselves; as we may see in many other places, especially *Chap.* 26. 8.

## CHAP. XXX.

HERE because the Prophecie before going of deliverance at the end of seventy years might be in danger otherwise to be forgotten, and so the faithfull might want the comfort hereof for want of the knowledge of it, especially another generation thirty or forty years after, the Lord commandeth *Jeremiah* to write it in a Book. And, as appears by that which followeth, not only the words which he had received from him, which tended to comfort; but first of the words of terror, *verse* 4, 5. *We have heard a voice of trembling and fear.* Wherein the Lord puts upon him the person of the people, teaching them how they should have been affected at his threatening of judgements before going. To exprels the greatness of which fear he compares men under these calamities threatened to an woman in travell, holding her sides, and making a grievous moan. And then plainly sheweth, that it should be such, as there was never any like unto it; for it should be the time of *Jacobs* trouble, that is, of his posterity, and he calleth it, *the time of his trouble*; because whatsoever they had formerly suffered was nothing in comparison of this, when the City and Temple should be destroyed, the Kingdome of *David* abolished, and the holy Land made desolate, and left lying so for seventy years. *But he shall be saved out of it.* *Verse* 8. *For I will break his yoke from thy neck.* All that hath been said hitherto is to make way to speak of the comfort, that this deliverance might be the more magnified: for the greater the misery of a people is, the more doth Gods mercy shine in their deliverance, and setting in an happy estate, not only according to the time of their suffering, but for ever: to intimate which he saith, *That strangers shall no more serve themselves of them.*

*But they shall serve the Lord, and David their King, whom I will raise up unto them.* In which words he leapeth suddenly from the joyfull tidings of their deliverance out of Captivity under the Caldees, to another far more joyfull by Christ Jesus, whom he setteth forth by the name of *David*, because he was his seed, and is said to sit upon his Throne to rule, *Isa.* 9. 7. For that the Messiah is here prophecied of, all, both Jewes and Christians teach; yea *Calvin* himself, that impugnes the application of other things here before spoken of to the Messiah, yet consents, that this is a prophecie concerning his Kingdome; noting, that simply to be delivered from the servitude of strangers tyranny, is not a benefit; but when being delivered, a people is brought under a better government. Because the case of such as are under an Anarchy, so that every man may do what he listeth, is worse than to be under the cruellest Tyrant that ever lived, if he were a devill in the shape of a man; but to be delivered from stran-

Vers. 2.

Vers. 5.

Vers. 6.

Vers. 7.

Vers. 8.

Vers. 9.

Calvin.

Note.

gers, and to be under God and his Son Jesus Christ, ruling by godly Vicegerents, is the height of worldly felicity. That this cannot be understood of the time of their return from Babylon appeareth, because then they served not King David, although they were under the Government of one of his Line, *Zerubbabel*; for he was but a Prince substituted by the Persian; neither had the Jews ever after an absolute King, till Christ came, whom they ungratefully rejected and crucified. For although *Alexander* in the time of the Assamoneans made himself King, yet his reigne was most uncomfortable, by reason of the Civil wars betwixt him and the Pharisees; as I have shewed in my continuation of the History from *Nehemiah* to the destruction of Jerusalem. Again, Strangers still served themselves of them, sometime the Kings of Syria, sometime the Kings of Egypt, under whom they were. And lastly, although *Judab* returned then, yet *Israel* did not, as is promised *verse 3.* that they should serve the Lord and his King Christ, whom he set up, as is said here, *Whom I will raise up unto them.*

Vers. 10.

And as *v. 9.* he passeth from one deliverance to another, from that from Babylon, to that by Christ; so *verse 10.* *I will save thee from afar.* That is, by bringing thee from Babylon, a Countrey so far off from Jerusalem; and thy seed shall return out of Captivity: which is spoken of their coming from Babylon, is also a Prophecy with another far greater annexed unto it; *None shall make thee afraid.* For they that returned from Babylon were many times much affrighted by their enemies, as is shewed in *Nehemiah*; but through Christ such undaunted courage came to the faithfull, that his Apostles feared no threatnings of Tyrants, but rejoyced when they were threatned and suffered. Some because the Israelites never came in yet to serve Christ, but some Jewes onely, and they but a few; whereas this seems to be spoken of the generality of the Nation, hold, that this is a Prophecy of a time yet to come; when as the Apostle saith, *Rom. 11. All Israel shall be saved.* That is, when the fulness of the Gentiles shall come in. But about this there are two gross errors, one of the Rabbins, teaching that the Messiah is not yet come, but then shall, and gather together all Israel from all parts of the world, and set up a most glorious Kingdome in Judea: another of some Ancients imbraced by the Papiists, that Antichrist coming, the Jewes shall be gathered to him, as to the Messiah; but *Enoch* and *Elias* shall be sent to preach, and do miracles, whereby they shall be converted to Christ, and fall from Antichrist, for which they shall suffer much at his hands, but be soon delivered; for the whole time of his reign shall be but three years and an half. For that this, as well as the other of the Rabins, is a grosse error, is manifest; seeing Antichrist is already come, and hath long reigned, even the Pope of Rome; to whom all things spoken of Antichrist doe so agree, as that some Papiists themselves confesse him to be the Antichrist, as the French, and so he hath long agoe been proclaimed in Paris. And *Gregory* the first, the most pious and learned of all the Roman Bishops, gave a sign of him before, whereby he might easily be known to be the man, viz. his taking upon him to be universal Bishop; as *Gregory* the seventh, one of his successors, by the help of *Phocas* a murderer, first did. But these errors being rejected, we may safely hold the conversion of the Jewish nation to the faith of Christ towards the end of the world to be here pointed at, whereof *Isaiab* also spake oft-times in his Prophecie. At what time the faithfull shall live without fear of their enemies, and the Israelites in particular, never to be brought under again by any humane power, as they were after *Ioshuah*, in the time of Judges, then of Kings, and finally of the Romans, being disperfed into all Countreys to this day: and that the mercy finally to be shewed is meant, see *verse 24.* In the latter dayes ye shall consider.

Vers. 11.

*For though I make a full end of all Nations whither I have scattered thee, yet I will not make a full end of thee.* The cause why the Lord will deal so favourably with *Jacob*, as hath been said, is here shewed, viz. his singular love and favour towards them; for which he would not deal by them, as by their enemies, the



the Babylonians, who are utterly destroyed; as I have shewed in writing upon *I/4. 13. 14.* And this partial dealing with the Jewes, and saving a remnant of them, hath been often spoken of before; and where the destroying of them is sometime spoken of also, as an utter destruction for ever, it is spoken in respect of the wicked, of which sort the generality of the Nation was, a few only that feared God scarce to be found out, being excepted; as we may see *Chap. 5.* and *1 Kings 19.*

For thy wound is incurable. Here, and so forth to *verse 16.* to magnifie Gods mercy the more, he setteth forth the desperate case of the Jewish Nation, by reason of their sins; that it appearing to be so, but deliverance and restitution to happiness for the destruction of their cruell enemies then coming, they might be the more stirred up to give him thanks and praise. For when we finde it said, *Thy wound is incurable:* and yet *verse 11.* *In measure I have corrected thee.* But *verse 14.* *I have wounded thee with the wound of an enemy, a cruell one.* Here may seem to be a contradiction, and it may be said, How can both these be true? But it is easily answered: Thy wound is incurable, both because thou canst not of thy self find out how to heal it; neither can the Nations, in whom thou hast formerly trusted as thy friends, yet the Lord can and will doe it. And the Prophet doth the rather set forth their case thus as desperate, to meet with the vain confidence that they had in their false Prophets, promising them deliverance within 2 year; to beat them from which, he thought he could not speak to much, as Calvin noteth, who also, for incurable, hath grievous; thy wound is grievous, holding that the word *שׁוֹן* here used signifieth *gravitas*, and cannot rightly be otherwise translated. But because a wound incurable is grievous above all others, it is no error to render it so, especially because *verse 13.* he addeth for further Explanation, *None to binde it up, no medicines to heal it;* or according to the Vulgar Latin, *no utility of sanations,* word for word according to the Hebrew.

*I have wounded thee with the wound of an enemy, and with the chastisement of a cruell one.* The miseries of the Jewes here spoken of were by the Caldeans; but because God would have them know and consider his hand in it, he takes it upon himself, the Caldees being but his instruments in all their cruelty exercising against them, and by them he was provoked to scourge them for their sins. But *verse 16.* he saith; *Therefore all that devoure thee shall be devoured;* that is, Notwithstanding the Caldees being brought upon thee by me to exercise such cruelty, they shall be devoured by others, that is, by Medes and Persians; because that although I did it in Justice, yet they in pride and cruelty, as was also shewed before.

*I will bring again the Captivity of Jacobs Tents.* Having promised salvation to Israel, *verse 17.* Now he sheweth how he should be saved, viz. by being brought out of Captivity: and he speaks of his Tents, because the habitations in Babylon, where most probably like unto Tents, being of the meanest sort: *And the City shall be built upon her former heap;* That is, where the City Jerusalem stood before, but now lay upon ruinous heap, in the self same place it shall be built: In which words he speaks of the state of things after their return from Babylon under Cyrus. At what time he saith, that they should praise God, and multiply again, and have Congregations.

*And their Governour shall proceed from the midst of them, and he shall draw near unto me, and approach;* for who is this that engaged his heart to approach unto me? Here most Expositors by their Ruler understand Christ, that should in his due time spring up from the Jewes themselves, as supreme; whereas they had alwayes since the time of their Captivity been under strangers; yet Ierom doth not understand it of Christ, but at first concerning Zerubbabel, in whom it was fulfilled in part, and afterwards perfectly in Christ. Some apply it altogether to him and to the Jewes in those dayes; as Theodore, and Thomas Aquinas. But that of Ierom seemeth to be best, and to the words of *verse 18, 19, 20* are spoken also of both, the first being but a Figure of the other. And being under-

Vers. 12.

Calvin.

Vers. 14.

Vers. 16.

Vers. 18.

Vers. 19.

Vers. 20.

Vers. 21.

Lyra.

Hieron.

Thco<sup>d</sup>.

Calvin.

stood of *Zerubbabel*, by these words; *He shall draw near unto me, and I will cause him to approach.* He commends that Prince for his forwardness in returning and leading the people to their old land, to build the holy City again, and the Temple: For then God caused him to come near unto him. And then in way of admiration, the more to commend his prompt and ready minde, he saith, *Who is this that engaged his heart to approach unto me?* As if he were for this singularly to be praised. And the Hebrew expression is to be noted, which is not one word alone, but two, to set him forth a rare man, *וְהוּא הָיָה*, *This he;* Because as Calvin noteth, many by continuing long in Babylon, were so taken with the love of that Countrey, that they had no heart to return to the Holy Land, and Temple; and many that returned had no heart to do this, being moved through piety, whereby he is moved that engageth his heart to approach to God: being understood of Christ, the meaning is, that he approached unto God so as never any man did, or can do, in the perfect fulfilling of his will, being without all stain or spot of sin or imperfection, as the best are not, neither hath any else ever been. For the first words of the Verse, *Their Nobles*, Hebrew it is *His Captain*, Vulgar Latin, *Fortis*, or, *Dux ejus & dominator ex eo.* Calvin follows that of *Fortis*; and therefore the N. Tr. rendring it *Their Nobles*, erreth.

Vers. 22, 23.

He concludeth with comfort to the godly; *Ye shall be my people;* But with terror to the wicked, against whom his wrath shall go out as a *Whirl-wind*. And although little faith was now given to these things, yet he addeth further, and saith; *In the latter dayes ye shall consider it.* That is, when all things are come to pass, as I have spoken, and the wicked, although now in prosperity, shall lie in misery.

Vers. 24.

And this he saith, as to comfort the faithfull, who although they believed, yet met with many brunts of temptation, for which they had need of further confirmation, so to the terror of the wicked, that would not believe; for he sheweth hereby, that they should be made to believe it by wofull experience. By the latter dayes, he meaneth either towards the end of the world, when the wicked enemies of the truth, not onely Babylon properly so called, but also mysticall Babylon, *Rev. 17.* shall be destroyed, and the Turk also, the Jewes being converted that yet remain in unbelief; and all false worship shall every where be put down: or at the day of Judgement, when the wicked shall too late see into their extream folly, and sorrow therefore bootlesly; and the faithfull shall by experience finde the promises of God all verified in being brought to everlasting happiness to their unspeakable comfort; as is notably set forth in the Book of the Wisdom of *Solomon*, *Chap. 2, 3, 4, 5.*

## CHAP. XXXI.

Vers. 1.

IN this Chapter the Prophet amplifieth further that which he had Prophesied of *Chap. 30. 18, 19, 20, 21, 22.* for having said in the name of the Lord, *Ye shall be my people, and I will be your God:* Now he saith more fully; *I will be the God of all the Families of Israel, and they shall be my people.* Which because it is the same with *verse 22.* before going, some annex unto *Chapter 30.* and begin this with *verse 2.* But we shall not need so to do; for by the consent of all Expositors that Prophecie and this are all one, as is also intimated in the first words, [ *at the same time:* ] That is, in the beginning of *Zedekiah* his reign, as *Chap. 27.* and *28.* is expressly said. And he saith, *All the families of Israel.* That this Prophecy might not be thought to pertain only to the Kingdome of Judah, consisting but of two Tribes, whereof they all were, that came out of Babylon, and none of them of the ten. Yet some will have it a Prophecie onely of that deliverance, but they are confuted plainly by the very first words; and it appears manifestly to be of that far greater deliverance to come by Jesus Christ, through whom all Israel shall come in to be the people of God again finally and be saved, *Rom. 11: 26.* Yet as I said upon *Chap. 30.* the Prophecie is mixed, some-

sometimes pointing at the deliverance out of the North; and sometimes this greatest deliverance by Christ, as many Expositors agree.

But before he proceedeth to the Prophecie of deliverance, he makes way unto it verse 2, 3. saying, *The people that were left of the sword found grace in the wilderness, &c.* something like unto which, see before *Isaiab* 51. 10. and 41. 1, 2, 3. As if he had said, Those of Israel that survived in the wilderness, wherein many were consumed for their Rebellions and Unbelief; were, taken and brought under *Josuah* into the Land of Canaan, the old Inhabitants being expelled, and rested and dwelt there, after that they had bin long kept in the wilderness, even forty years, to the admiration of all men, although the work seemed impossible, even to the Israelites themselves. Therefore that which is now prophesied of, shall also by Gods Almighty power be accomplished in his due time: For these words, *Even Israel when I went to cause him to rest*, Hebr. it is, *Israel, going to cause him to rest*. Where [I] must be understood, or the Lord, going before him in a fiery Pillar, and a Cloud, and by a divine power making way for him thorow Jordan, and into Jericho, by casting down the strong and high Walls thereof, and the rest of the land by fighting from heaven for them.

*The Lord hath appeared of old unto me.* Hebrew from afar: But it may be understood, as in respect of place, so in respect of time; therefore this Translation is good; and thus *Calvin* also renders it: and the Vulgar Latin hath it [*Longè*]. It is spoken as by Israel, in way of acknowledgement of the truth of that which was said verse 2. But yet as complaining touching the present, as if he had said; It is true indeed, thou hast of old appeared doing for me according to thine Almighty power; but what is that unto me now, I being in misery and having no help? so *Cald. Vatabl. Calvin*. To this the Lord answers in the next words, *I have loved thee with a perpetual love; therefore I have drawn thee with mercy*; or, *I have prolonged unto thee mercy*. That is, I was not so gracious unto thee once and no more, but from time to time, delivering thee by Judges when thou wert oppressed, and after setting up Kings to fight thy battels, and to subdue thine enemies, as *David, Asa, Hezekiab, and Josaphat*. *Jerom, Raban, and Hugo* expound it of Gods being far from their help, when they were destroyed by the Romans; *Lyra*, of the time, it will be long before the Lord appears for my deliverance, viz. at the end of the world, or of seventy years. But the true sense hath been already given, and these agree not to the words.

*I will build thee again.* Having said somewhat to establish their faith of things done of old, now he cometh to the Prophecie, which is the same with *Ch.* 30. 18. onely verse 5. and in the end of this verse he amplifieth it, saying, *Thou shalt again be adorned with Tabrets, and go forth in Dances, and there, there shall be the voice of Thanksgiving, and of them that make merry, verse 19.* Which is all one. And verse 5. *Thou shalt plant Vines in the Mountains of Samaria*: Than which nothing is more chearing the heart. For the next words, *They that plant them shall eat them as common things*, Hebr. it is *וְלִלְלָם*, *They shall prophane them*. For to prophane, and commonly to use a thing, is in the Hebrew phrase all one; and because eating is not proper in speaking of the fruit of the Vine, but drinking, I should rather render, The Planters shall commonly drink thereof, there shall be so great abundance. *Calvin* thinks, that the word prophaning is used either because that by the Law trees were to be counted, as uncircumcised, and so un sanctified to the fourth year; or because the Heathens possessing that land so long, prophaned it and the fruits thereof. But of fleeing to such reasons I see no reason, sith the sense before given may suffice.

*I will bring them from the North Countrey, and gather them from the Coasts of the earth, the blinde, and the lame, the woman great with child, and in child-bed.* By the North, is commonly meant Babylon; by the coasts of the earth, all other parts where Israel was scattered; therefore here not onely the deliverance of the Jewes out of Babylon, but of all Israel from all other parts is prophesied of which should be long after by Christ, for which he concludeth, *verse 9.* saying,

*I am;*

Verf. 2.

Verf. 3.

Cal. Paraphrast.  
Vatabl.  
Calvin.

Hieron.

Lyra.

Verf. 4.

Verf. 5.

Calvin.

Verf. 8.



Vers. 9.

Sanchez.  
Cordel. & Lap.

Rom. 8. 17.

Vers. 12.

Heb. 2. 15.

Esa. 2.

Rom. 8. 28.

Calvin.

1 Tim. 4. 8.

*I am a Father to Israel and Ephraim is my first-born* : For by this name was the Kingdom of the ten Tribes commonly called. For the great company that should return, *verse 8*. This further implies the same, and is not unlike to *verse 19. of Chapter 30*. For *the blinds and the lame* coming, which cannot the one sort see, nor the other go; and *great belied women, &c.* This is added, to shew what manner of deliverance this should be, *viz.* spirituall; of which the bodily blinde and lame are as capable as the seeing and sound of limbs. But of this see enough before *Chap. 3. 18*. where Judah and Israel are spoken of as going together to the land given to their Fathers; so here; *I am a Father to Israel, and Ephraim is my first-born*; both the Kingdome of two Tribes, and that of ten may well be understood, *Ephraim* being called his first-born, in alluding to *Jacobs* blessing of *Ephraim* above *Manasseb*, though he were younger: thus making him as the first-born in preferring him before the other brother. Some resolve the doubt, how *Ephraim*, that is, the Kingdome of the ten Tribes had this performed to it, (sith none of Israel, but of Judah onely returned; and so they onely, some few of them received the Gospel afterwards) by saying, that some of Israel lived mixed among the Samaritans, and so altogether would be counted the children of Israel; and accordingly it is here spoken of them, it being a prophetic of their Conversion to the faith, of which we read *John 4.* and *Acts 8.* and of their glorying to be called of their Fathers, as common to them and the Jews, in the womans saying to Jesus, *Our Fathers worshipped in this Mountain*, because *Jacob* had done so. However when they were converted, they might worthily be thus spoken of for their coming into the faith at the first, which makes God the Father of any people, and them his first-born, as being his heires. According to this it hath been fulfilled already in part which is here prophesied, and shall be perfectly, when there shall be a more famous conversion of all that Nation; as hath been before said.

*And they shall not sorrow any more at all.* From *verse 9.* hitherto, he speaks of a most joyfull time to come to Israel, that he should be redeemed from the hands of a stronger then himself *verse 11.* and this must be published to the Nations *verse 10.* whereby is meant the deliverance from the devill by the death of Christ; for of him the Lord speaketh, as a strong man armed, and the publishing of it to the Nations is to none other end, but to shew, that the Gospel, whereby this is effected, should come to them also. And then all should come together to the height of Zion, and sing, that is, to the Church figured out by Zion, being filled with unspeakable joy, for the *Corn, Wine and Oyle, &c.* That is, for spirituall comfort; which that we might the better understand, are set forth, under the names of *Corn, Wine and Oyle*, because what these or any thing else here enumerated are to the body, the like is grace to the soul, yea the means of the Word and Sacrament, both which are set forth by Bread or Corn and Wine, and by *Oyle* the gift of the Holy Ghost, by the encrease of the Flock and the Herd, the encrease of the faithfull: or taking it as the words are; *The young of the Flock*; Fat Lambs, Kids, and Calves, which are delicious Meats; as the comforts of the Gospel are set forth by a Feast of Fat things, *Prov. 9. Mat. 22. Luke 15.* And when it is thus, the soul is as a watered Garden: That is, wherein waters never fail to make it fruitfull, but abound continually, and so there can be no sorrow any more, which is destitute of spirituall consolation, for this, that God will turn all things to good to his. For *verse 9.* he saith, *That they shall come with weeping and supplication*: weeping for their sins, and in thinking upon him whom they have pierced. *And they shall go by the Rivers of Waters.* Being the same with this of a watered garden; unlesse we understand Baptism also herein intimated: thorow which all the faithfull go to everlasting joy. And yet, as *Calvin* hath it, temporall blessings are also here promised; For *godliness* hath the promise both of this life, and of that which is to come: And the reason why the state of the Church is outwardly no more prosperous, is for sin abounding therein, and for particulars, that be truly godly, yet either they have their imperfections of covetousness, too much love of the world, pride, or fleshly lusts, that

that have need by crosses to be corrected, or if they be perfect, as *Job*, God sometimes draweth forth some of them, as his Champions to fight with temptations of great and grievous sufferings, that his grace of faith and patience, and Christian magnanimity and courage for the truth may shine the more in them, to draw others into an admiration of their constancy to their conversion, and the working of a greater weight of glory in the world to come, to such sufferers. And of this sort were the Apostles and innumerable Martyrs in the primitive time, and all the godly that in any place still suffer by persecutors, yet not merely for conscience, but for a good conscience illuminated by the Word, and not by Enthousiasm, or a new pretended light, divers from the light of the Word, according to which *If they speak not, it is because they have no light in them.* And it is not to be thought, but that the faithful did in like manner look at spiritual comforts, when all blessings of this life were promised to such as keep Gods Commandments, and not at them only, as some think. For *Abraham, Isaac, Jacob, Moses and Joseph* with many more, of whom a Catalogue is made *Heb. 11.* looked for a City not made with hands, for which they were most patient in their sufferings, and remained still elevated to heaven in their enjoyments of these worldly things when ever they most abounded with them, for which hear one *David* speaking for all, *Psal. 4.7. Thou hast put more gladnesse into my heart, then in the time when corn and wine increased.* And therefore being in exile, at what time he was debarred from the comforts of the Sanctuary, he complains of this only, and not of his being driven from his sumptuous Palace, treasures wherewith he abounded, and royal state.

*I will satisfy the soul of the Priest with farnesse.* In setting forth the affluence of all worldly blessings, he mentioneth the Priests in particular, as a principal part of the state, who amongst the people of God alwaies fared the better, the more Gods blessings abounded towards the people amongst whom they ministered and taught, by reason of tithes and offerings coming in in greater abundance, as in the daies of *Hezekiah*, that was so greatly blessed, and the whole Kingdom under him; and also in the time of *Nehemiah*, Chap. 13. 12. For without Priests what doth any Nation differ from the Heathen? and when maintenance fails them, what heart can they have to stand in Gods house to minister? For when their tithes were not paid them, it is noted as a thing that much troubled *Nehemiah*. Chap. 13. 11. that the Priests were fled every one to his own field. Which would be considered by them that would put down this ancient custom of paying tithes in our Kingdom, and introduce a benevolence, whereas if for any inconvenience espied herein such a thing should be done, it cannot be otherwise lawfull, but by converting them into money, and that not by deduction, but by addition, as of old it was by God himself ordered, that whosoever would turn his Tithes into money, must adde a fifth part thereunto, even as in case of a trespassse done to any man in respect of his goods, *Levit. 6. 5.* The Vulgar Latine, *Inebriabo animam sacerdotum*, expounded by *Jerom* of the Spirit, wherewith the Apostles were filled at the coming down of the holy Ghost upon them, *Act. 2.* So that they seemed to many to be drunken, because they spake so strangely; and the word used properly signifieth to inebriate. But although this be principally intended, as in speaking of corn, wine and oil, yet worldly blessings are not to be excluded, but to be taken in also, as pertaining to the faithfull, as hath been already shewed.

*A voice was heard in Ramah, weeping and lamentation.* Here the Prophet to magnifie the mercy of God the more in the deliverance of *Israel*, makes a commemoration of their lamentable condition, when the ten Tribes set forth by *Ephraim*, were carried away into Captivity, from thence proceeding to prophesie of their return. Touching *Ramah*, some take it for an appellative, and render it an *High-place*, but it is better taken by others for a City in *Benjamin*, according to *Josh. 18. 25.* of which read also *Judg. 10. 19.* and *Jer. 40. 1.*

Jeremiah

Note.

Isa. 8. 26.

Psal. 42.

Vers. 14.

2 Chron. 31. 5.

Levit. 27. 31.

Hieron.

Vers. 15.

Vers. 16.

Origen.  
August.  
Hieron.  
Raban.  
Cald. Par.  
Vatabl.  
Isidor.

Vers. 16.

Vers. 17.  
Calv.

Vers. 18.

Note.

2 Cor. 7.10.

Vers. 21.  
Luk. 15.

Jeremiah being bound amongst other Captives, was brought to *Ramah*, and loosed there. It was, saith *Hugo*, twelve miles from *Jerusalem*, and the way to *Caldea*, and so it might be also to *Assyria*, seeing both are spoken of, as lying North. The meaning therefore is, That the case of the Kingdom of *Israel* was most lamentable, making, if it were possible, the dead to lament it. For *Rachel* was dead many years before, being the beloved wife of *Jacob*, by whom he had *Joseph* and *Benjamin*, two fathers of the Tribes of *Israel*, and that the principal, one of the sons of *Joseph*, *Ephraim* being the head of all the rest, yet their mother *Rachel* by a *Prosopopeia* is brought in weeping for their misery at that time. But as great as it was, and still continued, he saith, *Refrain from weeping, for thy work shall be rewarded, and they shall come again from the land of the enemy*, Mat. 2.18. This is applied to the children then slain in *Bethlehem* of *Judah*; for he saith, *Then was fulfilled that which was said by Jeremiah, A voice was heard in Ramah, &c.* But it is to be understood, that it was fulfilled the second time, and that more lamentably then the first, because now Infants were murdered that were innocents, then wicked rebels against God, who never ceased to provoke the Lord by their sins. For sometime a thing is said to be fulfilled, properly spoken of before, as that of the Virgins conceiving, Mat. 1.22. sometime figuratively, as Heb. 1.6. *I will be unto him a Father, and he shall be to me a Sonne*, being properly spoken of *Solomon*, 2 Sam. 7.14. sometime when the like is done again, as Isa. 29.13. applied to the *Pharisees*, as fulfilled in them, Mat. 15. and so is this, Mat. 2.18. *Origen*, *Augustine* and *Hugo* apply this Prophecie to that slaughter made of the Tribe of *Benjamin*, Judg. 20.19. and to that Mat. 2. *Jerom* tells of some *Hebrews* that understand it of the Jews destruction by the *Romans*, which were lead by the way of *Ephrata*, where *Rachel* lay buried. *Jerom*, *Rabanus* and *Hugo* consent in the first. But the *Caldee Paraphrast*, *Vatablus*, *Isidor* and *Thomas Aquinas*, understand it of the Kingdom of *Judah* consisting of *Judah* and *Benjamin*, carried by *Ramah* of *Benjamin*, the son of *Rachel* captive, as Chap. 40.1. is shewed, and so take it for a Prophecie of that which was to come. And if it be thus taken, the *Preter-tense* is put for the future, as is usual in Prophecies. And this seemeth to be best, although *Ephraim* were spoken of before vers. 9. and after vers. 18. because those two Tribes only returned, as is here prophesied vers. 16. and if it be thus taken, Prophecies touching deliverance out of *Babylon*, and touching deliverance by Christ are intermingled, 1. That by Christ being spoken of vers. 4, 5, &c. to vers. 15. then that out of *Babylon*, vers. 15, 16, 17. and after this again that by Christ, vers. 18. to vers. 23, &c. Touching these words vers. 16. *Thy work shall be rewarded*, The meaning is nothing else, but that according to the sorrow which thou hast had for thy children carried away, thou shalt have joy for their return again. *There shall be hope in the end*, Hebr. *In thy posterity*, or *those shall come of thee afterwards* בְּאֵרֶךְ יָמֶיךָ, and he saith, *There shall be hope then*, not to exclude those of the time intervening from hope, but because then the thing hoped for should be accomplished; so *Calvin* also.

*I have heard Ephraim bemoaning himself.* Here the Prophet returns again to the ten Tribes, of whose deliverance he had spoken before vers. 9, 10, &c. shewing the manner of it, by coming first to a sight and sense of their sins by their grievous sufferings, grace working in their hearts withall. For God chastiseth them whom he loveth, and hereby many times brings them to repentance that before went astray, as *David*, Psal. 119.71. and blessed are they whose worldly sorrow is thus turned into godly: of their weeping see before Vers. 9. *Turn thou me*, Here is the efficient cause of our turning by affliction denoted, God must work this grace by his Spirit in us, or else we shall never attain it, but yet there must be a co-operation in our will, *Turn me (O Lord)* I and every one that would be turned and saved must pray.

*Set thee up way-marks.* *Ephraim* being truly penitent, Gods compassion is towards him, as the *Prodigals* fathers to him, vers. 20. and hereupon he bid-  
deth



deth him set up way-marks; the meaning being nothing else, but that he should not do as a man that goeth in a way, in which he never thinketh to go again; passe thorow it without once taking notice of any remarkable thing therein, whereby he may help himself to remember it, and go right when ever he cometh into that way again, but like one that makes account to return by the same, marks every thing, whereby his remembrance may be holpen at his return. And this he saith to quicken their faith, because they were so hard of belief; as if a father should say to his son, mark well this way, for thou must one day go by it again; so the Lord in thus saying assureth his people of their deliverance, although not altogether according to the letter, yet to the same effect, only a spiritual deliverance being understood by and thorow Christ turned unto. *Jerom* and some others will have it the same with that *Isa.*

Hieron.

40. Prepare the way of the Lord, make his paths strait.

*How long wilt thou go about, &c. The Lord hath created a new thing in the earth, A woman shall compass a man.* The person to whom he speaks thus, is called *backsliding Daughter*, by the word *שׁוֹבֶרֶת* not much unlike to which is the word *רִסְרִסָּה*, *Shall compass*, there being some Paronomasie betwixt them. It is hereby implied, that it should be long before that *Israel* would come in and imbrace the faith, being for many years first carried after a *Messiah* to come against the plain evidence of Scripture, Miracles and Heaven it self, declaring Jesus to be the man. But at length the vail should be taken from before their eyes, that by the eye of Faith they might see this new wonderfull thing happening under the New Testament, of a womans compassing a man, that is, having him inclosed in her womb, she being a Virgin, and having never known man. And this is generally understood of the Virgin *Mary*, bearing her Son *Jesus*, for which the word *גִּבּוֹר* is used to signifie this man, that is, one strong and mighty, because he was so above all other men, as appeared by his mighty works. *Calvin* saith, That this is worthily derided by the *Hebrews*, and inventeth another, viz. the Jew, who was weak as a woman in comparison of the *Babylonian*, shall yet prevail against him: But forsomuch as this was no such new thing, as to be thus spoken of, for a greater wonder had been wrought, when *Moses* compassed and straightned *Pharaoh* so by his miracles, that he forced him to let *Israel* go, and the Jew indeed did nothing for his own deliverance out of *Babylon*, but *Cyrus* that mighty Champion; this of *Calvin* cannot stand. He also mentioneth another of the *Hebrews*, a woman the Synagogue or Church of the Jews, shall come about her man, or Husband God again by turning unto him. But before this is that of *Oleaster* to be preferred, the Synagogue of the Jews being oft compared to a woman shall come about her man, or Husband Christ *Jesus* at the last, by being converted unto him, whom she so long most unkindly forsook, being yet most lovingly invited unto him, according to *Cant. 3. 2. I will rise and go about the streets of the City to seek him, whom my soul loveth*; and *Chap. 8. 1. Psal. 7. 8. The congregation shall compass thee*. *Isa. 11. 5. Righteousnesse shall be his Girdle*, expounded by the *Caldee*, The righteous shall compass him about as a Girdle.

Vers. 21.

Calvin.

Hebrai.

Oleaster.

Here and *vers. 24, 25.* the Prophet returns again to speak of the comfortable condition of the Kingdom of *Judah*, after their deliverance from the *Babylonish* Captivity, it shall then be said thereof, *The Lord blesse thee thou habitation of justice, and mountain of holinesse*, intimating that there should be just Judges, instead of unrighteous Kings; of which see before *Isa. 1. 26.*

Vers. 23.

*Then I awaked as out of a sleep, and I saw, and my sleep was sweet unto me.* Some expound these words, as spoken in the person of the people; some by *Jeremiah*, and some by Christ. Of the people who were buried, as it were, in a dead sleep all the time of their Captivity, but then awaking they were comforted, as a man that hath had a sweet sleep. Of *Jeremiah*, to whom this unspeakable comfort of the deliverance from *Babylon*, and after from sin by Christ was revealed by dream, or of Christ, who is brought in thus speaking after his passion, being past, and

Vers. 26.

Vaabl.  
Isidor.

Calvin.

he raised up again to life, it was but as a sleep unto him. Calvin will have Jeremiah his heaviness for miseries of his people fore-seen hear meant, but foreseeing also their deliverance, and the most joyful deliverance by Christ before-spoken of, all his former heaviness was but as a sweet sleep unto him, and this I prefer as best.

Vers. 27.

*I will sow the house of Israel, and of Judah with the seed of man.* That is, Men and beasts shall dwell in great multitudes upon their Land that is now desolate.

Vers. 29.

*They shall not say any more, The fathers have eaten sour grapes.* &c. That is, being taught by the Spirit, and by experience how gracious the Lord is to repentant sinners, they shall no more blaspheme, as they had done, as if they were undeservedly punished for other mens sins, but should acknowledge, as the truth is, every one that is punished to be justly punished for his own sins, and so lay no fault but on himself only.

Vers. 31.  
Heb. 8.8.

*I will make a new Covenant with the house of Israel, and of Judah.* Here the Prophet returns again to speak of the blessing under the Gospel, and he calleth this Covenant or Testament new, because of the new form thereof, and the Spirit given withall to the faithful to regenerate them, and the clear opening of things pertaining to salvation that were before veiled under types and figures. For it is the same in substance with the old: But for the manner, that was made by the blood of beasts, this by the blood of Christ, and the signes of the Old were Circumcision and the Paschever; of the New, Baptism and the Lords Supper. 2. The Spirit was not then given in a visible manner, but now it was, both coming down upon Christ, and after upon his Apostles, and upon other faithful persons also, although invisibly, yet so as to be perceived by the new tongues wherewith they spake, and the power of working miracles, till the Church was planted in all known Countreys of the world, according to that promise *Mark 16.17.* 3. The mysteries of the Kingdom of heaven were not then so clearly, but a little seen into, because veiled under types of Temple, Altar, High-priest, the *Sanctum Sanctorum*, divers Washings and Sacrifices, but now are made evident. And as it is called the New Testament, not because divers in substance, for the faithful then through Gods mercy in Christ were saved as well as now, which is intimated in that *Abraham* was, and his son *Isaac*, and his son *Jacob*, for they shall come from the East and West, &c. and set down with *Abraham*, *Isaac* and *Jacob* in the Kingdom of heaven; and to grace the faithful under the New Testament it is said, *Abraham* is father of the faithful both of the Circumcision and uncircumcision; and again, we are after *Isaac* children (not of the bond-woman but of the free) so the Old is not disgraced in adding further in way of preferring the new: By saying, *Not according to the old Covenant.* For it is added to uphold the honour of the old still inviolate, that their fathers made it void by their sins, as they did also, not keeping it on their parts, as they should have done, or else it could stand them in no stead. Now he saith that the same Covenant made anew in respect of the form, should be no more irritable, or such as could be made void, because it should not be with an whole generation coming of any one man according to the flesh, but only with the truly faithful of them, or of other Nations, who are children according to the Spirit, and in every one of their hearts the Law is written, and not in Tables of stone only, as *Abrahams* posterity according to the flesh generally had it, but without benefit for their transgressing it, whereas these in whose hearts it is written, do not promise fair only, or begin in obedience, and not perform or persevere, but keep it constantly without declining to the right hand or to the left all their daies. Because the Spirit that writes it in their hearts worketh so upon their spirits that they constantly keep and cleave unto it, and as *Paul* alwaies delight in it, neither can all the powers of hell prevail against them to make them do otherwise, sith the Spirit in them is as seed from which this good fruit springeth, and is not coming and going, but abiding, so that they cannot sin, and who can then aver, that one truly in the state of grace may fall away and perish?

Luk. 13.28.

Rom. 4.  
Gal. 4.

Vers. 32.

1 Joh. 3.9.

And

And a man shall not teach his brother any more, saying, Know the Lord, &c. The meaning is not, that under the New Testament there shall be no use of teaching, but it is thus spoken, to shew that the clearness of the light now in comparison of what it was under the Old Testament is extraordinary, as was before prophesied, *Isa. 54.* and is shewed *Matth. 4. 2 Cor. 3. 2 Pet. 1. 19. Rom. 13. 12.* for the same felicity under the New Testament is published *Isa. 2. 3.* in a divers manner thus, one shall say to another, *Come let us go to the house of the Lord, he shall teach us;* whereas if here teaching were spoken against, there were a contrariety in the Prophets speaking of the same thing. Therefore the meaning is only, as hath been said before, *Jeremiah* prophesieth of the light of knowledge being more by farre, *Isaiah* of the means how under the New Testament they shall attain to this knowledge, viz. by teaching in Zion, that is, in the house of God, whereas it is added, *From the least unto the greatest they shall know me;* He doth not, saith *Calvin*, hereby mean, that they who are of least knowledge shall know enough, and need to learn no more, but touching the first rudiments of Religion, That there is but one only true God, and that salvation cometh only by Christ to believers, which was not so ordinarily known under the Old Testament, so that even touching *Israel* it is said, *There is no knowledge of God in the Land,* and they were then notorious for worshipping false gods, according to the manner of the Heathen: Thus also *Jerom*, who addeth, That the knowledge of God here spoken of, is the possession of all virtues, to know him is to love, fear and worship him according to his will, not by mens precepts, and in sincerity of heart, not in hypocrisie. Wherefore this is not spoken of all generally, that profess the Gospel outwardly, but only of such amongst them, as in whose hearts the Law is written. All such have both theoretical knowledge in such a measure as is necessary to salvation, being still desirous to hold what they have attained and to encrease it. And herein lieth their happiness, *That the Lord forgiveth their iniquity, and remembreth their sinne no more;* Thus blessednesse is described *Psal. 32. 1.* But here this promise is specially made according to the case in this Chapter spoken of, the people of *Israel*, although in Covenant with the Lord, had him not so propitious unto them, but that for their sins they were delivered into the hands of their enemies, and therefore suffered most grievous things many years together in *Babylon*, and afterwards, when *Jerusalem* was destroyed by the *Romans*, but now coming into this new Covenant by faith, they shall no more be thus left to the will of their enemies, but the cause of misery, their sinne, being taken away, such effects should for ever hereafter cease. For to shew that this is his meaning, he bindeth it by most vehement asseverations *vers. 35, 36, 37.* as if he had said, The whole course of nature shall sooner be overthrown then his resolution to stand for his people *Israel*, to uphold them for ever, yet not for the whole body, but for some of them, as is implied in those words, *Vers. 37. I will not cast off the whole seed of Israel:* That is, such as are *Israel* according to the Spirit, by faith and not in the flesh only, and who these be, was shewed in the words before-going, *I will put my Laws into them, and write them in their hearts:* Therefore untill the *Israelites* come in to the faith, this promise shall not be fulfilled unto them, but then cometh forgiveness when Jesus comes by faith into the heart, and takes possession there. Now this is not spoken, as if in the time of the Law the faithfull were not forgiven, and saved everlastingly, but because this great benefit is peculiar to the Gospel, and adventitious only under the Law. For take the Law alone, and keep it in the exactest manner that one can, there will be no salvation, but damnation notwithstanding, because no man can keep it perfectly; but who so then by the eye of faith looked at Christ, as *Abraham* did, was saved even under the Law. The Apostle *Peter*, *Heb. 10. 16.* applieth this of the New Covenant to forgive sins, to Christs sacrificing of himself once for us, to the expiation of our sins, whereas Sacrifices offered often for sinne, were not of force for this end and purpose, because if they had; they should

Vers. 34.

Calvin.

Hof. 4. 6.

Hieron.

Isa. 29. 13.



not have needed to be so after offered. And therefore it must needs follow that where sinne is perfectly done away, the great judgement of giving a Nation into the hands of their enemies, God thus in wrath leaving them, as it were, is done away also. But especially in respect of spiritual enemies this is fulfilled, where remission of sins is, devils have no more power to take and carry away captive into hell, then a Jailor hath over a malefactor that is by the Judge pardoned and acquitted.

*Vers. 35, 36, 37.* Here are three comparisons made to set forth the perpetuity of Gods favour towards *Israel*, 1. From the Sunne and Moon, 2. From the Sea, 3. From the profundity of the Earth, and the circumference of the heaven. For as the Sunne and Moon move round about the world daily, neither can this their course be stayed, and the Sea, though swelling with huge waves that came up to the shore higher then it, can yet go no further to the drowning of the earth, but is kept divided from it, so the mercy of God towards his cannot be staid in the course thereof, but that they shall ever be saved from destroying judgements after the Covenant before spoken of once entred into, and as the heaven is by man unmeasurable, and the earth cannot be dived into to the depth thereof, so shall Gods mercy be without all limitation of time.

*Vers. 38.*

*Junius.*

*Vers. 39.*

*Vers. 40.*

*Ch. 19.*

*Lyra.*

*Hieron.*

*The Allegory.*

Here it is promised, That the City *Jerusalem* shall be built again, according to the dimensions thereof, and extended further then yet it had ever been. *From the Tower of Hananeel to the gate of the corner*: Of which Tower see *Neh. 3.1.* it stood Southward, saith *Junius*, and the gate of the corner Eastward. Towards the hill *Gareb*, *Jun. Collem scabiosi*, it was the place of unclean persons, and where men condemned were executed, otherwise called *Golgotha* without the City, where *Jesus* suffered, it lay Northward towards the South, towards *Gahab*, which is a sharp hill lying Westward. And all the valley of carcases, and ashes to the brook *Kedron*. This was the valley of the sonne of *Hinnom*, where they sacrificed their children to *Molok*, from whence ashes arose in abundance, and it lay full of dead carcases buried there afterwards at the destruction of the Jews by the *Caldees*, as was threatened by *Jeremiah*, and this valley lay bending from the West towards the South. To the corner of the gate of the horses towards the East. Of which *Nehem. 3.28.* Now this description of building *Jerusalem* again, is thus made, not to shew that it should be of so great extent at their return out of *Babylon*, for then it was not so ample, and that which was, was demolished again by the *Romans*, whereas it is promised that this shall stand perpetually. Neither is the re-building of *Jerusalem* by *Elisannus Adrianus* the Emperor, calling it *Eli* meant, as *Lyra* would have it, for that stands not upon the old foundations, and so this description agreeth not unto it, and little comfort was the building of that City to *Israel*, sith not the Jews, but the Turks have that in their possession. And much lesse is a building to come meant under the yet expected *Messiah*, according to the *Hebrews*. But a spiritual building, which is the Church, compared unto a City, *Mat. 5.* built upon a rock and impregnable, *Matth. 16.16.* and this building is thus set forth to shew the amplitude of the Church under the New Testament to be far greater then that of old *Jerusalem* by the accession of the *Gentiles*, as is made plain, *Isa. 54.* Thus *Jerom*, who also makes an allegorical Exposition of the places, as setting forth the persons, of whom the Church consisteth. *The tower of Hananeel*, signifying the grace of God, the Apostles so full of the Spirit and grace, in whom this building began. *The gate of the corner*, two peoples joyned together in Christ, as the corner of a wall joyneth two walls. *The Hill of Gareb*, the place where lepers, and other unclean persons were, foul sinners. *Gahab* signifying *mugitus*, penitent sinners crying out by reason of their sins. *The valley of dead carcases*, the sinfully dead, but now quickened, being before in the valley and shadow of death, being ready even to be executed at the brook *Kedron*, a dark place, whereby the filth of the City was carried away, and so they to be cast into hell. *The horse gate*, near which horses

ran a race, such as run the race of Christianity so as to obtain. Thus also *Rabanus*, neither doth *Calvin* dissent.

## CHAP. XXXII.

**T**His Chapter is historical, 1. Shewing how King *Zedekiah* put *Jeremiah* in prison, when the City was besieged by *Nebuchadnezzar*, because he had prophesied that the King should come into his hands, and be carried into *Babylon*. For the time, *The tenth of Zedekiah, the eighteenth of Nebuchadnezzar*, see before *Chap. 25*. For the Kings coming into his hands, and his being carried into *Babylon*, he had not spoken of it that we read of, till *Chap. 34. 2, 3*. and therefore due order is not observed here no more then was *Chap. 21*. as I have noted there, yea *Chap. 39*. goeth in order before this, as may there be seen *ver. 1*. but not the residue of the Chapter, which declareth the accomplishment of that which is here threatned.

Verf. 1.  
Verf. 3, 4.

*Buy thee my field in Anathoth.* Here the Lord by commanding *Jeremiah* to buy a field when the City and whole Kingdom was ready to come into the hands of the *Caldees*, and he was in prison ready to be brought to execution, when the King would, shewed, as by a sensible sign that the time should come when the Jews should possess the Land of *Canaan* again, each one returning to his possession. And according to the course of Law there, two writings were made, one open, the other to be hidden by *Baruch*, that which was open being then to be shewed for the comfort of the faithful; the other hidden, to be brought forth and shewed at the end of seventy years for their further confirmation, to stirre them up with more confidence to return. The only doubt here is, How Priests or Levites, such as *Hananeel* and *Jeremiah* were, could sell and buy Land, seeing the Tribe of *Levi* had none inheritance? *Sol.* They had little pastures about the Cities given them, according to their several Families out of the other Tribes, and he that ought one of these might sell it; but in the year of Jubilee it returned again, unlesse it were sold to a Kinsman nearest, and being made over to him it remained to him for ever.

Verf. 7.

*Jeremiah* having bought the Land, as the Lord commanded, here prayeth, and hath answer, both touching the giving of the City into the *Caldeans* hands for their sins, *verf. 26*. and touching the peoples restitution, *verf. 37*. to continue in a safe and prosperous estate for ever, adding that he would put his fear into them, and that they should be of one heart.

Verf. 16.  
Verf. 26.

## CHAP. XXXIII.

**H**ere the word of the Lord is said to have come to *Jeremiah* the second time, whilst he was yet in prison, saying, *Thus saith the Lord that made and formed it to establish it*, Hebr. *Making, forming it*. The word *it*, being of the feminine gender, for which most Expositors understand *Jerusalem* hereby, and that either set up by God of old in that splendour by reason of the wals, towers, Temple and Palaces: For the Lord brought his people thither by a mighty hand, and by power given them from him the Jews and their Kings built it so magnificently: or to be re-built at their return out of *Babylon* out of the ruinous heaps into which it had been brought by the *Caldees*. And the word [*Making, forming*] will bear either. If it be taken the first way, as in the Preter-tense, this is the sense, The Lord gave his people the City *Jerusalem* once, taking it out of their hands that held it, when it seemed impossible, therefore they may well believe that he can restore it to them again, and because he hath promised so much, will do it without fail. If it be taken the second way, as spoken in the future, as *Ierom* renders it, the sense is, He that

Verf. 2.

Calvin.  
Vatabl.  
Lyra.

Verf. 3.

Verf. 5.

Verf. 6.

Verf. 14.  
Verf. 15, 16

Cornel. à Lap.

Calv.

1 Cor. 1.30.

Phil. 3.9.

hath promised to rear up the City again, is the Lord, whose power none can withstand, and therefore it is not to be doubted; Thus Calvin; But Vatablus saith, *Jerusalem*, set forth here by the word [it] is the heavenly *Jerusalem*. Lyra going upon the *Vulgar Latine* which renders it, *Qui facturus est, & formaturus illud*, understands by it, the Kingdom of Christ, which was to be set up, which was the greatest work of all others, and wherein the greatest comfort of the faithfull lay, and divers places of Scripture are brought to shew, that the Feminine in *Hebrew* is often put for the Neuter, *illam* for *istud*. But this is in effect the same with that of Vatablus, forsomuch as the business of Christs Kingdom is the spiritual *Jerusalem*, and consequently the heavenly. And to prove this to be meant by it, let us look to the words following, *ver. 3. Call unto me, and I will shew thee great and mighty things, which thou knowest not*. For of their deliverance from Captivity, and the re-building of *Jerusalem* in the same place, he and all the faithfull that heard him prophesying of it, had been so fully informed that they could not but know it, but of the Kingdom of Christ, and the forming of the spiritual *Jerusalem*, the knowledge was not so easie, because a thing most mystical; and therefore although it also had been before prophesied of, yet it was not so known, but there was need of prayer to be further enlightned herein.

*They come to fight with the Caldeans, but it is to fill them with dead bodies*. To make way to speak of the great thing that should be done, wherein true comfort lay, he here fore-telleth, that their labour should be but lost in seeking by force to oppose the *Caldees*, for none other effect should follow hereupon, but that such as came to fight should be slain, and so their dead bodies should but serve to fill the places where.

*I will bring it health and cure*. After way made *verf. 5.* he now cometh to the prophecy of those great and mighty things spoken of, *verf. 3. I will bring health and cure unto them*; from whence to *verf. 14.* he plainly speaketh of the cure of the great wound made in that state at the destruction of *Ierusalem*, which should be at the end of seventy years, they being brought thither again out of *Babylon*. And of this so much hath been spoken already upon *Chap. 25. Chap. 31. Chap. 32.* that I shall need to say no more in this place.

He reneweth his Prophecy touching Christ, of which also made in the same words I have spoken *Chap. 23. 5, 6.* only whereas it is there said, *This is the name, whereby he shall be called, The Lord our Righteousnesse*; here, *This is the name whereby she shall be called, The Lord our Righteousnesse*, *Hebr.* And this which he shall call in her, *The Lord our Righteousnesse*; where the word *This*, hath manifestly reference to the word before-going *Branch*, and it is no more then if he had said, this man whom the Lord calleth, *The Branch*, in *Ierusalem* is otherwise called, *The Lord our Righteousnesse*; *Vulg.* *This is the name which they shall call him*. But not rightly, because it is *not* *not* and therefore even the Jesuite in this controls the *Vulgar*, saying, that it is corrupted, and that many Copies most ancient for him had *her*, and therefore this is most generally followed, and this reason yeelded, why the Church should be called, *The Lord our Righteousnesse*, as well as Christ, because she is one with him, and so whatsoever glorious Attribute or Title he hath, she hath also, for that he hath it not so much for himself, as for her, according to that, *He is made of God unto us wisdom, righteousness, &c.* and by some this, because the Church hath this alwayes in her mouth, *The Lord our Righteousnesse, I desire to be found, not having mine own righteousness, but that of Christ by faith*. These I grant are good reasons, if it must needs be so read, *He shall, or they shall call her* ] but forsomuch as it is *not*, compounded of *to* or *in*, and *her*, it may better be otherwise rendred, as hath been said, and then all doubt, why the Church should be so called, is at an end, and indeed when all is said that may be, it cannot but be acknowledged very improper and insensible too, to say that the Church or *Ierusalem* should be called, *The Lord our Righteousnesse*,



*nessé, Jehovah*, as it is in the Hebr. a title incommunicable to the Church, though one with Christ, and peculiar to God alone. And therefore that *Chapt. 23. 6.* is commonly brought by ours to prove Jesus to be very God, which would not be so strong, if the same title were communicated to the Congregation of Believers also. Take we notice therefore of this other reading, as more agreeable to the words, and hold us to it; and so here is nothing said, but what *Chapt. 23. 6.* and from both places so well agreeing, we shall be double fortified to evince the divinity of Christ, and confound the Arrian.

*David shall never want a man to sit upon the Throne, neither shall Levi want a man to offer burnt Offerings.* Having shewed in what safety they should be at the raising up of the branch, the Lord our righteousness; now he further describes him to be a man, as well as *Jehovah*, and a King descended from *David*, to whom the Lord had long before promised, that his Throne should continue for ever; and not only a King, but a Priest to offer Sacrifice; but the Sacrifice offered by him was himself, *Hebr. 7. 9. 10.* Whereas he saith, that *David* should not want a man to sit upon his Throne; *Hebr. A man should not be cut off from sitting*, The meaning is not, that there should be a continuall succession of Kings for ever without interruption, but that although the succession were interrupted about five hundred years from *Zedekiah* to Christ, giving occasion to doubt, whether there should any King more of *David's* line ever sit upon his Throne, yet one should come and be King, and reign for ever and ever; and so *David* after this should never want a man, &c. And the same being a Priest for ever; after the Order of *Melchisedech*, *Levi* should never want a Priest to offer Sacrifice, or to burn Incense; because Christs sacrificing of himself once, is more than equivalent to the dayly perpetuall Sacrificing, which was used of old by the Priests upon the Brazen, and to the Incense likewise daily offered upon the Golden Altar. And in these two Orders of King and Priest stands the perfect happiness of Israel, for defence against enemies, and subduing them as King, and for propitiation with God in respect of sin, as Priest. It is therefore without ground in the Papists, that will have Priests still to offer Sacrifice propitiatory for the quick and the dead, and Incense, and one to be as King, of Kings over the Church, viz. The Pope of *Rome*, pretending to reign in Christs stead. For this is nothing else but intollerable pride and arrogancy, and in effect a giving Check-mate unto Christ, who alone without Vicars liveth ever to reign, and to make Propitiation for our sins, *1 John 2. 1.* Of the interruption of *David's* Kingdome, see *Exek. 31. 26.* The residue of the Chapter from *verse 20.* to the end, is added onely to confirm further what is here promised of the perpetuity of Christs Kingdome, who was the Son of *David*.

Vers. 17.

## CHAP. XXXIV.

IN this Chapter is the threatening of *Zedekiah*, that he should come into the hands of the King of Babylon, spoken of before *Chapter 32.* as the cause why he put *Jeremiah* in prison. But here it is further added, that he should not dye by the sword, but in peace, and be honourably buried in Babylon. Of the accomplishment of the Prophecie of his dying in Babylon; see *Chapter 52. 11.* But whereas it is said, that he should dye in peace, nothing else is meant, but that he should dye his naturall death; which *D. Kimbi* saith, was soon after *Nebuchadnezzar*; but *Josephus*, in his time, and that he was by him honourably buried, being kept in prison till the day of his death. Some following a tradition of the Hebrews say, that *Nebuchadnezzar* upon a Festivall day, caused him to be brought out of prison, and amongst his Princes caused a laxative drink to be to be given unto him, which he having drunk, purged so, that he was made a derision to them all; and therefore returning to prison again, such shame and grief surprized him, that he dyed soon after; and then *Nebuchadnezzar* being moved with compassion, to make him some recompence, caused him to be honourably buried,

Vers. 2, 3.

Vers. 4, 5.

*Josephus l. 10.  
Antiq. c. 11*

*Lyra.*  
*T. Aquinas.*  
*Dionys.*  
*Calvin.*

ried, by burning sweet Odours, as is here said : and *Lyra* expounds that of *Habakkuk* 2.14. *Woe to him that giveth his neighbour drink.* Of this although very partially, seeing it is meant of all that favour drunkenness so, as to give to one cup after cup in excess. *Calvin* moveth a question here, because it is propounded by way of some consolation, *Thou shalt not dye by the sword.* Whether a violent death be alwayes worse than a naturall ; for it should seem not, because it is oft-times with less pain, and less sinfull, and to some salutarious, as to Martyrs, and Malefactors, as an wholesome medicine, by repentance healing them of their sins : but contrariwise, some that dye a naturall death, rave and curse through impatience, and speak idly, and sometimes blasphemously, thus increasing their sins. This made *Caesar* the night before he was slain in the Senat, in private disputation to maintain, that it was best to dye a violent death suddenly : And he answers well, that generally to dye a naturall death is to be preferred, because it is less formidable, is a signe of the favour of God, and giveth time to set things in Order ; for which it is spoken of as the death of the righteous, *Psalm* 37. 37. and dying by the sword is often threatned, as a thing most dreadfull in this Prophecy. Yet it is to be accounted of, as the quality of the person dying is, If he be faithfull, he is not the less blessed by dying a violent death, and if he be wicked, he is not the more happy for dying thus in Peace. And the same is to be held touching burials ; to have an honourable buriall is of it self desirable, as being a thing, wherein a man is shewed to differ from a beast ; whereas in his dying there is no difference, because as a beast dyeth so dyeth a man ; but when the beast is cast forth as dung, and the man is buried ; this sheweth one that shall rise again to glory, the honour done to him at his buriall being a signe thereof. But if the faithfull lye unburied, this dishonour shall be turned into a greater honour ; and the honourable buriall of the wicked shall nothing benefit them ; as it did not *Dives*, of whom we read, that he was buried, but *Lazarus* not. *Obje.* What comfort then was it to *Zedekiah* being a wicked King to hear of a buriall, and dying his naturall death ? *Sol.* God might yet turn his heart before his death, and then it was a signe of Gods favour restored unto him ; and the very hearing of this might in time work upon him to make him repent, that he might enjoy it. For the burning of sweet Odours to him, according to the manner of his Ancestors, The Vulg. rendring it, *They shall burn shew* is neither right according to the Hebrew Text, which is *אף-לו שבע* ; nor according to the course of their dealing amongst the Jews with their dead Kings. For although the Romans and other Nations used to burn the bodies of the dead, and to put their ashes in an Urn, and so lay them up ; yet the Jewes did not, but onely burn sweet Odours about them, hereby to dry up the humours, that might cause stink, and then to lay them into their Sepulchers, as we may see 2 *Chron.* 16. 13. touching *Aza* : but *Chap.* 21. 19. the like is said not to have been done to *Jeram* a wicked King. Yet the men of *Isabab* Gilead burnt *Saul* and his sons being dead, and buried their bones : But of these things see before in my Commentary in their proper places.

1 Sam. 31. 12.

Verf. 8, 9.

From hence to the end of the Chapter, there is an intimation, how that when *Nebuchadnezzar* with his huge Host besieged Jerusalem, *Zedekiah* proclaimed liberty to servants, according to the Law *Exod.* 21. 3. and that the Princes hearing of it, and all others also, whom it concerned, gave their servants liberty to depart, coming into the Lords house, and solemnly binding themselves by covenant, as to do it now, so to continue doing from time to time hereafter. For it seemeth, that howsoever they were hardened in other sins, yet they had some sense of this as the cause why the Caldees came to bring them under, because they kept their brethren the Hebrews under, when they had served six years, contrary to Gods Law. And therefore they reformed this abuse ; and it seemeth, that it succeeded accordingly : the Caldees were hereupon caused to depart by the coming of *Pharaoh* King of Egypt against them : For of this it is written *Chap.* 37. 5. But they were no sooner out of that fear, but against the Law and their Covenant made before the Lord, they compelled their dismissed servants to

return

return and serve them again, being herein most injurious unto them, and branded with the black brand of perjury towards the Lord. For this so foul a sin, *Jeremiah* here threatneth, That the Caldees shall come again and burn the City, and take the King and his Princes. And he aggravates their sin by this, that they brake their Covenant made in passing between the parts of the Calf divided, wherein it is alluded to that which was done *Gen. 15.* by *Abraham* taking at Gods command an Heifer of three years, a Goat and a Ram, and dividing them into parts, laying one against the other; after which done a sinoak, and then a bright Lamp passed between them. From hence it is likely that his posterity in making Covenants did the like, passing between the parts, and praying if they kept not the Covenant now made, that they might be thus cut in pieces, and miserably perish. All which notwithstanding they brake this Covenant, and therefore are threatned. The Romans used a like Ceremony in the time of their Heathenism, cutting a Sow in pieces, and imprecating themselves, if they proved perjured. Touching Servants, and whether we may now a dayes have any such, as are called slaves, after the old manner, and the manner of the Turks and other Nations, enough hath been spoken upon *Exod. 21.* and *1 Cor. 7.* it is plain, that the Gospel enjoyneth not setting such at liberty, but rather commandeth each one to continue in that calling, wherein God hath called him, whether it be bond or free.

Vers. 18.

Gen. 15. 17.

## CHAP. XXXV.

**I**N this Chapter *Jeremiah* is bidden to bring the Rechabites into a Chamber of the House of the Lord, and to set Wine before them, and to bid them drink; but they refused, because *Ionadab* the Son of *Rechab* their Father had laid a charge upon them not to drink Wine, or to plant Vines, or to sow Fields, or to build Houses, but to dwell in Tents; and hereupon to upbraid the wicked Jews for their disobedience to God, and to shew, how justly they should be punished therefore. Of *Ionadab*, the Son of *Rechab*, we read before *2 Kings 10.* in the History of *Iehu*, who lived three hundred years before this, which was anno 4<sup>th</sup> of *Iehojakim*, whereby the way we may note again, that things said and done in this Book are not placed in order; but things done and said in the reign of *Zedekiah*, who was after, are set before things in the time of *Iehojakim*, intimating, that the Sermons or Prophecies of *Jeremiah* were not by him written and placed in order; but being collected by others, set down, as he did, and spake them without respect unto due order, as nor being so materiall. But to return again to *Ionadab* the Son of *Rechab*. Who *Rechab* was, see *1 Chron. 2. 55.* where speaking of *Suchabites*, that is, dwellers in Tents, he saith, *These are the Kenites, that came of Hemoth, the father of the house of Rechab.* And the Kenites are further set forth, *Judges 1. 16.* to be the children of *Moses*, his Father in law, the Kenite, who dwelt in the wilderness of *Judab*, in the south of *Arad* amongst the people. Now *Moses* his Father in law was *Iethro*, *Exod. 18.* And of Kenites we read again *Jud. 4.* where *Jael* the wife of *Heber*, the Kenite, is spoken of. And they had this name of *Cynei*; or Kenites from *Cyn* the Father of *Raguel*, or *Iethro* *Moses* his Father in law; thus for their Pedigree. For their quality, it seemeth, that they were Shepherds anciently, and dwelt in Tents, not being used to works of husbandry, as planting, plowing and sowing, and therefore they drank no wine, but that which came of their flocks, viz. Milk, and eat Butter and Cheese, buying their Corn whereof they made Bread. And by this means having leisure, they gave themselves much to the study of the Law, and were Scribes expert therein; for which they are called, *The Families of the Scribes that dwelt at Iabez*, *1 Chron. 2. 55.* And of their dwelling in Tents, and drinking Milk, and eating Butter; see *Judg. 4.* where *Sisera* coming into *Jael* Tent, it is said, that she gave him Milk to drink, and Butter to eat. And as they were learned in the Lawes of God, so one of them, viz. *Ionadab*, is singularly noted

2 Kin. 10.

to



Vers. 7.

1 Cor. 9.

Philo.

to have been eminent for piety, when King *Iehu* would have him come up into his Chariot, and ride with him to see his zeal for the Lord; and of him they say here, *Ionadab the Son of Rechab our Father*. So that it seemeth, he was the first that enjoined them to live in this abstemious manner, as their Progenitors had accustomed to do in former times and ages without any injunction. And the rather because he saw the wickedness of the Israelites, amongst whom they lived, to be so great, that they could not long continue, and that Wine and delicious fare was a cause of corrupting them by drunkenness, and gluttony and buildings made so sumptuously by pride. He also saw that they were a divided State, and hereby made the more weak, and that the Syrians, Ammonites, Moabites, and Edomites were ready to take advantage hereupon against them. Now that his posterity might be the better prepared to endure a change, when it should come, by being inured to hardship, and to remove, when they could no longer be in one place, to another, after the manner of the old Nomades, he laid this injunction upon them, to go on constantly in such a course of life as wherein their Fore fathers had lived, promising that in so doing, they should *live long in the land, wherein they were strangers*. Wherefore he did not hereby condemn simply planting Vines, or drinking Wine, sowing or building houses; but onely prescribed a rule for them to walk by in respect of these outward things, that was most convenient for them; and it was well done of them herein to be obedient. Whereas the Papists, as *Calvin* saith, do hence infer, that the Children of the Church should likewise obey and keep all her Ordinances, besides the Word of God: The Answer is easie; these were onely civill Ordinances about things externall, the foundation whereof is laid in the Word, which commendeth temperance, humility, and to be sequestred from worldly busineses so much as to be free to divine Contemplations, and to endure hardship, as giving advantage to the spirit against the flesh, which by delicate and full fare will get the predominancy over the spirit. And therefore they cannot from hence reason to superstitious observances of days, and at sometimes refraining from flesh, the use of other things being permitted, as a matter of Conscience; much less to the worshipping of Images, the adoring of the Host, the invoking of Saints departed, praying for the dead, crossing against evil spirits, holy water, &c. Onely here is a ground of obedience in civill things to Rulers in a civill respect. And whereas this is made use of by the Jesuite, to prove a Monasticall life lawful, because the Rechabites obeyed their Father *Ionadab*, so they obeyed the Fathers of their Order: the Rechabites tilled not the ground, but lived in abstinence, and vacancy from labour bodily, that they might be free to divine Contemplations; so Friars, and Jesuites: When he cometh to the Rechabites having wives, but these having none, he hath nought further to say; yea, and by his leave there is a further vast difference between Rechabites and Friars, who will drink Wine liberally and dwell in sumptuous buildings, to say nothing of their other enormities.

Of these Rechabites, saith *Philo*, were the *Essenes*, a strict Sect amongst the Jewes, living in Desarts, and faring hardly, amongst whom *John* the Baptist was brought up, as I have shewed upon *Matthew* 3. and what their opinions were. For the Prophets calling together of the Rechabites to the Lords house in a Chamber there to offer them Wine, and that in the Chamber of one, who is said to be a man of God; this was done most probably, that it being done so publicly, might be the more divulged over the City to the moving of all to repentance that should heare it. That whereby the Prophet seeks hereupon to make them ashamed, is, that they obeyed their Father a mortall man, but the Jewes would not obey God. 2. They obeyed him in a thing harsh and displeasing to the body, the Jewes not God, requiring onely things that might easily be done, and in reason should rather be done for a worldly good, as well as for a spirituall. 3. They obeyed a man after his death so many years; when as if they had disobeyed, he could neither reprove, nor punish them for it, or know it; but the Jewes obeyed not God, ever living to reprove and punish them; and being al-

waye,

wayes near unto them, to see all their paths, and all their wayes. And all these should be motives to us to live alwayes in obedience to Gods Commandements, having a greater care so to do, than a Son to obey his naturall Father, or a Servant his Master; according to that, *If I be a Father, where is my fear? if a Master, &c.*

The Jewes that hardened themselves to do contrary, are threatened, and the Rechabites, who were so durifull to their Father in *Licitis*, are comforted, *ver.* 18, 19. And the like shall be done to all that obey their parents likewise, but not in any sinfull way.

Psal. 139.  
Note.

Mal. 1.6.

Verf. 17.

Ezek. 18.

#### CHAP. XXXVI.

**H**ERE *Jeremiah* is bidden in the fourth year of *Iehojakim* to write his Prophecies against Israel and Judah and other Kingdoms in a Book. And he calleth *Baruch* his Scribe unto him, commanding him to write them, and then to go to the House of the Lord upon the Fast day, and to read them before all Judah; because he was shut up and could not go. Here divers doubts occur. 1. What is meant by *Jeremiah* his being shut up, because he was not put in prison by *Iehojakim*, but by *Zedekiah* who reigned after him, *Chap.* 32. 3. And the words of the Princes here following, *verse* 19. *Go and hide thee, both thou and Jeremiah*, evince, that *Jeremiah* was now at liberty to go to some secret place, and not in prison. It is there most commonly held, that his shutting up here spoken of, was nothing else but the Lord restraining him by the Spirit, so that he could not go. 2. What Fast day is meant, when he biddeth him read it upon the Fast day, when all Judah should be come together to Jerusalem; because that after this, *verse* 9, 10. a Fast is proclaimed in the fifth year of *Iehojakim*, in the ninth moneth, and *Baruch* readeth it then? It is apparent, that there is here a Metathesis, or transposition of things; that which was done first being placed last; for the Fast was first proclaimed in the time whilst *Baruch* was writing, or so soon as he had done, although he began in the fourth year of *Iehojakim*, and this Proclamation came out the fifth year; for it might be at the latter end of the fourth year that he began to write, and the Proclamation made at the beginning of the fifth, although not to take place till the ninth moneth thereof, that in all parts they might have time to prepare to come to Jerusalem. And before *Iehojakims* fifth year, he had been terrified by falling into the hands of *Nebuchadnezzar*, viz. the third of his reigne, *Dan.* 1. 1. Therefore having by some composition obtained his Kingdome again, it is most probable, that for fear of suffering again by the Caldees, he proclaimed this Fast, although a most wicked King, placing confidence in an outward observance without turning by repentance from his sins. Wherefore the Prophet takes the opportunity of the day, for the publishing of his Prophecies, as thinking, that the people would now if ever be wrought upon to turn; and now *Baruch* should be sure to have a great multitude resorting thither from all parts to read it to them, to the better effect. 3. Another doubt here is about the time of writing, in the fourth year of *Iehojakim*; in which year *Nebuchadnezzar* is said to have come against him, being the first year of his reigne; and yet *Daniel* 1. 1. it is said in the third year of *Iehojakim* that he was carried to Babylon: But of this see before *Chap.* 25. 1. Another doubt is, How the Prophecies of *Jeremiah*, from the ninth year of *Iosiah* his reigne could be still to write, whenas *Chapter* 30. 1. he was bidden to write them in a Book before? But although that goeth before, yet it appeareth *Chap.* 29. that it was after, because *Iehojakim* was first carried away Captive, who reigned after *Iehojakim*; and it was not a Prophecie of threatening, which he was then commanded to write, but of a most gracious promise of bringing them out of Captivity and unspeakable blessing in Christ to be bestowed upon them. 5. Because *Baruch* writeth, and then goeth and readeth in the publick place, that the people might be converted; whether one mans reading of another mans

weak

Verf. 1.  
Verf. 3, 4.  
Verf. 5, 6.

Sermon be not hereby justified, and whether bare reading of the Word of God be not available to Conversion? and lastly, whether not reading a mans own Sermon as well as uttering it *memoriser*? I answer, in want of a sufficient Preacher, it is better to hear one read, than to be without; or for one ignorant and unable to adventure himself to preach. 2. To read the Word by Gods blessing may be available to convert, but to read and preach upon it far more; and the like is to be held of reading a mans own Sermon; and therefore every Preacher is to be stirred up rather to preach *memoriser*, as Christ and the Apostles did, and not by Book, which in stead of reverence in hearing is apt to move contempt and slighting, as arguing a great defect in the Preacher, making him insufficient for his Office.

Verf. 10.

Verf. 16.

Note.

Verf. 19.

Note.

Verf. 20.

Verf. 26.

Verf. 27.

Verf. 30.

The part of the Temple, wherein *Baruch* read, was the Chamber of *Gemariah the Scribe*, in the upper Court, in the entrance of the new Gate. Of which new Gate see before Chapter 26. 10. Of Chambers in the Lords House, Chap. 35. 4. Here in the door, as the word signifieth, he stood and read to the people being in the Court, that they might heare when *Baruch* had read, the Princes being told of it, send for him, and cause him to read the same to them; and when they heard they feared, and said, they would tell the King. So wicked men fear sometimes in hearing of Gods judgements, but this their fear is not to repentance, but to plunge them more into sin, by seeking to stir up persecution against Gods faithfull servants. The fear of man works more with them than the fear of God; they thought if these things should come to the Kings eare, and they not first tell him thereof, they might come into the danger of his displeasure; therefore although they beleaved these threatnings to come from God, which made them to fear and tremble; yet the fear of the King did preponderate this fear, so that it took none effect in them to work repentance in their hearts. Wherefore he that would fear God, and his wrath, so as to escape it, must not fear man, as is expressed *Matth. 10. 28*. For these two fears cannot possibly stand together. For *Felix* also trembled in hearing *Paul*, but he was *infelix* in this, that he soon shaked off this fear again, and kept him still in prison to please the Jews. These Princes were yet moved so, that they were desirous, that both *Baruch* and *Jeremiah* might be kept out of the Kings danger, &c. Therefore they counsell him to go and hide himself, and to bid *Jeremiah* to do likewise: For they knew, that he was a Tyrant, and upon the hearing of these Prophecies would seek to slay them, because he had done the like before to *Uriah*, Chapter 26. 20. So other wicked men have sometimes some good affections; but they are too weak to work unto true repentance to salvation, and they shall perish notwithstanding.

As the Princes had threatned *Baruch*, so they did, they went and told the King, and he hearing some of the Rowle read, cut it with a Pen-knife, and cast it into the fire, some of them yet praying him not to do so: And he sent to take *Jeremiah* and *Baruch*, but the Lord hid them: That is, by his Providence they hid themselves so, that their Persecutors could not find them out, as sometime *Elijah* was hid from *Abab*. It is also hereby intimated, that the Lord directed them to this hiding, giving warrant hereby to others his faithful servants to flee likewise, and to lye hid in time of persecution, that being preserved, they may still live to glorifie God in the course of their Ministry. Some think, that the Lord held the eyes of the Persecutors so, or made them invisible that they could not see them, though they came into the house where they were.

Then the Lord commanded *Jeremiah* to say to the King, that although he had burnt that Rowle, yet he should not escape the judgements therein threatned, but dye an evill death, and be cast out, as was before threatned, Chap. 22. and then he cauled the same words to be written in another Rowle, and added more thereunto, some of which are here recorded, that his dead body should lye exposed to the frost and heat, and that none of his should sit upon the Throne; because that although his Son *Jebojakin* reigned in his stead, yet it was but three Moneths, which was as nothing, and none of his posterity ever reigned after;

but



but *Zedekiah* his Uncle, and yet God failed not of his promise to *David*, that he should not want a man for ever to sit upon his Throne, as hath been shewed upon *Chap. 33. 17.* Note, that wicked men get nothing by relucting against the Word of God, and persecuting his Prophets that come with it unto them; but by thus doing, intangle themselves more and more, as one that goeth amongst Bryars: for Gods Word shall stand, and being impugned shall prove yet more terrible to the impugnors, of what rank or quality soever they be.

Note.

## CHAP. XXXVII.

**I**N this Chapter is shewed again, what was done in the dayes of *Zedekiah. Nebuchadnezzar*, that had besieged *Jerusalem*, hearing of *Pharaoh* with his Army coming against him, brake up his siege, and went to encounter with him. Now the King before this, had in the time of his danger, proclaimed liberty to Servants, according to *Chap. 34. 8, 9, 10.* But the Caldees being gone, every one compelled his Servants to return, and serve again, as thinking themselves out of all danger of the Caldees return to the siege. Wherefore *Jeremiah* threatneth that the Caldees should return, yea, though they were all wounded men, and burn the City. And having said thus, he offered to go out of the City into the land of *Benjamin*, but was itayed by a Captain of the Ward, who took him, and brought him to the Princes, who put him in prison in the house of *Jonasban* the Scribe, where he lay many dayes in great misery. Then the King took him out privately, asking him touching the Word of the Lord; and he freely told him of nothing but destruction, unlesse he yielded to *Nebuchadnezzar*: Then *Jeremiah* requesting it, was not sent back to the former prison, but to the Court of the prison, an allowance of bread being dayly given unto him.

Vers. 10.

Vers. 12, 13.

Vers. 17.

Touching the going of *Jeremiah* into the Land of *Benjamin*; it is to be understood, that *Anathoth*, the City whereof he was an inhabitant, was there, and so in offering to goe thither, when he saw that he could do no good at *Jerusalem*, by threatning and exhorting them to repentance, but was dayly in danger of being imprisoned, and cut off, he did nothing but what he might well justifie, and therefore took the opportunity of the siege being broken up. But when the servants of God doe nothing but well, the devill hath his instruments ready to lay baineous things to their charge; from which although they purge themselves, yet they make them suffer, as Malefactors, most grievously.

Note.

Touching the Kings humanity to *Jeremiah*, although he would not obey his Teaching, it went not altogether unrewarded: for as we before promised, although he were carryed into *Babylon*, yet he dyed in peace, and had an honourable buriall.

Chap. 34.

5, 6.

Whereas it is said, that *Jeremiah* went from *Jerusalem*, to separate himself from thence in the midst of the people. Expositors differ much about it, going upon the word *לִדְוֶה*, to divide; some thinking, that it is meant of his going to *Anathoth* to divide his land there amongst his Kinsfolk. But there is no colour of reason for this; for the dividing here spoken of is nothing else, but as it is translated, his separating himself from the place, which he knew should be destroyed, going away for this end amongst the people, that he might not be seen and stayed, although he missed of his end.

Vers. 13.

For his being put into prison, the word signifieth as well a Sepulcher, as a prison, which is most dark and horrible to be in; for which it is rendred, and a Dungeon, and therein were severall Cells, called here *Cabbins*, into which whosoever was put, could not be put to more misery. Such they had at *Athens*, called *Barathrum*, and at *Syracuse* called *Latomia*, into which men were shut to be long in dying, at *Rome Tullianum*; there was also a Prison or Dungeon called *Cizicemus*, otherwise named *profundum maris*; of which *Beda* thinks that *Paul* speaketh, when in reckoning up his sufferings, he mentioneth this for one, *In the depth of the Sea*. But that is onely his conjecture, for it is not in the depth of the Sea,

Vers. 16.

2 Cor. 11. 26.

Vers. 21.

but in perils by Sea. For the place into which *Jeremiah* was now put by the Kings favour, it was not to be shut up, as before, but to live in more liberty in the Court of the prison, where he might have the comfort of the aire, and was provided for whilst bread lasted in the City, and where in all probability there might be some resort unto him of people to hear, and to be stirred up by him.

## CHAP. XXXVIII.

Vers. 1.

*Jeremiah* abiding in the Court of the prison, where the King caused him to be put, continued freely to prophesie of the destruction of *Jerusalem*, and of the people, if they would not yield to the King of *Babylon*, but of safety to them that yielded, as he had done long before, *Chap.* 21. 9. yet not so long, as *Calvin* by mistake would have it, who saith, that it was above twenty years before that the Prophet spake thus; for *Ch.* 21. 1. it is said to have been in *Zedekiah* his time, when *Nebuchadnezzar* made war against him, and therefore most probably in the ninth year of *Zedekiah*, *Chap.* 39. 2 *Kings* 25. when *Nebuchadnezzar* came first to besiege *Jerusalem*, before his departing at the hearing of the Egyptians coming; after which it is most probable, that he was now come again to renew the siege, which from the first to the last was not above one year and six moneths; and therefore it was but little above a year agoe since *Jeremiah* first spake thus. But now most probably he renewing the same Prophecie in the eares of all that came unto him into the Court of the prison; and the Princes hearing of it, some of them who are here named, go to the King, and accuse *Jeremiah* as an enemy to the State, saying, that he was worthy for this to dye. And it is indeed an hainous thing for any Subject to perswade any of his fellow Subjects to fall from his King to his enemies, and therefore he that doth it, is worthy to dye. This is true ordinarily; but for a Prophet, as *Jeremiah* was, set up by God above Kings, to declare his purpose against them, and to shew them the way of escaping, it was necessary to speak thus; and if *Jeremiah* had not, the greatest of all had before threatned to slay him, *Chap.* 1. 17. And therefore it was in him so far from being a crime, that he deserved to be hearkened unto by the King and Princes, and to have been well rewarded for his faithfulness. But example is not from hence to be taken by the ordinary Ministers of Gods Word in any case to perswade the people to fall from their own King to another, or to any that go out as enemies against him and his Kingdome. When these Princes had accused *Jeremiah* to the King, he tels them, That the King could do nothing against them; and therefore he saith, That he was in their hands, not that it ought so to be, for the King is supream, and all others even Princes are subject to him. But *Zedekiah* for his wickedness, and his Princes also for theirs, were now left of God, and so all things grew into confusion. Yet it appeareth, that he held his Supremacy still; because that having left *Jeremiah* to his Princes, and they dealing so outrageously by him as to put him into a miery Dungeon, where he was in danger of soon dying miserably; when he heard of it, he sent and took him out, and placed him where he had been before; neither did the Princes herein oppose him, as the following part of the Chapter sheweth.

Vers. 5.

Vers. 7.

Then *Ebedmelech* an Ethiopian went to the King sitting in the gate of *Benjamin*. This is a thing greatly to be noted, that there was not one Prince or other of the Jewish Nation, that was moved at the cruelty used against the Prophet of God; onely a stranger being an Eunuch in the Kings house, was affected at it, and sought his deliverance, which tended to the utter disgracing of the Jewes, who bare themselves upon this, that they were the holy seed, and Gods peculiar people; all others being base and vile in comparison of them; yet now one Ethiopian had more piety towards the man of God in him, than they all. And his love and piety is the more commended by this, that he shewed himself thus for *Jeremiah* against the Princes, that were of so great power, and so openly,

not

not speaking to the King for him privately in his house, but openly, when he sate upon the judgement seat in the Gate; for there were the Tribunals commonly amongst the Jewes. So that he was without fear of the Princes, and of the envy of the people, who almost all hated *Jeremiah*, in doing this. But God, who stirred him up to it was with him so, that he prevailed with the King, although standing in awe of the Princes, as appeared before. Yet now he is also moved with compassion, and bids him take with him thirty men, and go, and pull *Jeremiah* out of the Dungeon; which he did accordingly, not fearing a greater power, that the Princes could easily have made against him, and so took him out in the best manner that he could devise. A notable example, teaching us wherein true Religion standeth, *viz.* in love, and doing for those that are in misery: as also the Samaritan is by our Lord brought for an example, who had compassion on the wounded man, when as not one Jew; no, not a Priest or Levite would shew him any pity. Again, note for our encouragement in doing good, that when humane reason shew'd him so many difficulties, for which it might seem impossible for him to effect this, as the power of the Princes with the King, the hatred and danger that he should incur by attempting it, and the enmity of all the Jews in the Gate, before whom he must speak, if ever, because otherwise it might be too late, *Jeremiah* being dead with hunger, cold, and the noisomness of the place; yet he, all these notwithstanding, attempted it, and prevailed to his everlasting fame, and obtaining great favour with the Lord, as we may see *Chap.* 39. 15.

Note.

Luke. 10. 30.

Note.

Again note, that God hath the Kings heart in his hand, and turneth it as the rivers of water; he was before so pusillanimous, that he durst do nothing, although he had some compassion towards the Prophet in him: but now he taketh courage to send a power, whereby to deliver him, that we may never cease praying for our King, that God would turn his heart, when it is set upon any evil way.

Note:

Lastly note, that one man, even contemptible and obscure may sometime be an instrument of great good, if he takes courage to attempt it when need requires, that none may be faint-hearted about things so necessary, but put on to speak, although he may seem to himself the most unfit amongst many more, and so he may incur the danger of his life; which is also further exemplified in *Ester*. King *Solomon* saith, that this man was a servant of the Kings, as the word *Ebedmelech* signifieth; and that this was not his proper name; and whereas it is rendred, *The Ethiopian*, he renders it, *The Servant of the King*, the *Ethiopian*, in the genitive Case, as if the King, and not he, were called the *Ethiopian*, or *Blackamore*, for his black and foul manners: as *Amos* 7. 9 it is said to the Jews, *Are ye not the Children of Ethiopians to me?* But there is no need here to flee to any such Exposition, but to take it as our Expositors generally do, *Ebedmelech* the *Ethiopian*. For the word *Eunuch*, it was spoken of before, *Chap.* 29. 2. Courtiers, that waited upon the King and Queen in their Chamber, were according to the common custome of other Nations called *Eunuchs*, that is, gelded men, whom they served so, that they might without suspicion attend upon Queens, and Kings Concubines: but of the Israelites it was not lawfull to geld any, *Deut.* 23. 1. But this man might be an *Eunuch* indeed, as the word signifieth, because he was a stranger; and that even in Israel there were many such, we may gather from *Isa.* 56. 4. of whom Kings and Princes served themselves, being brought from other parts, and sold unto them.

Note.

K. Solomon.

This *Ethiopian* is by *Ambrose* made a figure of the Gentiles, black by sin, who lifted up Christ, figured out by *Jeremiah*, when the Jewes had cast him as it were into the Dungeon, and made him stick in the mire, by their calumnies and cruell usage of him; for then the Gentiles believed in him, and extolled him as their Lord, and most mighty Saviour and Redeemer. And whereas old rags are taken by *Ebedmelech*, that *Jeremiah* might put them under his armes, when he was by Ropes to be drawn out of the mire, that he might not be hurt; so saith *Gregory*, by old examples of the faithfull, that patiently suffered grievous things,

Ambrose.  
The Allegory.

Gregor. Mor.



Verf. 14.

R. David.

Vaabl.

Lyra.

Dionys.

we ought to comfort other faithfull persons now, as Paul doth Heb. 11.

Then the King sent and took Jeremiah to him into the third entry of the Lords house. That is, saith R. David and Vatablus, to the third gate, which was right over against the Kings house, although Lyra and Dionysius understand the third Court, for there were three, first of the women, second of men, third of Priests; the first seemeth to be best. Here the King secretly asked Jeremiah again, as he had done Chap. 37. 17. and he not being terrified by all that had been done to him, saith the same that he had before done, exhorting the King to yield to the Caldees: a notable example to be followed by all Gods Ministers, and finally the King chargeth him not to let the Princes know what he said unto him, but to tell them only that he petitioned the King that he might not return to Jonathans house to die there.

Verf. 19.

Calvin.

Note.

But in the way to this, v. 19. The King said to Jeremiah, when he moved him to yeeld, that he feared the Jews already revolted to the Caldees, lest, if he yielded, he should be delivered into their hands, and be made a mocking or laughing stock. For such is the condition of Subjects, as Calvin noteth, towards their King, when they have once broken their faith to him by going to another, joyning to fight against him, that conceiving their fault to be unpardonable, they are unwilling ever to be reconciled to him any more; and therefore they carry themselves ever after towards him, as enemies, abusing him, if he cometh into their power they care not how; but against this Jeremiah secureth him in the name of the Lord. And verf. 22. The women shall say, Thy friends, Hebr. Thy men of peace; That is, Thy Counsellours pretending to seek thy peace and good, have infatuated to hold out, Till thy feet stick in the mire, and be turned backward, that is, in the mire of misery, and thou beest turned from the successe, and safety hoped for by doing according to their counsell, the clean contrary befalling thee, as verf. 23. plainly sheweth. Then the conference being ended betwixt the King and the Prophet, he adviseth him to conceal what communication had been betwixt them, only willing him to say, that he made request unto him, that he might not be sent again into the house of Jonathan, of the prison wherein see before Chap. 37. and Jeremiah, when the Princes came about him to ask, did accordingly. See here the miserable case that Kings bring themselves into by their sins, for Zedekiah becomes therefore of a King only an image of a King, all the power being in his Princes, and he being overawed by them, so that he durst not either do or speak any thing, that might displease them, that every King may take warning, and live in the fear of God, and obedience to his Laws, as Dent. 17. for so their Subjects shall be made to fear and obey them, otherwise they shall be brought to that condition, that they shall fear their Subjects, as Zedekiah did. And if any King hath overseen himself, so that he is now fallen into such misery, his only way to get out again, is to lie down and patiently to bear it, as the scourge of God, as Jeremiah exhorted him to do by yielding himself to Nebuchadnezzar, and as Jechoniah had done, and therefore was finally exalted 2 King. 25. And as Lupus Bishop of Rome, in the dayes of Attila the King of the Goths is said to have done, when he came against Rome, for the Bishop going out of the City to meet him, asked, What he was: the King answered, Flagellum Dei, The Scourge of God; he replied, Come in then thou scourge of God, and we shall patiently bear the strokes, so setting open to him the gates of the City, into which he entring went thorow it and out again, not doing any hurt unto it, or the inhabitants thereof. For Jeremiah his concealing all other things, but his Petition to the King, it may seem blame-worthy in the Prophet, so much to dissemble, and it is in him taxed by Calvin, but others better, rather justifie him, as having thus petitioned the King, although it be not related, and so he said nothing but the truth, not being bound to reveal other secrets unto them. And if he made not this Petition now, yet he did it very lately, Chap. 37. 20. and it was a good providence of God that the Princes would herein rest satisfied, seeing it stood not with reason that the King should

Verf. 22.

Verf. 25.

Note.

should send for him only, that he might offer a Petition unto him, but for some other end.

And he was there till Jerusalem was taken. Hebr. *It was accordingly, Jerusalem was taken*; for the words are *כאשר היה* *It was according to that*, that is, which Jeremiah had spoken from the Lord. And these words are put by the Septuagint to the beginning of the next, as making way to the History there.

Verf. 28.

## CHAP. XXXIX.

IN this Chapter for ten verses is set forth the same History with that 2 Kin. 25. and therefore I spare to say any thing more upon it in this place. Only *vers. 3.* a thing not there recounted is set down, viz. that the Princes of the King of Babylon sat after their coming into the City in the middle gate, most probably to shew themselves masters of the City, that being a tribunall, where Judges that had the rule of the Land used to sit. Calvin thinketh, that they stayed here only out of wariness, that their men might first go into all parts of the City to see whether it were empty, or any ambushes were secretly laid any where. Touching the middle Gate, it is to be understood, that Jerusalem was walled about with two wals, in either of which was a Gate, the second of which was opposite to the Gate of the Temple, and therefore is called the middle Gate. Here sat Neregal Serefer, which words signifie *Præfectus thesaurorum*. For *Ser* or *Sir* signifieth *Master*, and *Oisar*, *Treasure*; *Semegarnab*, *Præfectus unguentarium*, and *Rabsares* signifieth the same. Neregal was also Prince of the treasure, as the first *Rabmeg*, *Princeps liquoris*; Some will have them to be proper names of his Princes without respect to their offices.

Verf. 3.

Calvin.

It is said, *That he gave the poor vineyards and fields the same day.* 2 King. 25. *He left the poor to dresse the vineyards, &c.* The meaning being the same, for he gave them these to husband for the King of Babylon, and out of them to pay him tribute. And the Scholastick History, according to Josephus, saith, That the Rechabites spoken of Chap. 35. were some of these, but the course of their life being expressed not to plant vineyards or to till the ground, makes for the contrary, yet it is probable that they were left, as a kinde of people given to contemplation, and poor, and so not to be feared to stirre up to any rebellion, and this agreeth with the promise of their father recounted Chap. 35. 7. and with that of the Lord v. 19. of the same Chapter.

Verf. 10.

Here is somewhat added, which was not before 2 King. 25. viz. the charge given by Nebuchadnezzar to his steward Nebuzaradan touching Jeremiah, who thereupon took him out of prison, and delivered him to Gedaliah to carry him home, of which Gedaliah; 2 King. 25. it is said, that he was by Nebuchadnezzar made Governour of the Land. Now the promise made to Jeremiah; Chap. 15. 11. *I will cause the enemy to entreat thee well*, took effect to his comfort after his great and grievous sufferings so long a time, to the encouragement of every faithful Pastor, when he shall look at the end.

Verf. 11.

From hence to the end of the Chapter is a Prophecie of comfort to Ebedmelek; of whose piety see before Chap. 38. he promiseth to him, whilst he was yet in the Court of the prison, that he should not die by the sword, as the Kings Princes, but that his life should be spared, because he trusted in the Lord, as did notably appear in his adventuring his life to life, the life of Jeremiah against the conspiracy of all the Princes. For he that doth thus sheweth a great deal of confidence in God, and indeed he shall be in the way of safety, when all others are in danger of destruction, in confidence whereof to encourage us to adventure in the like case God hath caused this to be set forth in this place.

Verf. 14.

## CHAP. XL.

Vers. 1.

Chap. 39. 14.

Chap. 39. 5.

Note.

Vers. 2.

Note.

**T**He word of the Lord that came to Jeremiah, after that Nebuzaradan had let him go free from Ramah. The Prophet having summarily shewed before, that he was delivered out of prison to go with Gedaliah into Judaea, now he declareth more at large how the said Nebuzaradan proceeded with him. He was first carried bound out of the court of the prison to Riblah in the Land of Hamath, together with other Captives, of which place see before Chap. 31. 15. But the carrying of him thither in bonds was not to aggravate his misery, but that there in the sight of his Countrymen he only might be set free, when they were all carried away into Babylon to servitude, that now at length they might acknowledge him to be a true Prophet of God; for whom he so wrought by his providence above all others. For although some more were still left in the Land, yet it was not as free-men to go whether they would, but to live there as servants to the Caldees. Whereby we may see, That one day the true servants of God shall be dealt otherwise by, then the wicked of the world, these having the comfort of liberty, and a reward in the Kingdom of heaven, these being carried Captive into everlasting confusion: That the righteous may be encouraged, and the wicked despisers of them and their admonitions, terrified in time so as to repent, and escape that judgement, otherwise they shall be vexed then the more by this, that when they go into misery they shall see those whom they have despised and persecuted most highly advanced, as Haman saw poor Mordecai, whose destruction, and the destruction of all his cognation, he most eagerly sought, through the hatred he had unto him: Whereas he saith, *The word of the Lord that came to Jeremiah*, but tells not what this word was in all this Chapter, nor the next, he may seem to have forgotten himself. But his meaning is nothing else, but as if he had said, After things done and spoken from the Lord, related Chap. 39. 14. whilst the City remained untaken, I will now come to shew, what word I had from the Lord time after time, when the City was taken and burnt, and I being carried away with other Captives was set at liberty, only I will first declare the circumstances of my enlargement, and then come to shew what this word was Chap. 42. 7, &c.

And it is remarkable here, that Nebuzaradan speaketh so piously, *The Lord thy God hath pronounced all this evil against this place, because ye have sinned against him, and now he hath brought it to passe.* A strange speech to come from an Heathen man, but God used his tongue to say thus, the more to confound the Jews that were guilty of that which he charged them withall, that how at the least in their misery they might be moved to repent, which they would not do in their prosperity, as Balaams Asses sometime rebuked his foolishness. Thus even prophane men that know not God, may for their own ends speak the truth of God sometimes, when such as professe him do things most contrary, as the Legion in the man possessed said to Christ, *I know thee whom thou art, thou art the Sonne of God*, but God would have these things to be spoken by them to convince the wicked hypocrites in his Church the more, and to make them ashamed. In saying, *Because ye have sinned*, he meaneth not Jeremiah, as one of them, for he knew that he was the man by whose Ministry this evil was pronounced, and that he was faithfull to execute his propheticall Office in denouncing this judgement, not fearing their threatnings, or being discouraged by their false prophets, pretending revelations from God, as well as he, and therefore he letteth him free, vers. 3. and dismisseth him not unrewarded. But Jeremiah being now amongst the rest, he speaketh to them together, directing his speech to Jeremiah, as the man who had often in the person of the people confessed their sin, and prayed for the averting of this great judgement out of his most affectionate love towards them. It doth not therefore argue a godly man sometime to speak piously, for as we see, even Heathens do so to serve their own turn, and the devil himself also.

Nebu-



Nebuzaradan is not only said to have set Jeremiah free, but also to have given him *vituals and a reward*. Whereupon a Question is moved by *Catrina*, how the Prophet could lawfully take a reward, which *Elishah* would not do of *Naaman* the Syrian, least he should seem to set to sale the gifts of the Spirit of God, a thing determined by *Peter* to be so odious before God? and saith, That for vituals, or provision for the way, as the word signifieth, he had present need thereof for his sustentation; but touching the gift, it is not to be conceived, that it was any great matter, to enrich him, as *Naaman* offered to *Elishah*, but somewhat wherewith to buy him necessities for food or cloathing, after he was gone from him, being by the Princes hard usage of him made poor and needy, as of old they used when they came to a Seer to bring some little gift unto him, as we may see in the example of *Saul* and his servant going to *Samuel* to enquire after the lost Asses; And in *Jeroboams* wife going to the Prophet *Abijah*. But it is not necessary to yield that *Nebuzaradan* gave him a gift or reward, because the word *NPD* signifieth both a reward, and the elevation of honour, haply by dismissing him with reverence, as a man of God. Yet neither must it needs seem to be ill done of *Jeremiah* to take a gift, as a kindnesse before promised that he should finde at the enemies hands, Chap. 15. 11. after his own peoples using him so harshly, because hereby Gods favour promised unto him was made good, for which it was not by him to be refused, but to be taken with thanksgiving as coming from God.

Then *Jeremiah* went to *Gedaliah* in *Mizpah*. *Gedaliah* was a great and wise man of the Jews, who upon the admonition of *Jeremiah* went to the *Caldees*, and therefore was now by *Nebuchadnezzar* set over the Jews that remained; So *Lyra* and the *Hebrews*. And we read of *Abikam* his father, Chap. 26. 24. that he once stood for *Jeremiah* being in danger of his life, and therefore his son is now thus preferred. *Mizpah* was a City on the border of *Judah* in the way to *Babylon*, and therefore most fit for him to dwell in; but of it see before in my Exposition upon 2 King. 25. 26.

*Ishmael*, the sonne of *Nethaniah*, and *Johanan*, and *Jonathan*, Captains, came to *Gedaliah*. These are called Captains, because the Government of Cities had been at the *Caldees* coming committed unto them and their men for their defence, but they, it seemeth soon fled for fear of the enemy, leaving the Cities and lurking about in the fields, till the *Caldees* were gone, but now both they and others that had fled into other countreys, returned to *Gedaliah*, although *Ishmael*, as afterwards appeareth, came with a deceitfull minde, being set on by the King of the *Ammonites* to kill him. For the reason, it is thought by *Lyra*, *Tostatus*, *Thomas Aquinas* and the *Hebrews*, because he was of the bloud royal, and therefore envied *Gedaliah* this honour, and because he had so basely revolted to *Nebuchadnezzar*, thus insinuating into his favour to be made Ruler of the Land, thus laying an evil imputation of treachery unto him for his obedience to God, who had by his Prophet warned all that would be saved from destruction to go out to the *Caldees*. *Gedaliah* secures the Captains that came unto him, as by swearing to them vers. 9. so vers. 10. by bidding them go and gather the Summer-fruits, as not fearing any enemy, and to dwell in the Cities, which they had taken, he in the mean season abiding at *Mizpah* to stand for them against all hostile attempts that might be made by the *Caldees*. In saying, *The Cities which ye have taken*, he meaneth not taken by force, for all the Cities of *Judah* then lay open, but the Government whereof they had formerly taken upon them, but had lately fled from; thus he shewed all love and kindnesse to them, although he were ill-requited by one of them that came to him as the chief.

From hence to the end of the Chapter is nothing else set forth, but *Jehonans* and the other Captains coming from their fruit-gathering to which *Gedaliah* had dismissed them, to certifie him what they had heard as most certain, that *Ishmael* had conspired with the King of *Ammon* about his destruction, wherefore they advised him to beware of that Traitor, and *Johanan* offered to

Vers. 5.  
Calvin.

A. 8.

Calv.

1 Sam. 9. 8.  
1 King. 14.

Vers. 6.

Lyra.  
Hebrai.

Vers. 8.

Lyra.  
Tostat.  
T. Aquinas.  
Chap. 4. 1.

Vers. 10.

Vers. 13.

go and kill him, but *Gedaliah* being over-confident of his fidelity, would not suffer him, and thus he soon had an end put to his life and government by *Ishmaels* treachery, as is shewed *Chap. 41.*

## CHAP. XLI.

IN this Chapter the Prophet goeth on in relating the History of *Ishmaels* treachery against *Gedaliah* the Governour, according to the warning given him thereof before *Chap. 40.* And the time is noted, viz. the seventh moneth, that is, three moneths after the taking of *Jerusalem*, as we may see, *Chap. 39. 2.*

Vers. 5.

*Joseph. l. 10.*  
*Antiq. c. 11.*

*Lyra.*  
*Calv.*

Hieron.

*Levit. 19. 27,*  
*28.*

Here is shewed, how after the killing of the Governour, and the men with him, and the Garison left there of *Caldeans* to guard him, he proceeded to exercise more barbarous cruelty amongst eighty men that came from *Samaria*, *Sichem* and *Shiloh*, with Offerings and Frankincense in their hand, weeping, their beards shaven, their garments rent, and their flesh cut, to offer in the house of the Lord: for he met them, and feigned sorrow likewise, by weeping for the common calamity, and said, That he would bring them to *Gedaliah*, but when he had them in the City, he cruelly slew them. He with his ten companions the Captains that came with him, had not only slain *Gedaliah* before, but also many others, as hath been said, which as *Josephus* saith was done thus, They slew *Gedaliah* at the Supper, to which he had kindly invited them, and all the Jews about him, then going out in the night, the *Caldees*, being secure, and not fearing any enemies, and all others that they found in the City. Otherwise it were strange that eleven men should kill so many. Touching these eighty coming together to offer in the house of the Lord in so lamentable a manner, a Question may be moved, How it happened when the City and Temple were destroyed, three moneths before the one, and two moneths the other, they should now come to make Offerings there? Some answer, That they yet knew it not: but this is improbable, because *Shiloh*, from whence some of them came, was but twelve miles from *Jerusalem*, and the lamentable case wherein they came, also evinceth, that they knew it, this being the cause of so exceeding great grief unto them. *Lyra* and after him *Calvin* therefore acknowledge, That the destruction of the City and Temple was not hid from them, but that seeing it was so, that no Offerings could now be made there, they came with their Offerings to *Mizpah*, as a place famous of old for the worship done to God upon an Altar there. But forsomuch as we read not of any Altar now re-erected in that place, and it is expressely said, That they were bent to go with their Offerings to the house of the Lord, which could be none other, but the Temple at *Jerusalem*, it is rather to be held with some others, that they came to *Mizpah* to *Gedaliah*, as the Governour, at his direction to go from thence to *Jerusalem* to make their Offerings in the place where the house of God stood, although it were now burnt down, supposing haply that it was not so burnt, but that an Altar or some part thereof might be standing still, whereupon such Offering as they carried might be offered, if there were any Priest with the Ruler in *Mizpah*: for it was *זבח* a Meat-offering and Frankincense only, no Sacrifice. And that they might think to go thither to lament the destruction of the City and Temple, and to pray even after the destruction of both, is not improbable, because, as *Jerom* sheweth upon *Zeph. 1.* the Jews used to come sometimes to the place where the Temple stood, after the destruction thereof by the *Romans*, and there to lament it, giving money to the souldiers that kept it, to have leave to come and do so. For their renting their garments, and coming in a pitiful manner, herein they did nothing strange, but as was usual in those parts in time of extream sorrow: but for cutting themselves, this was forbidden to the Jews, as being the manner of the Heathen, or to cut the corners of their beards, How was it then justifiable in

in these men to do so? Calvin answers, That they did it not after the manner of the Heathen in an artificial manner, or affecting to do so for imitation of them, but being by extreme sorrow forced hereunto, and to move others to sorrow. But forsomuch as there is no such expression of the Heathen *Levis*. 19. 28. another solution, I conceive, may be better, either to acknowledge an error in these men through ignorance of the Law in those blinde times, or a transportation through passion to exceed in their outward expressions of sorrow, unlesse it shall be thought that charge given *Levis*. 19. & *Deut*. 4. is to be restrained to the case of sorrowing for the dead, not extending to a case of such a publick calamity as this. The *Vulgar Latins* to avoid this Question leaveth out that of cutting themselves, and speaketh only of their beard cut, their garments rent, and their being squalidous. But what moved *Ishmael* to this unparallel'd cruelty towards so many innocent men? Verily nothing, but his pride, disdaining that *Gedaliah* should be preferred above him whenas he was of the bloud-royal, and by these mens coming to *Gedaliah* he perceived them to be such as put themselves under his protection, therefore to strengthen himself the more to get the Government into his own hands, he thought it good policy to weaken *Gedaliah* his part, as much as he could, and to this end he insinuated himself into them by feigning the like grief by weeping also, to make them the more secure, whereupon *Gregory*, *The Devil transforms himself into an Angel of light, to deceive and destroy the servants of God even in their approaches unto him, getting into their hearts*. When they are in their devotions, and even then killing them, so that they had need to be very circumspect and carefull to keep him out, by not suffering any by-thoughts in their mindes at the time of Prayer. The substance whereof I have from *Gregory*, but to expresse it in these words, I thought fittest for the better understanding.

Calvin.

Note.

*Gregor. 1. Moral. 38. Ishmael plorans est Sathanas, qui ut devotas mentes interimat se quasi sub velamine virtutis occultat, et dum concordare se veris lugentibus simulat ad cordis insinua securius admittit, hoc quod intus de virtute latet, occidit. Divinis ergo operibus dedita mentes, nisi magna se circumspiciōne custodiant hoste surripiente dum devotionis hostiam portant, in ipso itinere vitam perdunt.*

Amongst the eighty men against whom *Ishmael* raged so, there were ten that pleaded for their lives, saying, *We have wheat, barley, oyl and honey hid-den, and so were spared*. Whereby we may see, that greediness of gain wrought as well with him, as ambition and cruelty, in that he spared the lives of these men for the benefit which he hoped to reap by them. Wheat and barley, *Heb.* are words of the plural number, to shew a great quantity, whereof these conspiratours might have need enough in that time of famine. For those that were so unworthily slain, and for *Gedaliah*, a good man likewise slain before, it may seem strange that God should suffer goodnesse and piety to be so ill rewarded: but it was for the best to them, they were but thus taken away from greater evils that followed soon after, *Johannans* opposing the Prophet *Jeremiah* about going down into *Egypt*, and the great miseries afterwards suffered by all that went to sojourn there. Thus *Calvin*, whereunto we may adde, That in respect of outward things, *All things fall out alike unto all, to the righteous and the wicked*: so that one may be unjustly murdered as well as another, and *Cain* is suffered to kill *Abel* for the aggravating of his sinne and condemnation, and the encrease of his recompence of reward: and there can be no greater happinesse then to die as these men did, in the time of their true and hearty devotion to God and his service, as a Captain cannot die more honourably then standing, a Souldier fighting, a Pastour teaching or praying.

Vers. 8.

Note.

Calvin.  
Eccl. 9. 2.

The men slain by *Ishmael* he casteth into a pit made formerly by *Asa* King of *Judah*. This pit or lake is not spoken of before 2 *Chron*. 16. where the History of *Asa* is set forth, but only of stones taken by *Asa* from *Ramah*, which *Basba* had built against him, and therewith building *Mizpah* and *Geba*, where-by we may see, that in the general terms of building or repairing these Cities,

Vers. 9.

doing



Lyra.  
Raban.

Verf. 10.

Verf. 11, 12.

Verf. 17.

Calvin.

2 Sam. 19.

doing something else the more to fortifie them was also meant, which is thought by *Calvin* to have been the building of a Tower with ditches about it in the midst, that if the enemy should at any time break in, he might be able to goe no further, but have his course there stopped, and the Citizens might be therein saved. But *Lyra*, *Raban*, *Hugo*, take it to have been a pit made and wrought deep and strong, bound about with Stone and Lime to hold water; that upon a Siege they within might be the better able to hold out, and not be forced to yield for want of Water, as sometimes it happeneth, that they of that place are; and this is most probable, because a Tower in the midst of the City is not usefull for defence, as at the end thereof, to keep Enemies from entring.

Then *Ishmael* took and carried away into the *Ammonites Land* the people that remained, and the Kings Daughters. Most probably, he had by this time many ill-affected persons that resorted to him, by whose help he was able to doe this. And touching the Kings Daughters, here is nothing said repugnant to the History Chapter 39. where *Zedekiah* his sons are said to have been slain before his face; for nothing is there said of his Daughters, they it seems were left with *Gedaliah*, but now by their own kinsman, who was full of all wickednesse, carried with many more of his own brethren, Jewes, into the *Ammonites Countrey*, to suffer there, God knowes what misery and contumely. It seems, that he had made a League with the King to doe this, that there being little force of resistance left in *Judea*, he might come and bring that Kingdome under his Dominion also, *Ishmael* having large promises from him of some Principality under him there to effect it, which made him thus active.

But this Tyrant having ragged hitherto, vengeance now sleepeth not, for he is pursued by the Sons of *Kareah*, Captains before spoken of, and their men, and overtaken at the great waters and *Gibeon*, he haply making some stay there to refresh his Company. But his Captives seeing the new forces coming, revolted from him, together with all such as had formerly taken part with him, so that he was inforced to flee into *Ammon* with fewer men by two, than he had brought with him to *Mispah*, which could not but be more shame to him before the King of *Ammon*, and vexation to his proud heart, than death it self.

*Johannes* the Son of *Kareah*, having recovered the Captives, returned no more to *Mizpah* with them, but went to the habitation of *Chimham* near *Bethlehem*, to go from thence into *Egypt*. The word rendred habitation, is *מִיָּבֵי*, which *Calvin* takes to be a proper Name, reading it, *Gerush Chimham*. And so the *Septuagint*, and *Tigur*. Translation: The Vulgar Latin, *Peregrinantes in Kimham*: But if the word be taken appellatively, it is, *In the Peregrination of Kimham*: That is, where *Kimham*, the Son of *Barzillai*, went with *David* when he returned, after *Absoloms* destruction, to *Jerusalem*; for *David* having found *Barzillai* a kinde friend unto him in the time of those his streights, would have had him to goe to *Zion* with him; but he being very aged refused, and commended unto him his Son *Kimham*, whom *David* accepted; and as *Josephus* saith, gave him a village near *Bethlehem*, being ever since called *Gerush Kimham*.

#### CHAP. XLII.

THIS whole Chapter, and the next, is one continued History, shewing the addresses of *Johanan*, and of the other Captains to *Jeremiah*, in deep dissimulation, desiring him to pray for them, and to consult with the Lord, and promising, with calling God to witnesse, that whatsoever answer he should return, whether pleasing or displeasing, which they meant by good or evill, they would imbrace it, and do accordingly: But *Jeremiah* having prayed, and within ten dayes received answer, that they should continue in their own land, and not go into *Egypt*, the Lords protection being promised, if they obeyed, and his inclining of *Nebuchadnezzars* heart to favour them, notwithstanding the cruelty of

late

late exercised against the Governour by him set up, and his Caldees also left there for a Guard unto them, that were all slain: but contrariwise if against the revealed will of God they went into Egypt, terrible destruction should befall them. And this he presseth home unto them, as seeing by their countenances what they were bent to do, to the end of this 43. Chapter. And as the Prophet suspected, which made him to use so many words to deter them therefrom; so it came to passe, as is shewed Chapter 43. For they would not believe, that it was the Word of the Lord which he spake, but that *Baruch* set him on thus to speak, and therefore they immediately went away, and took both him and *Baruch*, and all the people that were yet in Judea with them into Egypt, and came to *Taphnes*, verse 7. which was the chief City of Egypt, where *Pharaoh* his Court was, verse 9. being otherwise called *Tanis*, according to *Ierom*. But *Psal.* 78. 12. it is said, that God did his wonders in the field of *Zaan*; whereby it may rather be gathered, that it was then so called. They being come to this City, *Ieremiah* had a word from the Lord, to go and hide certain stones near to *Pharaoh's* house; and then having done this in the sight of the Jews, bidding him say, that *Nebuchadnezzar* should come and pitch his Tent there, and subdue Egypt, and deliver such as are for death to death, such as for Captivity to Captivity, such as for the sword to the sword. That is, the Jewes especially, some perishing by pestilence and famine, and some by the sword; for so Chap. 43. 17. it is threatened, that none of them should escape; and it is not to be thought but that he meant that the Egyptians should many of them be destroyed also; for he saith, That he would smite Egypt, and many of them should be carried away Captive, as the Jewes had been. And this was not now first prophesied of, but before also, Chap. 25. 19. and *Isaiah* 19. where also the City, in which *Pharaoh* and his Counsellors kept, is called *Zaan*. But now it is threatened again for the Jewes sake, that in rebellion against the Lord came to dwell there, and were entertained. For the place where *Ieremiah* is bidden to hide these great stones, it was, *In the Clay in the Brick kil.* Vulgar Latin, *In crypta, qua est sub muro Lateritio*. Calvin, *In Luto in Lacuni*, expounding it of the place, where the materials for making Brick were taken out; but the first agreeth best with the Hebrew. He must take great stones, and hide them in *Pharaoh's* Brickkill, where all his Brick was burnt, wherewith he built strong Walls and Fortifications against the enemy; to shew, that although the Jewes seemed to themselves to be hidden here from *Nebuchadnezzar*, whom they feared, yet he should with his forces even pierce thither, and destroy them most cruelly.

And he shall array himself with the Land of Egypt, as a Shepherd with his garment, and go away in peace. That is, being full of the spoiles of Egypt, there being none there to hinder him either in taking, or carrying them away; as a Shepherd puts his Cloak about him to go into the open fields to keep his Flock, not fearing the cold weather, when he is thus armed against it; and being hindred by none from so doing, because he puts about him nothing but his own; so he intimateth hereby, that Egypt should be *Nebuchadnezzar's*, given him of God, and he should go away so from it, after his coming, that he should continue Master of the whole Countrey, thenceforth coming and going there, as in a part of his Dominions, without any opposition or disturbance.

How or when Egypt was thus subdued, we read not in sacred History, but that both it, and all Kingdomes were subdued by *Nebuchadnezzar*, appeareth *Dan.* 2. 38. *Dan.* 4. 23. And *Iosaphus* saith, that five years after this he came against *Celofryia*, and having subdued it, brought also the Ammonites, and Moabites under, and then invaded Egypt; the King whereof being slain, he set up another there, and took the Jewes, that remained alive, away into Babylon. Thus the land of Judea lay desolate without Inhabitant 70 years, but the land of Israel had other Inhabitants brought and placed there by *Salmansar* the King of Assyria, the time betwixt whole coming and *Judah's* transmigration was 130 years, 6 moneths, 10 days.

Note from this History, that the wicked may make so much shew of piety, as

Chap. 43.

Vers. 7.

Vers. 10.

Vers. 11.

Vers. 12.

*Iosaph. Antiq.*  
l. 10. c. 11.

Note.

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to desire to be prayed for by a Prophet, and promise to doe as the Lord shall direct; but when it comes to the tryall, they fail notoriously of performing what they made shew of; which condemneth all such, and withall those that regard not Prophets at all, or their directions, but will have them consult; but having so done, and giving in what they find the will of God to be, they will only promise to doe what shall seem good in their own eyes, whereas God will be absolutely obeyed in all things, which he revealeth to be his Will by his servants the Prophets; and in the fail of Prophets, moved immediately by the Spirit, by his other Ministers and Priests, *Mal. 2. 7.*

Note.

Again, because *Jeremiah* had no answer, till the end of ten dayes, we must with patience wait for an answer, when we seek unto the Lord, till he be pleased to give it.

Note.

Note also, that in the wicked the fear of men doth much over poise the fear of God; because these men for fear of the Caldees feared not Gods threatnings; but he shall repent it too late whosoever doth so, when Gods Judgements come, for he shall not escape.

Note.

Lastly because *verse 20* he saith, That they deceived their own souls, in saying, that they would obey, and meant not so to doe; Note, that a man cannot deceive God by playing fast and loose with him, but he shall deceive himself so, as that the greatest hurt of his dissimulation shall redound to his own soul.

## CHAP. XLIV.

**I**N this Chapter the wickednesse of the Jewes in Egypt is further set forth by *Jeremiah* his inveighing against them for their Idolatry after the Egyptian manner; and for that they would take no warning by the judgements that came upon Jerusalem for the like. At the hearing whereof, they were so far from being moved to repent, that they justified their abominable doings in burning Incense to the Queen of heaven, saying, that since they ceased to doe so, they suffered much by the sword, and famine, therefore they would not desist from doing so now, in hope thus to have better times. Whereby we may see how wicked men, having begun once to harden their hearts against God, go on *a malo ad pejus*, waxing worse and worse, that we may learn to resist the beginnings of sin, and not harden our hearts at all against the instructions of Gods Ministers.

Note.

Vers. 1.

For the places of Egypt, wherein the Jewes are said now to have been, besides *Taphanes* before spoken of, here is *Migdol*, *Noph* and *Pathros*; of *Migdol*, see *14. 2.* Of *Taphanes*, or *Daphnis*, *Isaiah 30. 4.* Of *Noph*, *Isaiah 19. 3.* It is commonly held, saith *Calvin*, to be *Mamphis*, now called *Cair*. Of *Pathros*, *Gen. 10. 14.* These places are particularly spoken of, being but four, and not far distant one from another, that we might know whither *Jeremiah* went to speak unto them, not all over Egypt, for that had been too great a work, but onely to these places.

Vers. 14.

Here he threatneth destruction to them all, but in fine makes this exception, *None shall return to Iudea, saving those that escape.* Who are again spoken of *ver. 28.* and said to be a few that shall flee thither, when they can have an opportunity, that went not into Egypt, but being forced, whom the multitude for this their attempt shall think to be utterly lost.

Vers. 17.

*We will do what is good in our eyes, and burn Incense to the Queen of heaven.* Touching the Queen of heaven enough hath been said, *Chap. 7. 18.* Onely note here upon what weak grounds they go that are for Idolatry; as the old custom of great persons and their people; for they say, we have done so, our *Fathers, Kings, and Princes.* 2. *In Iudab, and the streets of Jerusalem;* that is, it hath been thus done in the Church of God, so famous throughout the world. 3. *We then had plenty of victuals, and saw no evil.* For they took no notice of their

Note.

grievous



grievous sufferings under Idolatrous Kings, till that in *Zedekiah* his dayes they were utterly ruined. 4. *We will do what seemeth good in our eyes.* Upon these grounds, we think it most reason to serve the Queen of Heaven again, and not to give over a Religion so warrantable, and strongly grounded. And are not these the four Pillars of Popery at this day, wherein the Virgin *Mary* is worshipped as the Queen of Heaven? For, 1. They say, this is the old Religion wherein our fore-fathers lived, that were wiser, and more pious than the people of these times. 2. This hath been practised and maintained in Rome, the most famous for the faith of all other Churches. 3. There was also then, when all imbraced this Catholick Religion, more plenty; for all things were cheap, and there were no wars amongst Christians. 4. This therefore seemeth to us to be the best Religion, say what any man can to the contrary. Whereas indeed all these grounds being duly considered, are most weak; for first heathen Idolatry was practised alwayes amongst the Nations, before their imbracing of the Christian Religion, shall that therefore be judged best? Our Fathers and Kings, and Princes indeed worshipped before Images, called upon Saints departed, made an Idol of the Host, beleaved in the Pope and the Church, how corrupt soever, without searching into the truth, but they were onely Fathers that lived next before us, when Ignorance, as a dark mist, kept them from seeing things in their colours. But what did our Fathers and Kings that lived before them for six hundred years after Christ, till the second cursed Councell of *Nice*? all which time there were no Images in the Church, or invocations of Saints departed; no Pope reigning universally, or counted of infallible judgement, till *Gregory* the seventh, who attained this honour by *Phocas*, an Emperour that murdered his Master *Mauritius*: neither was the Host adored, till the dayes of *Innocent* the third, about one thousand years after Christ; as I have more largely shewed in my *Antidote against Popery*. Secondly, what was practised in the Church of Rome corrupted, ought not to move us no more than what was done in Jerusalem, corrupted first by *Solomon*, then by the other wicked Kings succeeding him for many generations, sith it was not so in *David's* time, when Jerusalem was the joy of the whole earth. For so Rome was famous for the true faith there imbraced, all over the world; but what is this to Rome degenerated so foully as it hath long been? witness one living even in the time of blindness, who left this Dittick for a Monument of her wickednesse to all posterities.

*Roma vale, vidi, satis est vidiſſe, reuertar*

*Cum Leno, aut meretrice, scittra, Cynadus ero.*

3. It is a blindfolding of mens eyes, to argue from plenty or peace; for although things were then very cheap in comparison of the prizes since, it was by reason of the scarcity of money then, and the plenty hereof now, by means of the West Indies discovered, where such rich Mines of Gold and Silver are found; being not known or pierced unto in former ages; but first in the dayes of *Henry* the seventh, King of *England*. But for famins, and other judgements of Pestilence, and horrible tempests, Chronicles make mention of greater in the old corrupt time of Popery, than ever were since the breaking out of the light again. And for Wars, this is no argument against us more than against the faith taught in Christ's and his Apostles time; because, as he then said, *I came not to send peace, but a sword*: So it was then, Persecution was every where stirred up, and abundance of Innocent blood was shed throughout the world. Fourthly, for ones doing what is good in his own eyes, which is also the finall resolution of Papists that will not turn, It seems good to us, say they, to have, and use Images in adoration, for a remembrance, that we may think upon him to whom we pray, and not to come before the great King of Kings, without the mediation of the Courtiers of heaven, and to have one head of the Church, *S<sup>t</sup> Peters* Successor, and to hold, that all the Oracles of God are contained in the Closet of his breast, that he being from all parts resorted to, and obeyed in cases of difficulty or doubt, all Christian people may the better be kept together in unity; which is a thing so well pleasing to God, and from contention and clashing in

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poynts

Rom. i.

Mauritius.

James 3.

John 9.

Esa. 20. 8.

Vers. 10.

Vers. 26.

Note.

Ezek. 9.

Vers. 30.

Herod.

poyns touching Religion, which is in any case carnall, sensuall and develish, but much more in matters of Faith and Piety. But this is the weakest ground of all others, for what are the blind to judge of colours? the Word, which is a light, is taken from them; and in this case they say, we judge this or that to be good. If they say our Teachers, who are learned and seeing, judge these things to be good; but these learned ones may be blinde also; for the Pharisees said, they saw, and yet were blind; and if so, the blinde do but lead the blinde, when ye are lead by them; yea, hereby it appears, that they are blinde, and without light; because that although they read the Word, (yet some of them read it but little; witnesse that Confession of one mentioned in the Epistle to the Commentary of *Perkins* in *Galatians*, that he had been a Student in Divinity fifteen years, but never yet read the Bible:) they have no light herefrom for the superstitions before mentioned; and many more abominations practised in their Church, but onely from Decretals, Legends and Traditions; and concerning such, it is true which the Prophet saith, *To the Law, and to the Testimony, if they speak not according to this Word, they have no light in them.*

Here *Jeremiah* answers to their main ground, that when they burnt Incense to the Queen of Heaven, they had plenty and peace, shewing, that it was false; for by such abominable doings they had brought Gods judgements upon them, to the making of them so miserable as then they were, by Exile, destruction of their City and Countrey, and extream famine, suffered by means of their enemies.

*My Name shall be no more named by any man of Idub in the Land of Egypt.* The Lord here sheweth, that he will not be partner with any other God or Goddess, but would destroy all such Jewes in Egypt, as would worship him and false Gods together; for he cannot endure any halting betwixt two opinions. Yet he sheweth, that even then in Egypt, in those most corrupt times there were a remnant not tainted with the common corruption, that should escape and go into the Land of Judea again, as in the dayes of *Elijah* there were seven thousand in Israel left alive, after so many destroyed by the sword, that never bowed their knees to *Baal*. Happy are they that in a time of corruption over-spread a Nation are of these few; for in the midst of destruction they shall be preserved. Finally, he giveth them a signe, to confirm this his Prophecie touching their destruction, viz. *Pharaoh Ophra* his being given into the hands of his enemies, as *Zedekiah* had been given. For *Pharaoh Hophrah*, Hebrew פֶּרַעְחָאֵר; In which words, there is a *Paranomasie*, as if he had said, *Pharaoh*, signifying, *Discovered*; to be discovered, or made naked of forces, and so coming into his enemies hands. This was the King that now reigned, being otherwise called *Vaphres*, who according to this threatening was destroyed by *Nebuchadnezzar*, in the 24<sup>th</sup> year of his reigne, as *Zedekiah* had been subdued in the eighteenth year; so that, as was said before out of *Iosephus*, *Herodotus* consenteth, that in five years after this Prophecie, this judgement befell him, and *Amasis* was made King in his stead.

## CHAP. XLV.

Here *Jeremiah* reproveth and comforteth *Baruch*, who, it seemeth, was grieved for the hard task imposed upon him, to read his Prophecies before spoken of, *Chapter 36*. For this is noted to have been at the same time, viz. in the fourth year of *Iehojakim*: For he feared hereupon, (as it happened) because he was a Messenger of such displeasing news, that he should run upon the danger of his life; and this made him pensive and sorrowfull. But the Lord had so much care of his perplexed servant, that he would have *Jeremiah* to speak a word of comfort to him from his mouth, by telling him, that his life should be preserved, even when they that sought it should be destroyed. So that this Prophecie is set down long after the time of uttering it how it, and was fulfilled;

*Jeremiah*

Jeremiah and Baruch being persecuted still eighteen years after, appeareth Chap. 43. 6. Whereas Jeremiah in reproving Baruch saith, *That which I have built I break down, &c. And seekest thou great things for thy self?* Some think, that Baruch was grieved, because that having lived to long with Jeremiah, he was not yet made a Prophet, as Elisha that served Elijah; but this is a groundlesse conjecture, and agreeth not with the Text. Wherefore others better say, that the great thing that he sought, was nothing else, but comfort and joy in his Ministry, and to be exempt from the sorrow and trouble, which now he had for God, and for publishing his Word. For this was truly a great thing, when so many thousands were upon the point of destruction, and utter ruine, to be grieved for want of outward comforts of their life, and for one alone not to be freed from miseries which be common to his whole Countrey. The word rendered, *great things*, Hebrew is, מלחמה, a famine; whereupon some think, as was said before, that Propheticall endowments are meant: but this hath been already confuted, it hath reference to things, or preferences in joy and comfort, as was before said.

Whereas Baruch saith, *Thou hast added grief to my sorrow.* It is to be understood, that he had sorrow and trouble upon the like occasion before; and that made him now to complain at this time, having so hard a task again imposed upon him. Therefore he quailed not at the first, but being as it were, in the mid-way of his troublesome employment, yet now to quail was worthy of reproof; for it is said; *Be not weary of well-doing, ye shall reap in due time, if ye faint not.* And there is no reason, why even the most obedient should look to be exempt from sorrow, when sufferings be generall; it is enough for the best at such times that their lives be precious in Gods eyes, as theirs Ezech. 9. and if it be Gods will that the best of all shall suffer even to death, it is his part joyfully to submit herein, as Paul, Acts 21.

Verf. 4.  
Verf. 5.  
Vaabl.

Theodor.  
Rabin.

Verf. 2.

Note.

Gal. 6. 9.

#### CHAP. XLVI.

THE Prophet having briefly threatned other Nations, besides *Judea*, Chap. 25. 19, 20. And now he cometh to renew the same threatnings, dwelling longer upon them, and first against Egypt, the most Idolstrous Nation of all others; and by means whereof the Jews were most animated to rebell against God, as being ready to help them. And he beginneth with the Egyptian Army that came forth in *Iosiah* his time against the King of Assyria; against which *Iosiah* rashly going was slain, 2 Chron. 35. 20. Now because that through this good successe, the Egyptians were doubtlesse much puffed up, and hoped to prevail against the Assyrian also, the Prophet is bidden to prophesie of their repression by *Nebuchadnezzar*, which accordingly came to passe in the fourth year of *Jehojakim* the King of Judah, as appeareth 2 Kings 24. 7. So that this Prophecie, though here placed, was in the very beginning of *Jehojakims* reigne; because in his fourth year it was in part fulfilled, so Calvin; and if it had not been before the thing done, it were not a Prophecie, but an History. But touching the words of *verse 1. Against the Gentiles*; It is not agreed amongst Expositors who are meant by them, some standing for all Nations, whom the Lord would have his Prophet speak against, after that he had done prophesying against Judah, and some for Egypt onely, and the Nations helping that King; because the Prophecies against other Nations were at other times, as against the Philistines, Chap. 47. 1. Against Moab and Ammon, 49. 34. Against Babylon, 51. 59. But take the words, as a generall title to all the following Prophecies, and this Controversie is at an end. This Prophecie against the Egyptian Army is by way of derision, *verse 3. Prepare the Shield and Buckler, go on to the War, &c.* For *verse 5.* He sheweth, that he foresaw their overthrow near the River *Euphrates*; which was the place where *Pharaoh Necho* was fighting against *Carchemish*, 2 Chron. 35. 20.; And *Herodotus* saith, that here *Pharaoh Necho* was over-

Calvin.

Verf. 3.

Verf. 5. 6.  
Herod. lib. 2.



- Verf. 7, 8. overcome by *Nebuchadnezzar*, and made to retire into his Countrey, many of the Egyptians being slain. Therefore *verse* 7, 8, 9, he proceedeth further to deride them; comparing them to a foud, against which they thought that the City *Carkemish* could not stand, but be soon born down: but, *verse* 10, 11, 12. he fore-tells, that the day wherein they should fight in this place, should be the time of Gods vengeance taking upon them, when they should get such a wound, as that all the Balm of Gilead could not heal again.
- Verf. 12. *The mighty man shall stumble at the mighty, and they shall both fall together.* That is, in hastning to flee away, one bearing down another, so *Lyra*; yet *Theodoros*, The valiant man of Egypt, and the valiant man of Caldea shall conflict together, and both fall, although the Caldees shall get the victory, it being a bloody day to them also: But the first is best, for it is all against the Egyptians.
- Verf. 13. Here followeth another Prophecie against Egypt of that which was to come after the destruction of Jerusalem, and the Jewes fleeing into Egypt, according to the signe given of the death of *Pharoah Hophrah*; of which see *Chapt.* 44. 30. For then *Nebuchadnezzar* in the five and twentieth year of his reigne, as hath been already shewed, came and subdued all Egypt, and slaying him, set up another King there, and then was a Monarch of the world. And in speaking of their destruction at that time, he saith, *One fell upon another; and they said, Arise, and let us goe again to our own people*; bringing those in as speaking, that came from *Lybia*, and other places to help the Egyptians, when they saw that no more good was to be done there, *Nebuchadnezzar* had so wasted the Countrey. From the oppressing sword, Hebrew, *דגל*, Of the Dove, the King of Babylon so called, for a Dove carryed before him in his Standard, as hath been shewed before, *Chap.* 25. 38.
- Verf. 17. *Pharoah King of Egypt, they say also, is but a noise, he hath passed the time appointed.* Vulg. Call the name of the King of Egypt, Time hath brought a tumult. Hebr. They have there called *Pharoah King of Egypt* a noise, making the appointed time to passe away. For it is not *Shem*, a name; but *Sham*, there; and it is *Karau*, they called, not *Kirau*, call ye; therefore it is by mistaking otherwise rendred in the Vulgar Latin. The meaning is, that *Pharoah* shall be thus upbraided by his very Auxiliaries; we see nothing in him but an empty sound by brags and boastings, making a great shew; but the enemy coming, he durst not go out to fight with him, but let the time slip, without giving him Battell, in a most cowardly manner. Or there, that is, for his rash going out against *Carkemish*, provoking the Caldees against him, they shall call him a tumult; because he by this means brought trouble to his own Countrey; he passed away that appointed time so ill, being beaten in stead of overcoming. This would agree well, but that the King here spoken is not the same, but another; not *Pharoah Necho*, but *Pharoah Hophra*; and therefore I rest in the first.
- Verf. 18. *As Tabor in the Mountains, and Carmel in the Sea, he, or it shall come.* That is, This word, whereby Egypt and the King thereof are threatned, shall stand as sure as great and strong Mountains, that cannot be removed; thus also *Calvin*: Some refer it to *Nebuchadnezzar*, as if it were meant, that he should be of so great eminency, that he should be for his greatnesse and power, as Mount Tabor, and Carmel, being so highly elevated by the fall of other Kings. *Rabbi David*, As Tabor is resorted to for hunting, and Carmel for timber to build with, which is thence transported by Sea, so shall Egypt be, they shall come and hunt there; as *Hos.* 5. 1. and carry them away Captive from thence by Sea afar off. Whereas Carmel is said to be in the Sea, it is to be understood, that it was onely a Promontory hanging over the Sea, and therefore conspicuous afar off to those that travell by Sea.
- Verf. 22. *Her voice shall goe, or, walk like a Serpent.* That is, as a Serpent wounded, Egypt shall cry lamentably, when the Babylonians shall come against her, as Hewers of wood to cut her down, as in the next words, and then the noise walks thorow them; so most rightly *Theodoros*, *Raban*, *Varatius*; although others, as *Dionys.* *Lyra*, and *Hugo*, by her understand Babylon: The Vulgar Latin hath it,

it, *Like Brasse*; but שׂוּר, signifieth not Brasse, but a Serpent, unlesse נ be added; and if it be rendred by Brasse, the sence will not be so good, unlesse it be taken for the lamentable sound of a Trumpet at a Funerall; for that is made of Brasse.

*They shall cut down her Forrest.* That is, the people of her populous Cities, dwelling so thick one by another as trees stand in a Forrest: *although they be innumerable as Grasse-hoppers.* Because that an innumerable company of Caldees should come against them, to whom it should be easie, as for abundance of workmen to cut down all the trees of the greatest Wood or Forrest.

*I will punish the multitude of No.* *Vulgar Latin* and Calvin, *Alexandria*; because the same City was afterwards re built, and called by *Alexander* the Great after his own name. It was a most populous City like unto *Nineveh*, which made them to contemnall dangers; but now the Prophet sheweth, that one would take them to do, whom they should not be able to resist, even the Lord. And he nameth this City in speciall, because the greatest in all Egypt. The word rendred multitude, is מִלְיוֹן, by some taken for the proper name of the King there, which is the more probable, because he saith by and by, *Pharaoh, and Egypt, and all her Kings*; whereby Calvin conjectureth, that *Pharaoh* had lately made many of his Princes Kings, for his greater magnificence; but now an end shall be put to this their worldly glory. In amplifying which punishment, the Prophet is the larger, that the Jewes dwelling in Egypt, that would not believe that so mighty a Countrey should ever be overthrown, might be the more moved, and not go on still in such a blinde confidence as they had hitherto done.

*And afterwards it shall be inhabited, as in the dayes of old.* Ezek. 29. 13, 14. It is likewise promised, and the time when, *fer, viz.* after forty years; but it is said, it should be a base Kingdome: For *Amasis* was by *Nebuchadnezzar* made King for *Pharaoh Hophrah*, and he was afterward overcome by *Cambyses*, the son of *Cyrus*, and then Egypt was brought under the Persians 150 years, being thus made a tributary Kingdome.

Whereas *Jeremiah* saith, *As in the dayes of old*; he meaneth not, that it shall be in the same glory and greatnesse; but the tempest of war being over, which was sent for a punishment, they should quietly dwell there again, and not be like unto *Judea*, a desolation seventy years.

*But fear not thou (O my servant Jacob.)* Having spoken comfort to Egypt, it was necessary to speak the like to Israel, lest they should in their sufferings be overwhelmed with despair. Wherefore although the same be often done before, he would not omit to do it again now after some comfort spoken to Egypt; because that although he were set over all nations, yet the main end of his Propheying, was to comfort and confirm the true Israelite. Wherefore he doth not onely promise the like to him, that he doth to the Egyptian, but *verse 28.* far greater favour, saying, *I will make a full end of all Nations whither I have driven thee, but I will not make a full end of thee.* Wherein may seem to be a contradiction to *verse 26.* But they may be reconciled thus, The Nations being finit-ten shall never recover again, but onely have some outward tollerable being in this world; but to thee I will be favourable in respect of the best things, restoring to thee the free exercise of the true Religion, and finally bestowing upon thee everlasting life: So that thy being in misery is but as a tree in Winter, seeming to be dead, but having sap in the root, their being restored but as a tree full of green leaves, and flourishing, but dying at the root; which is the comparison of Calvin: But of this see before Chap. 30. 10, 11.

Vers. 23.

Nahum. 3.

Calvin.

Vers. 16.

Euseb. in Chron.

Vers. 27.

Vers. 28.

Calv.

## CHAP. XLVII.

IN this Chapter the Prophet threatneth the Philistims, who were insatiable enemies of the Jewes, that even in the time of their misery they might know that God did bear a favour unto them, in that although he punished them, and brought them down, so that they could do nothing, yet he would take their enemies to doe, that they should have no cause to insult over them.

Verf. 1.

Cal. in.

Lyra.  
Dionys.  
Isidor.

*Before that Pharaoh smote Gaza.* This was one of the chief Cities of the Philistims, lying near the Sea, having not the name, as some suppose, from *Gaza*, *Treasures*, but from *IV*, signifying strength; for it is in the Hebrew *IV*. For *Pharaoh* his smiting of it, when he came out against *Nebuchadnezzar* in *Zedekiah* his time; and he went from the Siege of Jerusalem against him, it is said, that not enduring *Nebuchadnezzar*'s coming, he returned homeward, and by the way entred into *Gaza*, and spoiled it, herein at the least to gratifie the Jewes, although he could doe them no other good. So *Calvin*, neither doth *Lyra*, *Dionys.* or *Isidor* dissent herefrom, onely they say he did it in hatred of *Nebuchadnezzar*, to whom they were then subject. But if so, why did he come soon after this against them, as it is here prophesied *verse 1.* that he should? They might, I grant, rebell, as *Jebojakim* and *Zedekiah* had done, and so give cause; and then *Gaza* being under *Nebuchadnezzar* at this time, that might partly move *Pharaoh* to smite it, and partly to gratifie the Jewes. Some think, that this was done when *Pharaoh* came out against the Assyrians, and smote *Josiah*, and some in the fourth year of *Jebojakim*, when being put to flight by *Nebuchadnezzar*, against whom he came in the help of the Jewes, he had much of his Dominions taken from him, as is shewed *2 Kings 24. 7.* But for so much as yet *Gaza* was under the Egyptian, this is improbable; wherefore it must be after that it was taken away by the Caldees, at other parts betwixt Euphrates and the river of Egypt were. Now we may gather then, that this Prophecie was about the ninth year of *Zedekiah*, before that coming out of the King of Egypt against *Nebuchadnezzar*, to make him raise his siege. But this of *Gaza* is onely spoken of by the way, as a circumstance shewing the time, when the Babylonians coming against Palestine, and destroying it utterly was prophesied of. For upon this runs the Prophecie, *verse 2. Waters rise out of the North, and shall overflow the Land and City.* That is, innumerable forces come out of Caldea Northward, overflowing, as a flood, the Countrey of Palestine, and the Cities thereof, *Gaza*, *Askelon*, *Gath*, *Ekyon* and *Azzur*; for these were the five chief Cities thereof, and the singular *City* is put for the plurall: When this was done see before out of *Josephus* upon *Chap. 43. viz.* at the same time that *Egypt*, *Ammon* and *Moab* were destroyed, for then also *Syria*, wherein *Palestine* was, drank of the same cup, yea somewhat before *Egypt*.

Verf. 2.

Joseph. Antiq.  
l. 1. c. 11.

Verf. 4.

*To cut off from Tyrus and Sidon every help that remaineth; for the Lord will spoil the Philistims, the remnant of the Countrey of Caphtor.* Tyre was a strong City near to *Gaza*, being situated in the Sea, and so was *Sidon*, one being in time of danger helpfull to another; but now none of them should have any power. By the Countrey of *Caphtor*, he meaneth also *Palestine*, which was otherwise so called, because the Philistims came from other places afar off, and took up their abode there, for which they were also called *Caphtorim*, properly signifying *Cappadocians*, haply for the most part they came from thence, as is noted *Dent. 2. 23.* For they dwelt in *Gaza*.

Verf. 5.

*Askelon is cut off, with the remnant of her valley.* This was another of the great Cities of the Philistims situated low, and therefore so, as that they might think to escape unseen.

Verf. 6, 7.

*How long wilt thou (O sword of the Lord) not be quiet, &c.* Here by an Apostrophe the Prophet turneth, and putting upon him the person of the Philistims setteth otherwise by a flourish of Rhetorick the same things, *viz.* their destruction, continuing to their utter ruine, and therefore their continuall sorrow and crying



crying out most lamentably for it. And withall he sheweth, that it came not by accident but of the Lord, who decreed that it should be thus, and therefore it could not possibly be stayed, either by force or entreaty. Gods judgments are long in coming for sinne, but when they come it will be bootless to complain, or cry for their cessation, sometime it is thus in this world by an immutable decree, but however the wicked escape here, or get out of misery, the Lord being moved to some compassion upon their crying to him, yet in the world to come each one must hold him to his doom; neither shall any crying or tears prevail for the reversing thereof for ever and ever. Wherefore let us agree with our adversary whilst we are in the way, make peace with God by turning while time serves, and not harden our hearts one day more. Of the destruction of *Palestine* see also before in brief, *Isa.* 14. 29, 30, 31.

## CHAP. XLVIII.

**A**fter *Egypt* and *Palestine* threatned, now *Moab* is threatned also in many more words, after the manner of *Isaiab* an hundred years before *Chap.* 15. and 16. who was brief in speaking against *Palestine*, but large against *Moab*, having all the remarkable passes that are here, notably declaring them both to be lead by one and the same spirit, and by this their consent able to confirm the believing Jews faith, that these their insulting enemies that so much condemned them should shortly have revenge therefore taken upon them, and have no heart to do so any more. And speaking against *Moab* they both are so large, because the *Moabites* came of *Lot*, and so were kinsmen to *Israel*, for so much as *Abraham*, of whom *Isaac* and *Israel* came, was *Lots* uncle, and for their alliance to *Israel* they were spared in their passage towards the Land of *Canaan*, the *Israelites* being prohibited to take any of their country. For which favour they alwayes required them ill by seeking their destruction, even in the time of *Moses*, hiring *Balaam* to curse them, and divers times after banding with other Nations against them, as 2 *Chron.* 20. and oppressing them *Judg.* 3. Of the places mentioned here, as *Nebo*, see *Isa.* 15. 2. where also the high-places are spoken of, being the same with *Misgab*, here rendred by *Junius*, *Civitas sita edito loco*, in Vulgar Latine *Fortis*, an high and strong City, and whereas here is *Kiriathaim*, there is *Kir* *vers.* 1. which might be the same, only spoken there more shortly, here at large, it was a City in the Tribe of *Reuben*, *Josh.* 13. 19. but gotten afterward by the *Moabites*. *Junius* also in his Annotations upon *Misgab*, calleth it *Baal-bamoth* high-places of *Baal*, of which see also *Josh.* 13. 18.

In *Heshbon* they have devised evil. *Isa.* 15. 4. Touching *Madmen*, although *Vatubius* and *Junius* make it a proper name, yet it is rendred in Vulgar Latine as an appellative, *Silens conticesces, Thou shalt silently hold thy peace*, and *Junius* writes not of any such City in *Moab*, nor *Calvin*, nor any other that I have seen, although many take it for a proper name of a City. But of *Madmena* we read *Isa.* 10. 31. being the same with *Beerseba* a boundary City of *Israel*, according to *Adricom.* and *Jerom.* to the signification whereof If we go, it is a dunghill, unlesse it be derived from *silens*. Touching *Hobabim*, *vers.* 3. and *Lubish*, *vers.* 5. see *Isa.* 15. 5. touching *Chemosh*, it was the Idol of the *Moabites*, *Num.* 21. 29. *Jud.* 11. 24.

Curst be he that doth the work of the Lord deceitfully or negligently. That is, the work of destroying *Moab*; for although it was done by *Nebuchadnezzar* as the instrument, yet because God appointed him to it, the work was his. But this rule holds to the doing of Justice in any other case without partiality, and to spiritual work of instruction, reprovng and exhorting in the course of the Ministry, for *Isaiab* must lift up his voice as a Trumpet, and the Angel of the Church of *Laodicea* is censured for being neither hot nor cold, but lukewarm.

Numb. 21.

Junius.

Vers. 2.

Vers. 7.

Vers. 10.

Note.

Revel. 3.

Vers. 11.

*Moab hath been at ease from his youth, he settled on his lees, &c.* That is, since Moab came to be a Nation, she hath lived in peace, when Israel was full of many troubles, so that Israel seeing it, especially in the time of this Captivity might be much discouraged at it, seeing they were Heathen, and professed not the service of God but of Idols. And living in quiet, as being on the other side of Jordan, and so remote from the dint of the wars, which had often shaken Israel, they waxed rich, and for their riches proud and full of vice, which is the Prophets meaning, when he saith, *They had been settled upon their lees, and not empried from vessel to vessel* ] By a Metaphor, the more significatively to set forth their evil case; Thus Calvin: And it is generally true that the Moabites for many years had escaped without the troubles and vexations that Israel had by the Syrians, Arabians, Assyrians and Babylonians, and by one Kingdoms warring against another, although this quiet were not ever. For they were subdued by David, and long kept under, whereunto it is alluded Isa. 16. in bidding them bring a Lamb to the Ruler of the people, because they had the tribute of a thousand Lambs sometime imposed on them.

Calvin.

Vers. 13.

*As Israel was ashamed of Bethel.* That is, the golden Calf set up there by Jeroboam, but when they were captived by the Assyrians, carried away.

Vers. 18.

Vers. 21.

*Of Dibon vers. 18. see before Isa. 15. touching Arer vers. 19. it was a City upon the River Arnon, Deut. 2. 36. of Johab vers. 21. see Isa. 15. 4. and of Mephaath, Josh. 13. 18. of Holom we read nothing elsewhere, the rest of the Cities, vers. 22, 23, 24. are for the most part spoken of before, Isa. 15. and 16.*

Vers. 26.

*Make ye Moab drunken, and he shall wallow in his vomit.* That is, with the cup of Gods indignation according to Ch. p. 25. 27.

Vers. 27.

Note.

*Was not Israel a derision unto thee, was he found amongst thieves?* Here one great sinne is laid to the Moabites charge, that they derided Israel when they were carried away Captive, as rejoycing exceedingly at it. Whereby we see how greatly God is offended for any wrong done to his servants, and especially for making them a laughing stock, for even for this shall Moab suffer, and the wicked Separatists of England that deride our Ministry, calling them Babels Priests, and Antichristian. *Was he found amongst thieves?* that is, was he any more a malefactor then thou (O Moab) it is true, the sins of Israel were many, but the sins of Moab as many, and to Moab, what harm had Israel done, surely none; and therefore in thus crying down Israel as worthy of so severe punishment they passed sentence against themselves, and it should come to them accordingly. *When thou speakest of him thou skippest for joy.* Hebr. *Thou movest thy self, or art removed, or carried away* ] which some take, as a further declaration of Moabs sinne, being moved with joy at Israels misery, or with indignation at speaking of him, after the manner of malicious men: some as a denunciation of judgement by Moabs being carried away Captive also in revenge of this undeserved malice. Which last I rather preferre, for it may be read, *Because since thy words against him, thou art carried away*, that is, in Gods unutterable decree, and this judgement is nigh, even at the doors, and as certain as if now come.

Calvin.

Vers. 28.

*Leave the Cities and dwell in the rock.* That is, thou shalt by the enemy be made to flee into desert places, there in caves in the rocks to hide thy self for fear, as a trembling Dove, that makes her nest where it may not be found, thus further aggravating their misery, when she shall be judged.

Vers. 31.

*Vers. 29, 30. are the same with Isa. 16. 6. But Vers. 31. I will howl for Moab, for the men of Kirheres. Isa. 16. 7. Moab shall howl for Moab, yet vers. 36. My heart shall sound for Moab like pipes, is the same with Isa. 16. 11. and for Moabs howling for it self, see vers. 39. wherefore Jeremiah saith herein the same only that Isaiah, where it is expounded already.*

*Vers. 32, 33, 34. are little differing from Isa. 16. 8, 9, 10.*

*Vers. 35. I will make to cease him that offers in high places, &c. Isa. 16. 12. When Moab is weary of offering in the high place, he shall come to his Sanctuary to pray,*  
bus

but shall not prevail. Whereby he intimateth, that their Idolatry was the main cause of all their misery, wherein although they spent their time in vain, yet they should pertinaciously go on, untill that necessity inforced them to leave it by their being beaten out of their Countrey. And this shall be the end of all Idolaters, whom the Commandment of God and reason will not move to turn from so great abomination, destroying judgements shall, and then such superstition shall vanish.

Note.

He shall flee like an Eagle, and extend his wings over Moab. That is, *Nebuchadnezzar*, which is so spoken for his celerity in over-running the Countrey, and to shew that no part thereof should escape, but he made a prey unto him, for that he should extend his wings all over. And this is set forth by an Eagle, because Eagles are the fiercest birds of prey, being Kings, as it were, over all other birds, and because when Eagles appeared in battels amongst the Heathen of old, that side on which they appeared alwayes prevailed, so *Eze.* 17.3. Thus *Theodoret*. And this was exemplified in the *Locrians* fighting against the *Crotanians*, an Eagle was seen before the *Locrians*, which departed not till they had overcome. When *Germanicus* a Roman Captain went to fight against the *Hetrurians*, seeing the violence of the enemy, he cast about how to fight for the most advantage against them, and by and by saw eight Eagles coming forth of the woods, he cried out, *Go follow the Roman birds, the proper gods of the Legions*, not doubting of the victory, and got it.

Vers. 40.  
Calvin.

Theodor.

Corn. Tacit. l. 2.

*Kiriath* and the strong holds thereof are taken. Thus also the *Septuagint* and *Vulgar Latin* have it as the proper name of a place: But *Vatablus*, *Calvin*, *Tigur.* interpret. render it, *The Cities*, as meant of all the Cities. For having named divers particulars *vers.* 24, 25. lest any unnamed should think to escape, he now speaks of them all in general, and the word signifieth Cities. Whereas *vers.* 24. *Kiriath* is spoken of as one City amongst others, I grant, that one in particular might be so called, as being equivalent to many Cities, yet this makes not against the use of the word here, as an appellative, all the Cities hitherto not named being meant. That there was a City called *Kiriath*, the name *Iscariot* given to *Judas* the traitor doth imply, because it is compounded of *Ish* a man, and *Cariath*, as if one should say, *A man of the City Cariath*.

Vers. 41.

Fear, and the pit, and the snare shall be upon thee. Fear to make thee flee when the enemy cometh, a pit whereinto thou shalt fall when thou fleest, and a snare to take thee, if thou happenest to get out of the pit again; it being meant that they should be in danger which way soever they took to escape, against the fond conceits of wicked men, who have many wayes in their heads of preserving themselves in time of Gods judgements coming upon them, but all in vain.

Vers. 43.

They stood in the shadow of *Heshbon*. Here he meeteth with another imagination of being preserved in the strong City *Heshbon*: but here he sheweth that a fire shall break out, making that place too hot for them, whereby he means the wrath of God breaking out in the *Caldees* destroying there also, the *Moabites* fled thither, having no power to make any resistance, and the same fire of Gods wrath that goeth forth from thence shall devour in all the corners of *Moab*. Of a like speech of fire breaking out of *Heshbon*, see *Numb.* 21.28.

Vers. 45.

Yet in the latter dayes I will bring again the Captivity of *Moab*. See the like promise made before to *Egypt*, *Chap.* 46.26. and how this was fulfilled, *Zeph.* 2.9. and *Ioseph. Antiqu. lib.* 13. cap. 21. *Cyrus* set the *Moabites* at liberty when he had taken *Babylon*, as he had done the Jews.

Vers. 47.



## CHAP. XLIX.

- I**N this Chapter the Prophet foretelleth the judgements to come upon *Ammon Moabs* brother both in birth and qualities, pride and contempt of Israel, and oppressing him in part of his inheritance, viz. that which was given to the Tribe of *Gad*. And then he proceeds to speak against Edom, Kedar and Elam. *Verf. 1.* *Hath Israel no heirs? hath he no sons? why then doth their King inherit Gad?* The Tribe of *Gad* had an inheritance on the other side of Jordan near to the Ammonites countrey, and being carried away Captive by the Assyrian first of all others, 2 *King. 15.* the Ammonites took Gilead, where they had dwelt, into possession, as *Theodore* noteth, and they attempted to have done it long before in the dayes of *Jephthah*, *Judg. 11.* For this the Prophet here reproveth them, as doing manifest wrong to Israel that had other heirs, the rest of the Tribes, in the exile of *Gad* to enter upon his inheritance, and therefore he threatneth them *vers. 2.* with destruction even in *Rabbah*, a chief City of the Ammonites, and Israel shall come in as heir to inherit their Land. And thus it came to passe, as was shewed before out of *Josephus*, at the same time that Moab was destroyed by the Caldees, and for Israels inheriting it after their return out of Captivity, see 1 *Machab. 5. 6.* and *Joseph. lib. 13. antiq. c. 21.* So that here was *Lex talionis* observed, they that invaded the inheritance of others had their own invaded by them.
- Verf. 3.* *Howl (O Heshbon) because Hai is wasted.* Of Heshbon we read before *Ch. 48.* in Moab, but Hai of the Ammonites being near to this City, she is bidden to howl at the destruction thereof, as a sad presage of her own ruine to follow soon after, whereby it seemeth, that although Moabs destruction be spoken of before Ammons, yet it followed in order of time after.
- Verf. 4.* Then having shewed the brags of Ammon, saying, *None shall come to me,* that is, no enemy to prevail, but how vain they were *vers. 5.* he concludeth with their return, as he had done before touching Moabs.
- Verf. 6.* Touching Edom, he beginneth with the chief thereof, saying, *How is wisdom perished from Teman,* a City having the name from *Eliphaz* his son *Teman*, who was the son of *Esan* or *Edom*, *Gen. 36. 11.* and *Eliphaz* one of the wise men that disputed with *Job* about God, is said to have been *Eliphaz the Temanite*; whereby is implied, that it was a City wherein wise men were noted to have dwelled, happily being a kinde of University, but now there were none wise enough to save their City from destruction. By the like is Egypt upbraided, *Isa. 19. 11.*
- Verf. 8.* *Dwell deep (O inhabitant of Dedan.)* Of which *Dedan*, from whom the name of this City came, see *Gen. 25. 1.* he was one of the sons of *Keturah*, who inhabited near to Edom. In bidding them *dwell deep*, he meaneth that they should have need to hide themselves in holes and caves of the earth for fear of the enemy.
- Verf. 9.* *Will grape-gatherers leave no branch ungathered.* Here by two similitudes he sheweth that the Edomites shall lurk no where, but they shall be found out, and carried away or destroyed, 1. Of Grape-gatherers from whom some bunch or other lieth hid, and so escapes gathering. 2. Of thieves coming into an house in the night, that see not all the goods therein in every corner to take all away, and therefore leave some: And to expresse this further, he saith, *I have revealed the hidden things of Esau, his seed is spoiled, his brethren and neighbours, and he is not.* *Verf. 11.* *Leave thy fatherlesse children, I will preserve them, &c.* In setting forth the destruction of Edom, he sheweth that it shall be so universal, that they who shall perish and die there, shall have no brethren or neighbours, as many have, to whom to commit the care of their fatherlesse children and widows, which is more grievous to loving parents and husbands, then death it self. Thus some, who therefore supply after these words, *And there is none to him,* that is, either brother or neighbour that shall say,

lay, *Leave thy fatherlesse and widows to me*; or taking these last words to be spoken by God, they understand them, as ironical; as if he had said, Dost thou think that thy fatherlesse being left to me, I will take care of them, or bid thy widows trust in me? No, thou art deceived if thou thinkest so. Calvin hath both these wayes, and preferreth the last. Some others, because it is said, *His seed is spoiled*, so that none remained in all Edom, understand it, as if the Lord had said, *Leave thy Orphans to me*, if thou hast any, but thou shalt have none, nor widows that may make me their refuge in their misery, for every one in Edom, great and small, widows and children shall be destroyed, which is further confirmed *vers. 18.* where the destruction of Edom is compared to that of Sodom, wherein not one escaped. And *Psa. 13. 7.* Edom is complained of, and cursed above others that help to destroy Jerusalem for their exceeding great cruelty, even against little children, for which it was just that their children should be dashed against the stones, and so murdered. But it is best of all to read the first words, as cohering with *vers. 10.* thus, *He hath none remaining, Leave thy fatherlesse*, that is, Thou shalt leave thy fatherlesse and widows to the wide world, *Shall I keep them alive? Shall thy widows trust in me?* There is no reason for it, *When as they drink whose judgement was not to drink of the cup, shalt not thou drink?*

Calvin.

Vers. 12.

*I have sworn by my self, saith the Lord, that Bozra shall be a desolation, &c.* Of Bozrah a chief City in Idumea, or of Idumea sometime also called Bozra, see *Isa. 34. 6.* and *Chap. 63. 1.* so that in threatening Bozra he threatneth all Edom, the principal part being put for the whole. Of another Bosra in Moab, see *Jer. 48. 24.* The Lord sweareth, because it seemed incredible that Bozra so rich and strong a place should come to ruine, and to shew his extraordinary wrath conceived against the Edomites for their extraordinary cruelty towards the Jews, of which before upon *vers. 10.* And therefore to Edom is no comfort at all spoken, as to Ammon and Moab in after-times, but that the destruction thereof shall be perpetual.

Vers. 13.

He speaketh the same against Edom that he had against Moab. *Chap. 48. 40.* by the Eagle denoting from whom her destruction shall come also. But before that *vers. 19.* there is a passage most hard to be understood, *He shall come up like a Lion from the swelling of Jordan against the habitation of the strong, but I will suddenly make him run away from her.* The same Nebuchadnezzar which is compared to an Eagle *vers. 22.* is here compared to a Lion coming up from the swellings of Jordan, that is, Jordan that overfloweth the banks oftentimes; and then the Lions living thereabouts remove up into the higher grounds, but not without terrour to such as amongst whom they come; and this is thus spoken, because Edom stood high, and Nebuchadnezzar came first against Judah, and after a certain time against Edom by that way, from whence to come to Edom a man must passe over Jordan. And for the strength of the Countrey the situation on high upon rocks shewed it; and David speaking therefore of it, saith, *Who shall bring me into the strong City, who shall bring me into Edom?* For the next words, in them lieth the greatest difficulty. For these words, *I will suddenly make him run away from her*, Calvin hath it, *After I shall make to rest, I will make him to run from her.* The Hebrew, *Because I will make her rest, I will make him to run from her*; or because the word *יָרַח* may as well be rendered for as from, as *Psal. 12. 6.* at or for the great complaint of the poor I will arise; we may read it here, *I will make him run at her*, that is, to overthrow and destroy her, that is, the strong habitation before spoken of, being a feminine. And then the meaning is according to Calvin, Edom shall indeed have rest for a time, but I will make Nebuchadnezzar to come hastily and destroy it. The word *יָרַח* hath indeed two other significations, 1. *To divide*, 2. *Suddenly*, and therefore this makes a difference in translations, but although others following some one, and some another of these readings, give a sense somewhat divers, I rest in this as most genuine; As if he had said, Edom shall be permitted to dwell quietly for a time after Judah destroyed, yet then

Vers. 22.

Vers. 19.

Calvin.  
Vocabl.

I will

I will make the Lion here spoken of to run upon her, and then Edom shall come to such ruine as is here threatned. If it be rendred by dividing; or suddenly, and from her, I see not how the sence can be made good, *Who is a chosen man that I may appoint over her?* The Edomites hearing of this Lions coming might think, Who is he that shall be able to do so great matters against us? and therefore the Lord moveth the same Question, that by answering it, and shewing them their adversary, they might not contemn this threatening; therefore in the next words he sheweth himself to be their adversary, saying, *Who is like me?* I am he that will set one over you and your Country, to root it out and destroy your Nation, and for this I will take the time that I please, for none can appoint me, or because it is not yet, say, It shall not be, and *What shepherd is he that shall stand before me?* That is, what King shall be able to defend his people, as his flock, when I think good to send him whom I have chosen against it? For he shall come in my power which is unresistible by the mightiest Nations that are.

Vers. 20.

And to make this good, he saith, *Vers. 20. The least of the flock shall draw them out.* As if he had said, Let not the King of Edom think that he shall be able to stand and defend his people, when the Lion before-spoken of shall come; for not only he, but they that are least able of all his forces shall draw the Edomites out of their strong Cities, till all the Land be made desolate. And therefore he calleth all men to hear this determination of the Lord against Edom, against Teman, the same Countrey being sometime called by one of these names, and sometime by the other. And it is to be noted that *Hebr.* it is not a plain affirmative, as in *N.Tr.* Surely the least of the flock shall, &c. but a kinde of oath, *If the least of the flock shall not draw them out;* I am a liar, but because that all know I abhor from this, I would have all men know what I intend to do, and assuredly expect it.

Vers. 21.

And when Edoms ruine cometh *vers. 21.* he saith, That it shall be heard to the red Sea, that is, afar off, not only by Land but by Sea, it shall be so great. Where the red Sea was in reference to Edom, we may gather out of *Jerom.* who upon *Obadiab* saith, That Idumea lay from Eleutheropolis to Petra and Ailat, and speaking of Ailat, *lib. de locis Hebr.* that it joineth to the South wilderness on the uttermost parts of Palestine and the red Sea.

Hieron. de locis Hebr.

Vers. 23.

Concerning Damascus, Hamath is confounded, and Arpad. Of Damascus the head City of Syria, see before upon *Isa. 17. 1.* Hemath another City of Syria was afterwards re-built by *Antiochus Epiphanes* and called *Epiphania*. Of Hamath see *Numb. 13. 21.* Of Arpad *2 King. 18. 34.* The Kingdom of Syria, where these Cities stood, was destroyed by *Salmanasar* about the same time that he destroyed the Kingdom of Israel. But it seemeth these Cities were either not destroyed, or re-built and inhabited again since, but now should be destroyed by *Nebuchadnezzar*. For of the bringing under of Syria and Hamath, and Arpad there, see *Isa. 36. 19.* and of Israel *2 King. 17.* as they were confederate together, so they fell together; and Damascus, and these other places are here threatned by *Jeremiah* after their first destruction, because that the Syrians had been almost alwayes great enemies to Judah, whilst Israel stood taking his part against the Jews; and by *Benhadad* here named, who is thought to be son of *Asabel* that made Damascus so fair a City, that *Jeremiah* calleth it his joy, they had suffered grievous things. Therefore to comfort them, and to deter all enemies of Gods people, he bringeth in Damascus also, together with other Nations most insense to the Jews, shewing further destruction yet to come upon the inhabitants thereof. See the like threatening against Damascus *Amos 1. 14.*

Vers. 27.

Whereas a fire kindling in the Palace of *Benhadad* is spoken of *vers. 27.* as *Amos 1. 4.* it is thus said, because the like should be done in Damascus the second time.

Vers. 28.

Touching Kedar next threatned, *Gen. 25. 13.* Kedar was one of the sons of *Ishmael*, who gave the name to the place wherein they lived; this place was also



also called *Arabia deserta*. The people dwelt in Tents, and removed from place to place, it being a most barren countrey, to finde pasture for their Camels where-with they abounded, and for their Sheep. Whereby it appears that they were Ishmaelites, who at this day call themselves Saracens, although they came of Hagar the bondmaid, and therefore were Hagarens, but to credit themselves the more they will now be called Saracens. These are the Turks that have so greatly enlarged their dominions all over Asia, and a great part of Europe, being in former times a wilde kinde of people, and intent only to the feeding of Cattel, and in following this course they endured much hardship. It is here also further added, *And the Kingdoms of Hæzor*, about which, though some make a Question, what Hæzor is meant, whether that mentioned *Joshua 11.1.* or any of those Hæzors *Josh. 15.23,25.* where three Hæzors lying within the lot of Judah, are spoken of together. But because the inhabitants of Hæzor are said to be *Children of the East*; and the last of these three Hæzors was Eastward in the wilderness of *Paran*, and *Ishmael* is said to have dwelt in this wilderness, it is most generally held to be the Hæzor here spoken of, some City of the *Ishmaelites*, and that the Kingdoms thereof were their several divisions, some living East, some West, some North, and some South therefrom, being alwayes moving from one place to another, as was said before. Now to them *Nebuchadnezzars* coming is also threatned, to whom a man would not think that he should have come, being a people that lived within themselves in quiet, attending their Cattel, and not meddling with other Nations. Yet because they were wicked and ungodly, as we gather by the complaint of *David*, when he was forced to live in the wilderness, saying, *Woe is me that I have my habitation in the Tents of Kedar*, as if he were like *Lor* amongst the *Sodomites*; the Lord would not suffer them to go unpunished, to shew that wickedness in whomsoever, although without all civill education, shall be severely judged, and also that no judgements came upon any people by accident, but by Gods appointment, who is the great Ruler and Judge of all the world.

*The word of the Lord against Elam.* Most by *Elam* understand *Persia*: for *Elam* was the son of *Shem*, *Gen. 10.22.* and of him came the *Elamites*, and as *Josephus* saith, the *Persians*. But *Pliny* distinguisheth the *Persian* or *Elemaitan* Countrey into two Provinces, *Susianes* and *Elemais* being divided by the river *Eulans* arising in *Media*. And it is most probable, saith *Calvin*, that *Elemais* is here meant, lying between *Judea* and *Persia*, and he conjectures the same to be *Parthia*, but soon retracts this, because *Act. 2.9.* *Parthians* and *Elamites* are spoken of as divers people, yet he speaks of them again as *Parthians*, because they are spoken of as good Archers, for which the *Parthians* were famous, but the *Elamites* of *Elemais* living near unto them might be such expert Archers also. But what made the Lord to be so offended with them? Most probably they holp the King of *Babylon* in his wars against the Jews, and afterwards upon some breach, he, of confederates made them Subjects through a desire of domineering over all Countries far and wide.

*I will bring the four Winds against the Elamites, and disperse them.* This *Calvin* takes to have been fulfilled after *Alexanders* death, when his Captains strove most fiercely for the Kingdoms of the earth: for then the times were most tempestuous, as if windes had been raised by a divine spirit to blow in a most terrible manner from all parts. But it is most commonly understood of the *Caldees*, and the conclusion of the turning of their Captivity at the destruction of *Babylon*, being the same with that of *Moab*, *Chap. 48.47.* makes it more then probable.

Note.

Vers. 34.

Joseph. Antiqu.  
l. 1. c. 27.  
Plin l. 6. c. 27.

Calvin.

Vers. 36.

Vers. 37.

## CHAP. L.

**H**AVING prophesied against all other Nations, mentioned *Ch. 25.* that should drink of the cup of Gods wrath, now he cometh to *Babylon*, the last there spoken of under the name of *Sheshak*,

Vers. 2.

Theodor.  
Calvin.  
2 King. 20.

*Bel is confounded, Merodach is broken down.* He beginneth much like unto *Isa. 46.1.* where the like is said against *Bel* and *Nebo*. But here for *Nebo* is *Merodach*, thought by some to be another Idol of the Babylonians; by others upon better ground the King of Babylon, that first founded that Monarchy, subduing Assyria unto him; and whereas he was dead long before the destruction of Babylon, and *Belsazzar* reigned then, for he lived in the daies of *Hezekiah*, being called *Merodach Baladan*; Calvin answers well, That he being most famous for his first founding of that Monarchy, was doubtlesse much spoken of even after his death, and as the Assyrians made *Belus*, from whom the name *Bel* cometh, the first founder of that Monarchy a god, so probably did the Babylonians honour *Merodach* still, trusting that the Empire set up by him him should never have an end. And indeed it might seem to humane reason impossible, because Babylon was so mighty a City, and all Nations subject unto it. And this made the Prophet to enter upon this Prophecy with such a Preface, *Tell it amongst the Gentiles, hear this, lift up a sign.*

Vers. 3.

Vers. 4.

Having briefly shewed from whence the ruine of Babylon shall come, even from the North, that is, the Medes and Persians, as hath been before declared *Isa. 13.* and is further declared after in this Chapter, he prophesieth of the Israelites return then to their own Countrey; of which much is spoken before *Chap. 30, 31, 32, 33.* and specially *Chap. 31.9.* where are the same words, *They shall come together weeping and going, &c.*

Vers. 8.

*Flee out of Babylon, and be as the goats before the flock.* So *Isa. 48.20.* and he useth the similitude of he-goats, because sheep are fearfull, and therefore go behinde, but goats not, and therefore go before. See the same phrase used of spiritual Babylon, the seat of Antichrist, *Rev. 18.4.*

Vers. 12.

*The hindermost of the Nations shall be a wilderness.* Hebr. *Behold the hindermost of the Nations, a wilderness*; That is, Babylon that was the Lady, shall be the basest, their mother, that is, their monarchical greatness shall be ashamed to see what it is come to.

Vers. 15.

Calvin.

*Compass her about, her hand is given.* That is, after the manner of them that be overcome and yield, the Babylonians lifted up their hands for mercy, or her hand is said to be given, because two Princes of Babylon upon displeasure taken, sent for *Cyrus* to come against their City, and this may be said a reaching out or giving the hand; So Calvin.

Vers. 20.

Note.

*The iniquity of Israel shall be sought for, and there shall be none, for I will pardon, &c.* This may seem to make for the foolish Antinomians of these times, who say, That a justified man is without sin, neither is any thing that he doth sin, contrary to *Rom. 7.* But it is to be noted, how Israel is said to be without sinne, viz. not because nothing that Israel should henceforth do, was sinfull, but because to the justified no sin is imputed. And this was the end of their affliction, and because this promise of forgiving sin both here and *Chap. 31.33.* imply perfect healing after smiting; this is that which we must aim at in our sufferings, and not so much that our pain and sorrow may cease.

Vers. 21.

*Go against the Land of Merethaim, and the inhabitants of Pechod.* Calvin, *The Land of exasperators, and the inhabitants of visitation*, as the words signify, whereby he meaneth Babylon that should be visited for her wickednesses, whereby she had provoked the Lord to anger. And in saying thus, he calleth upon the Medes and Persians, by whom the Lord would punish her in his due time. They were so farre remote indeed that they heard not what the Prophet said, but he that spake by the Prophet, to shew that his words were not a vain sound in the air, made them penetrate to those remote Nations by his

his Spirit, to the stirring of them up to do this execution.

*I have laid also a snare for thee, and thou wert not aware.* Hereby the Prophet foretels the very manner of Babylons destruction, viz. by Cyrus his draining of the water away by many ditches with great labour first made, and then upon the sudden in the night, letting it all out by them, so that the river *Euphrates*, which ran thorow the City, and filled the broad ditches about it, making it inaccessible, suddenly ran other waies, and so the souldiers ranne in unawares and surprized it, when the defendants were all sleeping securely, and for the strength of the place feared nothing, as hath been more at large shewed before upon *Isa. 13. 14* and *Ezra 1. 2 King. 25.*

*Slay all her bullocky.* Where by bullocks he understandeth the chief and mightiest amongst them, wherein their strength chiefly lay.

*A sword shall be upon the liers.* Calvin reads it Diviners, that is, Astrologers, who took upon them by the stars to foretell all things touching humane affairs, but more often falsely then truly, for which they are called Liers, *Isa. 44. 25.* they are the same whom he called before their wise men, *vers. 35.*

*Vers. 39, 40.* Touching the overthrow of *Babylon*, as of *Sodom*, and wilde beasts dwelling there, see before upon *Isa. 13. 19, 21.*

*Vers. 44, 45.* *He shall come up like a Lion, &c.* These words are the same for two verses together that were used against *Edom Chap. 49. 19, 20.* therefore see the Exposition of them there.

Vers. 24.

Vers. 27.

Vers. 36.

## CHAP. LI.

**I**N this Chapter the Prophet goeth on to set forth the same destruction of *Babylon* in many more words, and sometimes repeating the same that he had spoken before: for further confirmation, because it was a thing so incredible that such a mighty City now ruling over all Kingdoms, should be destroyed. And here again their enmity against the Church of God in *Judah* is shewed to be cause, although the Caldees inhabiting these were used as instruments against her for her chastisement for her sin.

*Babylon a golden cup in the hand of the Lord, making the whole earth drunken.* This is added here after such terrible threatnings against *Babylon* in way of answer to an objection that might be made thus, Shall *Babylon* be so cruelly destroyed, that is now so precious, even like a golden cup carried by none other hand but the Lords. What hath she done to be thus severely and extreemly proceeded against, seeing nothing hath been done by her, neither hath she attained to such riches and glory, but at the will and appointment of the Lord? *Sol.* He that made her as a golden cup, did not make her so to continue alwayes in this state, but when the work was done, for which he thus advanced her, to bring her down again to the lowest ebbe of misery, as he had advanced her to the greatest height of worldly felicity. As he might justly do, because in stead of loving and honouring God the more, as she ought to have done for this high honour done to her, she lifted up her self against him in pride and contempt of his poor people, and setting up other gods against him, as *Nebuchadnezzar* his golden Image, *Dan. 3.* In speaking thus therefore, he sheweth, 1. That the greatness of those that are most highly advanced in this world, cometh from the Lord. 2. He doth thus advance often times the most wicked, as all the four Monarchs of the world: So that to be in most high and eminent place here is no argument of Gods favour shewed for any special love that he bears to them that are thus advanced, but only when any such is also most eminent for grace. 3. The advancement of the wicked is only that he may be a cup of indignation, that he may be an instrument to execute Gods wrath upon others that provoke him by their sins, and therefore he giveth sometimes a King in his wrath, which when it is so, the Subjects are patiently to bear it, as *David* did *Saul*, and cry to the Lord, and to turn from their sins. 4. The wicked

Vers. 5.

Vers. 7.

Note.



Verf. 8.

Verf. 9.

ked being in greatest pomp and glory, shall not long continue; If he be now a golden cup he shall soon be as a broken earthen pot; to which effect it followeth *vers. 8. She shall be destroyed.* Without being humbled and turned from wickedness, this shall certainly be the end of all the wicked; how high soever elevated in this world, and turn they will not, according to the next words, *Take balm for her pain, if she may be healed: we would have healed Babylon, &c.* They are so fascinated with their own greatness, power and glory, whilst they are in prosperity. For it was never known, that any one such in his height of honour was humbled, although *Nebuchadnezzar* being dejected was, and *Manasseh* King of Judah, one by being driven from amongst men to the beasts, the other by being taken by his enemies and captived, and brought to misery. We would have healed *Babylon*, this is spoken in the person of forreign Nations coming to help her being distressed by *Cyrus*, as the next words imply, *Let us go to our own countrey, there is no help for her but she must perish.* For *Babylons* making other Nations drunken and mad, the meaning is nothing else, but her coming upon them in such a dreadful destroying way, as God had given the King thereof power to do, that they were by his sudden and powerfull coming upon them like unto drunken men, unable to stand, or to take any wise counsell to save themselves, for this is the very case of men very drunken, they spue and fall and want reason and power for the time to save themselves from any approaching danger.

Touching the last words, *Therefore the Nations are mad.* That is, being thus made drunken they rage, and do they know not what, nothing to be sure to benefit themselves, but to hurt them more and more, and he that is mad through drunkenness runneth upon the sword's point, according to the saying, *In praelia trudit inermem.* What doth not drunkenness? it thrusts him that is unarmed into the battel. As *Moab* is said before to have run to Idols-Temples to seek help, which was but to run more and more into danger.

Horatius.

Verf. 10.

*The Lord hath made our righteousness to come forth, and let us declare in Zion, The work of the Lord.* A Question is here made, What is meant by their righteousness, in favour of whom this great work of destroying *Babylon* was wrought, that they, that is, the Jews might be delivered out of the captivity, wherein they were held there, for what righteousness was in them? Yea contrariwise what sins were there that did not abound amongst them. Some answer, That hereby the pardon of their sins is meant, and their being justified herefrom. But *Calvin* rejecting this as coast, saith, by righteousnesses here, for it is a word plural, their just cause is meant, that is, their religion, which was the religion of God that they professed, but by the Babylonians made a scorn and derision. *Lyra* taking these words as spoken in the person of the Nations that would have holpen to keep *Babylon* from destruction, saith, That they hereby justifie themselves, as being without fault, because they would have healed her, as was before said, and hereunto, although much forced, assent *Isidor*, *Dionysius* and *Hugo*. Only *Hugo* saith also, that by righteousnesses the just dealing of the Lord both wayes is meant, towards *Babylon* in destroying her for her insulting over his chosen people and their religion, and toward the Jews in saving them, as by Covenant he had bound himself to them, and often promised in this particular case, which indeed is the true meaning. Thus *David* often saith in pleading against his enemies, *Judge me according to my righteousness,* that is, the righteousness of my cause. The Septuagint to take away all question here, render it, *The Lord hath made his judgement to come forth,* and this the Jews call their righteousness, not whereby they were approved to be just before God, but justified against their enemies to be the people of God peculiarly taken into his protection. Some by righteousnesses understand the pieties of the sincere faithfull servants of God that prayed for this, now at the ruine of *Babylon* shewed to be effectual, it being done according to their fervent desires, to stirre us up in the like case to pray secretly in hope to have it one day made manifest, that we did not practise this our devotion in vain.

Calvin.

Lyra.  
Isidor.  
Hugo.  
Dionys.

Note.

Because

*Because it is the vengeance of the Lord, the vengeance of his Temple.* That is, the destruction of Babylon by the Medes, is the vengeance taken by God upon her for destroying his Temple at Jerusalem, and formerly robbing it, and carrying away the hallowed precious vessels thereof, and so overthrowing his worship and service there; *Hebr.* it is, This is the vengeance of the Lord, and so it is rendred by *Calvin*, that is, this ruining of Babylon by the Medes, then come indeed as men desirous to magnifie themselves by subduing this glorious Monarchy, but they are herein but Gods instruments to take revenge for so great indignities done to the Lord. As he will never suffer in any that which is proudly and cruelly done against his house, his Church, to go finally unrevenge.

Vers. 11.

*O thou that dwellest upon many Waters.* In saying thus he alludeth to the situation of Babylon upon the banks of the river Euphrates, and great waters without the wals on every side, making much for the defence thereof, therefore he mentioneth this, that none might make a question, whether it could be destroyed being with such deep and broad waters compassed about and made unaccessible. For when God comes against a place, no waters, or wals, or other fortifications will stand it in stead against his almighty power; And Riches, of which he speaks next shall be but as drosse; and this destruction, he saith, shall be the measure of their covetousnesse, that is, all power and strength to rake more wealth together from other parts being taken away, for what can men do this way any more, when their very life and being faileth? And this is the case of all the worldly covetous, there will be an end then put to their coveting, when to their lives, but never before, for how much soever they have, as the Babylonians could not but abound in wealth, they still cry with horseleeches daughters, *Give, give,* till their mouths be thus stopt.

Note.

Vers. 13.

*He hath made the earth by his power, &c.* In this and *vers. 16.* the Prophet sheweth the infinite greatnesse of the Lord, because he was speaking of the fall of the great Monarchy of the world, to make it the more credible: for what shall seem hard to him to do, that made and establisheth the whole world by his power and wisdom?

Note.

Vers. 15.

*Every one is brutish in knowledge, and every founder confounded by the graven image.* Having shewed the Lords power *vers. 15, 16.* now because he had to do with Idolaters, who might think, if the God of Israel had power, Babylon had gods also to defend her against him; he sheweth the vanity of all other gods, and their impotency, and the blockish stupidity of all such men as made them, and put their trust in them; for whenas in getting and making them many such gods they thought that they did very wisely, they shewed themselves stark fools, as the Apostle saith, *Rom. 1. 19.*

Vers. 17.

*The portion of Jacob is not like them, he is the former of all things, and Israel is the rod of his inheritance, The Lord of hosts is his name.* Having shewed the impotency of false gods made by foolish men, now he proceedeth further to shew the power of the true God, first describing him by this, that he is the portion of Jacob, borrowing the words of *David*, *Psalm 16.* *The Lord is my portion;* and he calleth Israel the rod of his inheritance, because the Land where Israel dwelt by Gods miraculous placing of him there, was set out unto him by measure, which was by a rod or metpole, wherefore the rod of his inheritance is no more but *his inheritance*, which is meant both of that place and Gods people of Israel set by him to inhabit there, being singularly for his choosing of them above all other peoples in the world thus called: because otherwise the whole world, if we look upon it as under the Lords dominion, is his hereditary Kingdom, and so his inheritance also.

Vers. 19.

Now he sheweth Gods power, *vers. 20, 21, 22, 23.*

*Thou art my battel-ax, or hammer, for by thee I will break in pieces the Nations.* This is spoken by the Lord in shewing his power to *Nebuchadnezzar*, that was such an hammer breaking the strength of all Countreys wheresoever he came, as *Isa. 10.* he calleth him his rod and staff, and *vers. 7.* *A golden cup for*

Vers. 20.

- the comfort of his Servants; it being hereby intimated, that he could do nothing but by Gods power and direction.
- Verf. 25. *I am against thee (O destroying Mountain.)* Babylon stood upon a plain, and yet is called a Mountain here, for the high and huge Walls and Towers compassing it about, so that it seemed afar off as a Mountain; and it is so called for the strength, being commonly held to stand so strongly as a Mountain, that cannot be removed; But all this was nothing, for so much as God was against it. For *destroying Mountain.*] Calvin hath it, *Mens perditionis*; and the Hebrew מ'שח' will bear it, and then it may as well be called thus, because to be destroyed, as destroying.
- Verf. 27. *Call the Kingdomes of Ararat, Minni, and Ashtkenaz against her.* Touching Ararat, all agree that it is Armenia; and History sheweth, that *Darius* King of the Medes, brought Armenians with him in his Army, when he came against Babylon. But what Minni was is not certainly known, because no where else mentioned in Scripture; onely *Damascen lib. 69.* saith, There is upon the Countrey of the Minnians, a Mountain in Armenia named Baris, to which many fled in time of *Noah* his flood to save themselves: and *Strabo* writeth of the Minnians, who came to build *Triphilda*. He also writeth of them in Arabia, and *Ptolomee* likewise: but because the Medes were far distant from Arabia, and they had Armenians amongst them; these Minni most probably were of the Countrey so called there. Touching *Ashtkenaz*, he was the first-born of *Japhet*, *Gen. 10. 3.* from whom most probably the Countrey here spoken of had the name. *Theodoret* saith, it was a Countrey near unto Armenia, and the Minzans. Some will have the Arabians meant, who were called Scenites, but here is a syllable more. *Junius* saith, that both Armeniaas, and Asia minor also are synecdochically comprehended under this name *Ashtkenaz*, and came onely written of as taken by *Cyrus* before his going against Babylon. And for the *Minni*, he saith, that it was a part of Armenia; both the upper and the nether lying of old within Syria, otherwise called Aram, from whence the name Armenia came, *quasi Aram-minnia*. The Captain to be set over them was *Cyrus*, who being Son in law to *Darius* went with him to this War, as the chief whilst he lived; but he being dead, which was within one year after the taking of Babylon, *Cyrus* was Monarch of all.
- Verf. 30. *The mighty men of Babylon ceased to fight.* Here the destruction of Babylon is set forth, as it fell out indeed when *Cyrus* took it. For by coming into the City in the night unexpectedly through the draining away of the waters, he took it without fighting. All were so amazed, that they were without heart or courage to make opposition, although there were very great forces within, and trusting to their strength, they had but little before derided their enemies, as vainly attempting to great a work, as to subdue Babylon; and the very day before they had a great Feast to shew their security. So that not onely the thing to be done, but the manner how, was revealed by the Prophet, and they even answering the Prophecie, shewed plainly a divine spirit in him, from whom nothing to come, though long after, is hidden; that we may stedfastly believe, and nothing doubt of any good thing by this spirit revealed in Gods holy Word. *verse 31.*
- Note. *One Post shall run after another to tell the King that the City is taken at one end.* This is also added, to shew yet more particularly the manner of proceeding in the taking of Babylon: For when it was taken at one end, it was so large, that it was not known at the other, till that by Posts running and declaring it, the King heard it, and then he was slain.
- Verf. 33. *Babylon is like a threshing-floor.* See the like *Isaiah 21. 10.* And to a threshing-floor is Babylon aptly compared, because that after harvest, when the corn was gathered, they soon fell to threshing in those parts: so the Babylonians having been long in gathering abundance of wealth, came at length to be as the harvest full-ripe, and gathered in, then the Medes and Persians came and threshed them, by laying on load with their Swords, Bils and Halberds, and making a prey of all their Treasures, kept before in safe places, as Corn in the ears, beating



ing chain open, how strongly soever locked up therein. Whereas he addeth, *Yet a little while, and the time of her harvest shall come.* This is spoken according to other places of Scripture, as where the Lord saith, for the comfort of his people; For a Moment I have forsaken thee, but with everlasting mercies I will embrace thee. Wherefore although this judgement came not upon Babylon, till seventy years after, yet with the Lord all that time was but a little while.

*Nebuchadnezzar King of Babylon hath devoured me.* This is the complaint of Gods people, the Jewes, inserted here to shew that the proceedings of the Lord against Babylon were just, as being but a taking of revenge upon her, as she deserved by her harsh and cruell dealing with his holy City Jerusalem.

*I will dry up her Sea, and make her Springs dry.* Which was done, as hath been before said, when the great River Euphrates compassing her about as a Sea an island, was drayned by *Cyrus*, the waters being made to run another way by trenches digged purposely.

*In their heat I will make their Feasts, and will make them drunken.* Here again by another circumstance most notable at the destruction of Babylon, as the event declared, he describeth it so as that no Historian living when it was done, could more punctually set down the manner. For as *Xenophon* agreeth, the King of Babylon and people kept a Feast to the honour of *Bel* the day before; at what time they used to spend the night in drinking, dancing and singing; which *Cyrus* hearing, took the opportunity of letting suddenly the water out, and so invading the City. For the Babylonians feared him not, to intermit for the siege any while the more their accustomed merry times keeping: for they commonly said, that they had need to make them provision for twenty years, if they meant to continue the siege till Babylon were taken. Therefore it is rightly said, that their Feasts should be made *in their heat*, and then they should be *drunken and sleep, and never wake more*; because that being heat with Wine and good cheer, and dancing, they slept, and by their enemies coming then upon them, were destroyed, then sleep thus proving everlasting. Of this drinking, see also *Isaiah* 21. 5. and the Prophets deriding of them for it long before.

*How is Sheshak taken? Of Sheshak, Chap. 25. 26.*

*The Sea is come up upon Babylon.* The waters about Babylon were dried, *verse 36* How then doth he say, that the Sea comes upon her; and yet again *verse 43* he calleth her a dry land. But by the Sea here, he meaneth the Forces of the Medes, that should for multitude be rather like unto a Sea, than a company of men, the waves whereof no wals of any City can withstand; and he sets them forth by the Sea, let being looked upon onely as an army of men, they might be thought unable ever to effect so great a work. And thus we see, how Babylon might be covered with waves of water, and yet be made a dry land like a Wilderness.

*I will punish Bel in Babylon, and take that out of his mouth which he hath devoured.* *Bel* was the chief God of the Babylonians, and was worshipped likewise all over Assyria; and therefore he had many Offerings of precious things brought unto him from all Countreys about, that were subject to Babylon by such as would come into favour with the Citizens there. And by this means his Temple came to be greatly enriched, and all these Offerings are spoken of as by *Bel* devoured. But the Lord threatens now to bring what he had devoured out of his mouth, meaning to spoil him of all his goods, which superstitious men had offered unto him, which was done when the Persians took all away, and *Cyrus* carried that Idol away, as a rich prize, being all of massie gold, thus *Calvin*. Some others expound it according to the History of *Bel*, *Dan* 14. where he is feigned to have devoured dayly forty ship, &c. the gifts that were offered to him not being excluded: But devouring properly cannot be here understood, seeing that which is so devoured is consumed. *Hugo* understands by that which *Bel* devoured, the poor Jewes, and this agreeth well with the complaint of the Jewes before going, *verse 34*. And therefore is chiefly to be approved, and accordingly Babylon being subdued, they were delivered. Now *Nebuchadnezzar* indeed

Vers. 34.

Vers. 36.

Vers. 39.

Xenoph. Cyri-  
pad. lib. 7.

Vers. 41.

Vers. 42.

Vers. 44.

Calvin.  
Theodor.  
Isidor.  
Vasab.

Hugo.

Dan. 5. 1.

Herod. 1. 1.

The Allegory.  
1 Pet. 5. 8.  
Heb. 2. 15.

Verf. 46.

Note.

is said there to have devoured them, not *Bel*: But *Nebuchadnezzar* ascribed it to the power of his God, that he prevailed against them and took them, and the people of other nations; and therefore it may well be said of *Bel*, *I will bring that which he hath devoured out of his mouth*. And for other Treasures, whether of their Babylonians, or of their god, enough hath been said before under the Metaphor of the harvest and threshing of Babylon, *verse 33*. Wherefore most probably, the Jewes, and their precious vessels taken out of the house of God at Jerusalem, and placed in the Temple of *Bel*, are meant; For all these were brought forth again, and re-carried to Jerusalem. And this is thus spoken for the comfort and confirmation of Gods faithfull people, who might be ready to stagger in their faith, when they saw the Babylonians serving *Bel* to prevail against them that served the true God; and to doubt whether *Bel* were not more mighty than he. But when they should see *Bel* thus punished, and his people, they could not but cry out, *Bel* is vanity, and the Lord he is God. Of the originall of this Superstition, and the magnificence of *Bel* in his Temple, *Herodorus* writeth thus; *Semiramis* built in the midst of the City the Temple of *Bel* thus. It was foursquare two Furlongs on every side, having brazengates. In the midst of the Temple there was a Tower in compasse and height a Furlong; and upon this stood another Tower, and upon that another to the eighth, wherein was a Chappell, and in it a bed richly made, and a Table of Gold; and then another inferiour Chappell, wherein there was a great Image of *Jupiter* all of Gold, and behind it a golden Table, and a pillar and a seat all of Gold, estimated at eight hundred Talents; without the Temple was an huge Altar of Gold, and another greater for Sacrifices, because that no bloud might come upon the golden Altar, but onely of sucking things. In the Temple was an Image of twelve Cubits high of massie Gold; and here were many other peculiar gifts, but at the destruction of Babylon all these things were brought forth and the Temple destroyed, Mystically by *Bel* understand the Devill, by *Cyrus* Christ, of whom he was an eminent Type, who brings out of the Devils mouth that roaring Lion, such as he had in a manner devoured, by making them his Bondslaves, when by dying he subdued him, and by his spirit works true faith in their hearts.

*Least your hearts faint, and ye fear for the rumour that shall be heard in the Land.* Hereby the Prophet further intimates, that when Babylon should be at the point of destruction by the Medes, the whole land and all therein should be in great straits by means of the Siege; yea, and the Jewes also amongst others, both through the present want of necessities for this life, being Captives, and so likely to suffer most at such a time; and also the fear of the event of this war, if the enemy should prevail, at whose mercy they should then be, whether to live or dye. But they are bidden not to faint or fear, although rumours of destruction come to their eares year after year; that is, First, before the coming of the enemy; for before the Medes came they heard of it; and when preparation being made one year, they came the next, and in the same year took Babylon; then a rumour did flee hereof about the City by Posts, as was said before *verse 31*. and then great violence was exercised by one Ruler against another; by *Cyrus* against *Belsazzar*; but he sheweth that there should then be no cause of fearing to the Jewes, it being the time, and this being the means of their deliverance; whereas, if this had not been, they must have been perpetuall Captives; but now they should have an opportunity to return home, and goe away from Babylon, not partaking with her in her punishment, as is implied in saying, *Go out of the midst of her my people, verse 45*. According to this our Lord frameth his speech, *Matth. 24. and Luke 21.* when he saith, *Ye shall hear of Wars and rumours of Wars, but be not troubled, &c.* And it serves for us in these dayes, now that the time approacheth of the destruction of spirituall Babylon, the Papacy; for there are new things that may terrifie us, viz. the persecutions raised by the Papists, since the discovery of their corruptions, and protesting against them, from time to time; but we are forbidden to fear for this, when all things are most turbulent, the deliverance of the Church is nearest. Thus it was also in the Primitive

mitive times, the Jewes and Gentiles raged; and when the rage grew greatest in *Dioclesians* time, the peace of the Church was nearest by the first Christian Emperour *Constantine*. Some by Ruler above Ruler here spoken of, understand *Cyrus* after *Darius*, and some the Babylonish Rulers, when the State was troubled by War, tyrannizing one over another. But if *Cyrus* and *Darius* were meant, it would not have been said, *Ruler above, or against Ruler*; but, *Ruler after Ruler*. And for Rulers in Babylon being one against another, we read nothing in any History; and therefore the first is the best.

*The heaven and the earth shall sing against Babylon.* A figurative speech, shewing how hatefull wicked States are to the very Creatures, their ruine being matter of joy to them, as their standing is a burthen and grief.

This Prophecie is concluded with a command given to *Seraiah* the Son of *Neriah*, that went into Babylon with *Zedekiah*, that when he should come into Babylon, he should take the Book written hereof by *Jeremiah*, and binding it to a great stone to cast it into the River, for a further demonstration that it should be done as he had prophesied. Here a question ariseth, Whether it be meant, as the New Translation, and Vulgar have it, that *Seraiah* went with *Zedekiah*, or from *Zedekiah*; because we read not before of *Zedekiah* his going into Babylon, till that he was carried thither Captive. But of his sending Embassadors thither, we read *Jerem. 39. 3.* So some think, that in the fourth year of his reign here spoken of, *Seraiah* went from him, (the King himself not going) with some present to *Nebuchadnezzar*, that he might keep his favour. And therefore they render it from *Zedekiah*, affirming that *שָׂרְיָהוּ*, which is the word here used, signifieth either *wish*, or *from*: but the *Vulgar*, *Vasabl. Tigurin.* render it *wish*, and *Pagnin* acknowledgeth none other use of the word *שָׂרְיָהוּ*, but either to be a signe of the Acculative Case, or to signifie *cum*, *wish*, and in *Sedar olam*, as *Calvin* acknowledgeth, it is said, that *Zedekiah* went the said fourth year into Babylon; and therefore, although it be not before spoken of, it is most probable that he did, it being left to be spoken of here. And at this time it may be conceived, that *Nebuchadnezzar*, who had made him King in stead of *Jehojakim*, bound him by oath to be true to him, which he afterwards broke, and was punished accordingly, *2 Chron. 36. 13.* 2. For his Epithete, *A peaceable Prince*, or, *A Prince of quiet*, Whether in the word rendred *quiet*, be not rather meant his Office, or employment, a *Prince of Menueah*; because in the Hebrew it is, *מְנוּחָה*, which word indeed signifieth quiet or rest, but is by the *Vulgar* rendred *Prince of Prophecie*; by *Lyra*, *Sept. Cald. Princeps muneris*, of the gift or present sent to *Nebuchadnezzar*. But then the word must have been *מְנוּחָה*, *Atihcah*; and for rendring it *Prophecie*, I see no colour of reason, onely some favourers of the *Vulgar Translation* say, that he might be an Inditer and singer of such Songs as tended to the quieting of the minde, and from hence be thus called, and singing of Psalmes is sometimes expressed by prophesying. But the disposition of this Prince is here doubtlesse pointed at; he was one that quietly submitted to that which he heard from *Jeremiah*, and to doe his commands from the Lord, as appears by his submitting to carry this Book to Babylon with him, as he was bidden; when being a Prince, and *Jeremiah* one so far inferiour, he would otherwise have replied, Command thy Servants, dost thou command me? Moreover, it was dangerous for *Seraiah* to doe this in Babylon; and therefore herein his quiet and meek disposition appeared, that he yielded notwithstanding to doe as he was bidden. Some think, that he is called a *quiet Prince*, because he quieted the Kings minde by some pleasant Speeches or Songs in his angry fits, or because he was over busineses concerning peace. Whereas this Book is said to have been written in the fourth year of *Zedekiah*, but *Jeremiah* prophesied after this, it is to be understood, that it was the Prophecie of these two Chapters onely, which *Jeremiah* now wrote, and delivered to *Seraiah*, and not all his Prophecies, many of which concerned not Babylon, but other Countreys.

*Calvin.*  
*Lyra.*  
*Vasabl.*  
*Ipsidor.*

Verf. 48.  
Note.

Verf. 59.

*Sept.*  
*Cald.*  
*Theodor.*  
*Calvin.*  
*Vasabl.*  
*Tigur.*  
*Pagnin.*

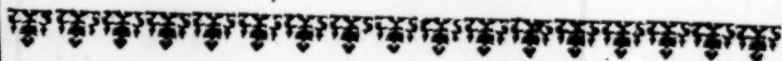
Touching



**T**ouching Chapter 52. it is the same *verbatim* with 2 *Kings* 24. and therefore I refer the Reader for the Exposition thither ; and whether it were written here by *Jeremiah* or no, it may be questioned ; because some things herein related hapned after *Jeremiah* his death ; which when it was, see at the beginning of this Prophetic. Therefore it is most probable, as some conjecture, that *Baruch* transcribed it from 2 *Kings* 24. hither, that the *Lamentations*, after this lamentable relation of *Jerusalem*s destruction, might the more aptly follow.



THE





## THE Lamentations of Jeremiah.

**T**hese *Lamentations* are thought by some to have been made at the untimely death of *Iosiah* : but for this I see no reason, although his death may be thought to be pointed at, *Chap. 4. 20.* *The breath of our Nostrils, the anointed of the Lord was taken in their pits.* Speaking of the Egyptians, that were his death, but now in vain expected to come and help Judah against *Nebuchadnezzar*, when Jerusalem was besieged. They were then made after the destruction of Jerusalem, and the Temple, and all the magnificent buildings; wherein he bewaileth not onely their present condition, but that also wherein they were in the time of the sieges, as the Contents do manifest; the fall of that good King *Iosiah* long before not being forgotten. For the order whereby he proceedeth, it is generally by complaining of miseries, confessing sins, and prayers. More particularly *Chap. 1.* he lamenteth the case of Jerusalem, being now utterly ruined, in respect of the grievousness of the spectacle, being formerly so glorious, *Chap. 2.* the ruine of the house of God and Religion there, which were so precious above all worldly things, *Chap. 3.* the ignominy, contempt and derision wherein the people of God were, by reason of this amongst the Heathen, *Chap. 4.* the miseries suffered by famine in the time of the siege, *Chap. 5.* He prayeth most earnestly, and to move the Lord the more, briefly sums up their sufferings again, craving a conversion.

*Rupertus* distinguisheth the four former Chapters thus. First, *Jeremiah* lamenteth the miseries of men in generall. Secondly, the miseries of the Jewes in particular at the destruction of Jerusalem by the Babylonians. Thirdly, his own miseries and troubles. Fourthly, the miseries of the Jewes by the second destruction of their City by the Romans, which he also by the Spirit foresaw.

*Euseb. Cesar.* will have the first Chapter to be a Lamentation for *Jehojakim* carried away, when Judah was first made Tributary; the second for the destruction of Jerusalem by the Caldees, &c. But the most certain is the distribution by me before made. For the manner of writing, it is Poeticall, for the four former Chapters, as the Hebrewes Poësie was, by proceeding according to the two and twenty Letters of the Hebrew Alphabet, *Chaps. 1, 2.* and *4.* and *Chaps. 3.* every Letter being doubled, as *N, verse 1, 2. 2, verse 3, 4, &c.*

For the manner of proceeding, *Chap. 1.* He Lamenteth the misery of Jerusalem, comparing the misery to which she was now brought with her pristin felicity, *verse 1, 2, &c.* to *verse 8.* Secondly, he confesseth her sins, the cause hereof, *verse 8, 9.* Thirdly, he falleth again to Lamenting, *verse 10, 11, 12, 13.* Fourthly, he confesseth again, adding to his Confession a Relation of that which she suffered by her enemies, *verse 14, 15.* Fifthly, he more Emphatically Lamenteth it by shedding tears, *verse 16, 17.* Sixthly, he confesseth again to God, and complains to man, and prayeth, *verse 18, 19, 20, 21, 22.* Touching the first, he saith, in speaking of the City Jerusalem, that she had been Princesse of the Nations, which was when Edom, Ammon, Moab, and Palestine were subdued by *David*, and so continued a long time. *Verse 2.* He complaineth, that her lovers had forsaken her, and were turned enemies; That is, the Egyptians and Assyrians

Hieron.

*Rupert. l. 2. de Trin.**Euseb. Cesar.*

Vers. 1.

Vers. 2.

Assyrians who had been friends, when the King of Babylon came to fight against Jerusalem coming forth to raise the siege, as the Egyptians had done in *Zedekiah* his time, and the Assyrians coming to help *Ahaz*, although to his hindrance rather, as the sacred History sheweth.

Verf. 3. *They took her in her straights.* That is, being brought first to great misery by famine.

Verf. 7. *In the day of her affliction she remembered all her pleasant things.* That is, although in time of prosperity she esteemed not so of the good things that she enjoyed, a Magnificent Temple, sumptuous Palaces, abundance of wealth and dominions over other Countreys about; yet in adversity all these things came into her minde, to the increase of her sorrow. And this is common, whilst we enjoy benefits, we esteem not of them as we ought, to be thankfull; but being deprived of them, we recount them to our greater vexation, and aggravation of our misery; and then we think, if we did now enjoy the like blessings, we would so prize them, and be thankfull for them, that we would never provoke God to take them away. The saying is true. *Magis carendo quam fruendo beneficia asstimamus.*

Note.

Verf. 8. For the 2. verse 8. The sins of Jerusalem were the cause of all this, they made her naked for all to behold it; and he said, *That she sighed, and turned backward.* That is, turned her face back, as being ashamed to be seen in this contemptible and derided condition; as a woman that hath played the Harlot, and being brought forth to do Penance therefore, being ashamed to look upon her spectators, turns her head another way. *Calvin* saith, without all hope of restitution, she declineth and looketh backward. *Thomas Aquinas* and *Lyra*, She goeth from Liberty into Captivity. Some, going into Captivity, she lookt back towards Jerusalem, to take her leave to her greater grief of her beloved City, and the Contents thereof. Let the Reader follow any of these; but that of *Origen* and *Olympiodorus*, that she turned from an evil to a good life, is most improbable.

*Calvin.*  
*Tho. Aquinas.*  
*Lyra.*

*Origen.*  
*Olymp.*

Verf. 12. *Is it nothing to you, all ye that passe by? &c.* This is added as an aggravation of the Jewes grief, that none pitied them, although their miseries were incomparable.

Verf. 13. *He hath sent a fire from above into my bones, and spread a net for my feet.* This is spoken in way of acknowledgement, that all Jerusalems sufferings came from the Lord, and were most grievous, and unavoidable; grievous as a fire sent from God, which burneth more ardently than any ordinary fire kindled by man, because it pierceth to the very bones within; and unavoidable, because as a net laid by him that hath such skill to set it, that none for whom it is set can escape it, or being intangled, get out again, till that he delivers them. *He hath turned me back.* That is, being in a prosperous estate before, now by his judgements I am gone backward into extremum adversity. *All the day long:* That is, for a long time day after day.

Verf. 14. *The yoke of my transgressions is bound by his hand.* That is, the heavy yoke of punishment by bondage to enemies, which is the just reward of sin. For sin is an heavy yoke, and importable, especially for the bondage into which sinners are brought hereby, both temporall often times, and spirituall alwayes, from which they can never get free, till that by repentance they come out of the snare of the Devill, being otherwise in continuall danger of being bound hand and foot, and cast into utter darknesse.

Note.

2 Tim. 2. 26.

Verf. 17. *Jerusalem is as a menstruous woman amongst them.* That is, as filthiness which is cast out, and had in abomination by all men.

Verf. 21. *Thou wilt bring the day that thou hast called, and they shall be like unto me, He brew, Thou hast made the day thou calledst for:* and so *Calvin* renders it. *Vulg. Thou hast brought the day of Consolation.* It is an acknowledgement, that this time of suffering so grievously was long agoe threatned, but they would never believe it to amend their lives; but now to their smart it was come, and it was the enemies delight; but he saith, *They shall be like unto me.* That is, after



after seventy years their turn shall come to be destroyed as I am at this day.

## CHAP. II.

**H**ow hath the Lord covered the Daughter of Zion With a Cloud? What is meant by covering her with a Cloud, is easie to understand, viz. to make her obscure and base that was the most noble of other Cities; and to the same effect is it said further; *And cast down her beauty to the ground:* and then he calls her beauty, *his foot-stool*, which was the Temple, *Psal. 5. 13. 2. 7.*

*He hath polluted the Kingdom, and the Princes thereof.* That is, by making them to be of no more esteem than filthy and vile things, which are despised by all men as naught worth.

*The Lord hath violently taken away his Tabernacle, as a garden.* That is, the Temple built so strongly and gloriously as a Cottage in a Garden, which is little and sleighty for a short time onely set up for him that tendeth a Garden or Vineyard to goe into and rest himself, and thence to see it, that neither beasts nor thieves come to annoy it, till the time of the fruit-gathering be past; See *Isa. 1. 9.* *He hath destroyed his places of the Assembly, he hath caused the solemn Feasts and Sabbaths to be forgotten.* In the Hebrew the same word מועד *Mogued* is used for Assemblie and Feasts, and it signifieth both, and a set time also. *Calvin* renders it in the first place *Testimony*; *he hath destroyed his Testimony.* That is, the signe of it, the Ark, but because the Tabernacle, wherein the Ark was also contained, was spoken of before; the Assemblies made before it at Festivall times must needs be meant. And to it is best read, *He hath destroyed the Assembling of his people to his worship and service,* that there can be no more meeting now about this in Zion. And for want of such Assemblings continued, he hath made the Feast and Sabbaths to be forgotten, they being not now kept, as times forgotten ever to have been ordained.

*Her Law is no more, her Prophets finde no vision any more.* This of aliother things made their misery most extream, it being meant that in their sufferings they had no Prophets to teach and comfort them from God, as they had in former times, for the Law is often put for the Word and wholsome Doctrine taught out of it, and Prophets and Priests were the teachers thereof, which now failed; Priests, as was touched before, *verse 6.* and Prophets here.

*Thy Prophets have seen vain and foolish things for thee.* Here again he returns to the cause of their misery, the false Prophets that rose up amongst them, and promised them that which the Lord never spake, whereby they were encouraged in their sins, as *Hananiab, Jeremieab 28.* and others. For this, although they were for a time pleased with it, was to their destruction, a warning to all men, to take heed, that they be not carried away by such; and who be such we may gather by the contrary, *verse 9.* where true Prophets are set forth, as standing and failing with the Law, or Word of God, implying, that they are such as teach nothing but the very Word of God; so that they which teach otherwise, Propheticke vain and foolish things, the very bane of true piety, and overthrow of that people that giveth heed unto them. And therefore such as in these miserable times teach divers things, for Government, Doctrine, publick Worship, or neglect the supreme Ordinance of men in any case, are such kind of Prophets, and to be taken heed of.

*He hath fulfilled his Word that he commanded in the dayes of old.* That is, to be published even in *Moses* his time in respect of the particulars before going, as *Dent. 28.*

*Their heart cryed to the Lord.* This expression is made to shew, that their miseries went to their very hearts to make them to sigh and groan, which is the crying of the heart. This is sometime a prevalent crying indeed, when as *Moses* or *Hannah* we cry to the Lord; but no such crying in faith and out of sorrow

Vers. 1.

Vers. 2.

Vers. 6.

Calvin.

Vers. 9.

Psal. 74. 9.

Vers. 14.

Note.

Vers. 17.

Vers. 18.

for sin is here meant; but the crying of the heart for anguish, and that to the Lord; as nature puts on every one in such cases to doe; although the wicked Job 21. 14. at other times they say, *What profit shall we have if we call upon him?* Wherefore he turns to the Walls of Jerusalem which were broken down, bidding them to weep and cry also without ceasing; hereby intimating both the sad condition of the City, and that the hardest hearts, though like a stone Wall, could not but weep now abundantly for it; for the very walls themselves mourned in their kinde, representing continually to all beholders a most sad spectacle, as he that hath his cheeks all beslobbered with tears.

Vers. 20.

*Shall Women eat their fruit, and children of a span long?* Here the Prophet layeth open the miseries of Jerusalem to the Lord; as he that would move one to pity makes the most lamentable complaint that he can, and sheweth all things that be of force to move in this kinde. And in saying thus, he sheweth an extremity of famine, whereby they suffered; as in the next words, their sufferings by the sword.

## CHAP. III.

Vers. 1.

*I Am the man that have seen affliction.* In this Chapter Jeremiah changeth the person hitherto set forth lamenting, viz. Of the City Jerusalem, Zion and Israel, and speaks in his own person, as bearing a great part in the sufferings of his brethren the Jewes, because he lived at the time of Jerusalems destruction, and both before and after suffered much; what he suffered before hath been already shewed in the Book of his Prophecie, and likewise after by being carried into Egypt, and contemned by the proud men that ruled over them that remained in the land, after the captivity of the rest. But although he speaks in his own person, he did not herein respect himself onely, but every one of the Jewes, seeking to draw each of them in like manner to humble himself before the Lord, and confess their sins, and to pray, and so to be confident of grace and favour again to be restored in Gods due time.

The parts of this Chapter are four; First, a complaint of the greatnesse of his sufferings in common together with Jerusalem, *verse 1, 2, &c. to verse 22.* Secondly, a consolation in respect of Gods great mercy; so that although he judgeth them grievously, yet he will not suffer them utterly to perill, *verse 22, 23, &c. to verse 37.* Thirdly, an Instruction, shewing that the enemy could not have done thus to them without the Lord; and therefore he exhorteth them to seek to him by humbling their souls in Confession, teaching them what to say, *verse 37, 38 &c. to verse 55.* Fourthly, a Prayer, wherein he seeketh to stir up the Lord against the enemy from this, that their hatred and cruelty against his people was not unknown to him, *verse 55, 56, &c. to the end of the Chapter.*

For the first, he doth by many Allegories aggravate his own and the misery of Gods people.

1. By a Rod, wherewith he was beaten; for as *Asour, Isaiah 10. 5.* so Babylon was the Rod of his wrath.

2. By darknesse, whereby miserie is commonly set forth.

3. By the breaking of his bones; that is, his strength, and the withering of his skin and flesh, as by a sharp and tedious sickness, which makes one to look old before that he hath lived many years.

Vers. 5.

4. By building Fortifications against him, as an enemy, and those bitter and grievous, straightning him so, that he could not come forth for necessities, but was enforced to labour extreamly through want; amplifying the second and fourth further, *verse 6, 7.* and the fourth again *verse 9.* by the strongest fencing of him in with hewen stones; to which he addeth another Allagorie of making his wayes crooked; For this increaseth greatly a mans labour, when he travelleth, it being easie to goe in a straight way without windings and turnings: And being

Vers. 6. 7.  
Vers. 9.

ing in this case, whereby one is made to cry out to God for help when he doth so, and yet is not heard, his misery is yet far more aggravated. And this is threatened to such as will not hear God when he calleth to them, that they shall crie, but not be heard, *Prov. i. 24. 28.*

Verf. 8.  
Note.

5. By the similitude of a Bear and Lion, which are most terrible to men in their travell.

Verf. 10.

6. Of a Mark, at which men shoot their piercing Arrows; to which effect *Iob* speaking of his sufferings, saith, He was as a But.

Verf. 13, 13.

7. Of one derided, and upon whom disgracing Songs are sung from day to day.

Verf. 14.

8. Of abundance of bitter Wormwood, which he was made to drink to drunkenness.

Verf. 15.

9. Of Gravel, which he was made to eat to the breaking of his teeth; and of Ashes, wherewith he was covered after the manner of mourners.

Verf. 16.

Lastly, because of all these grievous sufferings, he saith, That he had hope; that is, in respect of Gods mercies, which will not suffer him to punish his people in this world without end; but when he hath by his judgements humbled them, his mercy will again move him to shew them some favour, Wherefore *verse 22.* he comforteth himself and others by his mercies and compassions; which is the second part wherein the mercie of God is extolled.

Verf. 21.

1. In respect of preservation from utter destruction by sin deserved.

Part 2.

2. In respect of the renewing of them from morning to morning, there being no day which doth not produce a new mercie, because he is provoked every day, and yet preserves our lives.

Verf. 22.

Verf. 23.

3. In respect of his promise made to them that hope in him; in keeping which, he will be most faithfull, so that beleivers may look upon him for their portion, yet waiting for his favour through hope and patience.

Verf. 24.

4. In respect of the good coming through his mercy by sufferings, which are but his yoke for the taming of youth, that is otherwise wilde and unruly, to his own everlasting ruine. For before affliction he runneth with the wicked, as *Psalme 50.* to Theft and Adultery; but now he sitteth alone, being full of sorrow, his very face being bowed down to the dust of the earth; and he being made patient under all his sufferings in whatsoever kind.

Verf. 27.

Verf. 28.

Verf. 29.

Verf. 30.

5. In respect of his putting an end to our sufferings.

Verf. 31, 32.

6. In respect of his unwillingness to punish, through the pity that he beareth to his people; so that they may be sure that he will doe them no wrong; but as a favourable Judge deal with them as their cause doth necessarily require, that it may be better for them in the end, and others being terrified from sin by their sufferings.

Verf. 33, 34.

35. 36.

For the third Part, the Instruction: That the enemy could doe nothing without God. This he doth first assert by an Interrogation: *Who is it that saith, and it come to pass when the Lord hath not commanded it? out of his mouth cometh not good and evil?* For it is to be read as an Interrogation, and not as the New Tran. an affirmative; he promiseth good after affliction, and he threatneth judgements before, and bringeth them; so *Isaiah 45. 7. Amos 3. 6.* Thus no man can deny, but that from him cometh both good and evill; the evill of punishment, and the good of blessing and shewing favour again. 2. Sheweth, what made the enemy so potent over them, their sins. 3. What course was to be taken in this case to be delivered, *viz.* to search and try our ways, and to turn, and pray, hearts and hands being lifted up unto God, and confession made, as *verse 42, 43. 44. &c.* 4. To move others the more, he sheweth his great grief for them,  *Mine eyes run down with rivers of water, &c.* 5. Further to expresse the straights of the Jewes he saith in their person, That the Hunters hunted him as a Bird, and that he was cast into a Dungeon, or Pit, and a stone put upon it, little differing from a dead man: by which similitudes, saith *Calvin*, he meaneth not that that his cutting in the Dungeon before spoken of in his Prophecie, but that the whole Nation of the Jewes, in whose person he speaks, was now in a like condition,

Part 3.

Verf. 37.

Verf. 39.

Verf. 40.

Verf. 41.

Verf. 48, 49,

50.

Verf. 52, 53.



Part 4.  
Verf. 55.  
V. 56, 57, 58.  
Origen.  
Ruperr.  
Hugo.  
Lyra.  
Varabl.  
Cald.  
R. Solom.  
Tho. Aquinas.

Note.

Verf. 5, 9, 60,  
61, 62, 63.

V. 64, 65, 66.

dition, that is, most miserable and lamentable, as near the state of the dead as might be, and in mans reason never likely to recover again.

For the fourth, viz. his prayer, he prosecutes the Allegory before begun, *verf. 55. I called upon the Lord out of the low dungeon.* And in this his prayer, 1. He propounds motives from the Lords hearing of him, and drawing near and pleading his cause. All which are by some applied to *Jeremiah* in particular, whom God heard when he was put into the dungeon, and drew near, when by his providence *Ebedmelech* came to pull him out, and pleaded his cause against *Hananiah* that had so boldly affronted him, and was therefore judged to death the same year. Some others understand it as spoken in the person of the people, whom he meaneth, the Lord heard, pleaded their cause and drew near, when he delivered them out of *Egypt*, and afterwards from other enemies in time of Judges. I mislike neither: for they disagree not to him that speaks all the way throughout this Chapter so in his own person, that withall he represents the person of *Israel*. And the like is to be held touching that which he said before of his being put into a dungeon. And hereby we learn to ground our confidence in God in time of misery upon former experiments of deliverance. 2. He moves the Lord from the wrongs done him by his enemies both in deed, their vengeance, in thought, their imaginations, and in word, their reproach and derision, which is to be understood of the Heathen *Caldees* against *Jerusalem* when they destroyed her and exercised all cruelty against her. 3. He prayeth for revenge to be taken upon them, and the pursuing of them therewith till they be destroyed from under heaven.

#### CHAP. IV.

**I**N this Chapter the grievous change that was in *Jerusalem* is first complained of from *verf. 1. to verf. 13.* 2. The cause, the sins of the Priests and Prophets *verf. 13.* and of the people, *14, 15, 16.* 3. He complaineth of their vain-confidence to have help in these their sins, and contrariwise of the readiness of their enemies to pursue them with violence, *verf. 17, 18, 19.* 4. Of their old grievous losse when *Josiah* was slain *verf. 20.* 5. He threatens *Edom*, the most malicious of the Jews enemy with the cup of drunkenness, *v. 21.*

Verf. 1.

Verf. 3, 4, 10.

Verf. 5.

Verf. 6.

Verf. 7.

Calvin.

For the first, *How is the gold become dim!* Whereby he meaneth the people of God, being before precious as gold, when they lived under his blessing, as is plain from *verf. 2.* And how were they thus changed from shining gold? In that they were cruel even to their own children, as the very Sea-monsters were not, although they were through the necessity of famine inforced hereunto. 2. They that were most richly cloathed lay upon the dunghill, being made base and vile. For which continued judgement he aggravateth their misery by that of *Sodom*. 3. The *Nazarites* were changed from white to black, of their order see *Numb. 6.* They were a kinde of men that voluntarily devoted themselves to God in a singular way of abstinence beyond all other men, yet because the Lord would not have any sort of men live under a pretext of piety without rules of his own setting down, he prescribed unto them how they should in this singular way order themselves that they might be singularly accepted of before God. And living so they are here said for their excellency to be *whiter then snow*, or *milk*, and *more ruddy then saphyrs*, by this whiteness shining being set forth, and by the red, preciousness, because the saphyr was a precious stone of great value. And to shew how *Nazarites* were prized, the Lord saith by *Amos 2. 11.* that he raised them up Prophets and *Nazarites*. But now they were black, and the skin withered through famine, this holy kinde of men not being spared from this common calamity, to shew the universality of the judgement. *Calvin* conceives that their whiteness was by abstinence from wine, because such look pale, but wine-drinkers red: but I marvel that he considered not, they are said to be red as well as white, and therefore the colour of their faces could not be meant,

meant, but their excellency as hath been said, yet they were not now privileged beyond others, but were rather in this time of judgement in a worse case in respect of the outward man than others: Yea as is added *vers. 9.* in worse then they that were slain by the sword, for they being once stricken were soon dead, but long and tedious is the pain of those that die by famine: Of blacknesse through famine, see *Chap. 5. 10.* Wherefore let no man make this his mark at which he aimeth in being extraordinarily devoted to piety, to be exempt from sufferings, when sufferings be universal, but frame himself patiently to bear them, as coming from God their loving father, that will turn all things to good to them. Hitherto the third. 4. The judgements of God were so great that they exceeded all credit amongst neighbour nations.

For the second, By the sins of the Prophets and Priests that spake peace unto them, and reprov'd them not sharply for their sins, as they should have done, they were polluted with blood, that is, with foul sins, as *Isa. 1. 14.* and wandered in darkness. But how is it that they are said to have slain the just? *Jerom* saith, By drawing them into error, which is to the destruction of the soul. But, as *Calvin* well noteth, this cannot stand, because just men are not so destroyed, but the wicked only that take heed to their false teaching. Therefore the true Prophets of God are meant by the just, for whom they had prisons, dungeons and stocks to put them into, as hath been before noted, and sometimes stoning or otherwise tumults which they stirred up amongst the people, whereby their blood was shed. But what is meant by this, *They cried unto them, Depart, depart, it is unclean, &c.*? Hereby their uncleanness by sin touched upon *vers. 14.* is further set forth. For it was ordained *Levit. 13.* that the unclean by the Leprosie should go about, crying, *I am unclean, unclean*, whereupon it is most probable, that when any going out met with a leprous person, they cried thus. Wherefore to shew how full of unclean persons *Jerusalem* was, so that a man could not go out of doors but he should meet many such, they are brought in here so soon as they were gone out, crying, *Depart, unclean, unclean, touch not.* And because unclean persons must be put out of the City, it is added, *They fled away*, and the Heathen amongst whom they went, said, *They shall sojourn no more there*] so that their going into Captivity, and tarrying long there, was but a just punishment for them, who by reason of their uncleanness were fit no longer to dwell in *Jerusalem*.

*He will no more regard them.* This is still the speech of the Heathen, who thought that the Jews should never be brought back again. For the next words, *They respected not the Priests nor Elders.* Some think them to be spoken of the Jews by the same Heathen, or by *Jeremiah*; as if it had been said, They are now requited with the like to that which they have done, their old men and Priests, and all of them are so used, as they have done amongst themselves: Some, of the Caldees, by whom the judgement of the Jews was the more aggravated by this, that they basely used even their most honourable men. But the first is to be preferred, because the Priests and Elders that were good, were not regarded, but had their blood cruelly shed, as was said before *vers. 13.* under the word just. They were so madly set upon sin, that whosoever crossed them herein, Priest or Elder, he was not regarded, but vily intreated.

For the third part, the Nation which they looked for to help them, was *Egypt*, but their eyes failed in looking before they came, and on the contrary side their enemies were as swift as Eagles to make a prey of them.

For the fourth it was *Josiah* in the midst of his age slain by *Pharaoh Necho*, and so their very breath, as it were taken away, they being thenceforth no better then as a dead body, forso much as all the Kings after him were most wicked.

For the fifth part, *Edom*, as hath been often already noted, bare greatest envy against *Israel*, and therefore most rejoiced in his adversity, and therefore it was necessary to threaten him ofteneft.

Note.  
Vers. 9.

Vers. 11, 12.

Part 2.  
Vers. 13, 14.

Hieron.

Calvin.

Vers. 15.

Vers. 16.

Theod.  
Vasbl.  
Raban.  
Lyra.

Origen.  
T. Aquinas.  
Calvin.  
Cal. Paraphrast.

Part 3.  
V. 17, 18, 19.

Part 4.  
Vers. 20.

Part 5.  
Vers. 21, 22.

## CHAP. V.

**H**ere the Prophet in the name of the people, and to teach them how to plead with the Lord for mercy, further laieth open their miseries in many things like unto a *Lazar* full of sores and sickness to passengers upon the way, or at the rich mans gate, praying the Lord to remember them, and to take pity upon them. 2. He sheweth how they were all affected with extream grief, therefore praying for conversion and sanation, *v. 17, 18. &c.*

Vers. 1.

For the first in laying open their miseries, he beginneth with that of strangers, having their fruitful Land in possession, they being turned out.

Vers. 3.

2. He sheweth that their men were slain and consumed, whereby children became fatherless and wives widows.

Vers. 4.

3. They had not the things of this life, which heaven and earth yield without labour, free and without price, but were constrained to give money for them, yea even for *water* and *wood*, touching the former of which it is commonly said, that none is so poor but he may have water, if he liveth in a country habitable, and not in a dry desert: touching wood, the like is to be held, if he liveth in a place where there be commons, from which it is free for every one to cut down and fetch what wood he pleaseth, the tree it self being preserved to grow again. But otherwise not, unless growing upon the ground, wherein he hath a propriety, and that was the case of the Jews before that they were dispossessed, each one had house and ground of his own, and if by poverty he were enforced to sell, it returned to him again in the year of Jubilee. To take wood out of another mans propriety is theft, as well as to take corn or fruit, and therefore the custom of such poor people as do so, is wicked and sinful, and (as any other theft) will prove a far greater losse, even of the Kingdom of heaven. And therefore in this want, as in want of other necessities, such as are not able to buy must beg and not steal it, or take only that which they have commonly leave to do, which the owner leaveth.

Levit. 25.

Note.

1 Cor. 5. 11.

Vers. 5.

Vers. 6.

Calvin.

4. They were persecuted without ceasing.

5. *They gave the hand to the Egyptians and Assyrians for bread*] That is, saith *Calvin*, were brought to such penury that they begged it in *Egypt* and *Assyria*, where they were scattered, and were in want of all things. But because the giving of the hand doth not so aptly set forth begging, but covenanting, and it is not probable that their enemies would give unto them begging, but rather make them work for it or starve; I rather conceive that it is thus said, further to explain what was said before *vers. 4.* of buying in case of wanting money so to do, they gave their hand to pay them for bread, which they needed for their sustenance with their labour, the *Cald.* they gave the hand in token of yielding to be their servants for necessities. But *Vatablus*, *Rabanus*, *Th. Aquinas*, *Lyra* are for the first with *Calvin*.

Cald.

Vers. 7.

6. They bare the iniquities of their fathers, now that they were dead and gone, who had sinned and provoked God to send this great judgement. But how could the Prophet say thus without blaspheming, as the wicked do *Ezek. 18?* *Sol.* He doth not mean that they only sinned and their children were innocent, for he often confesseth the contrary *Chap. 3. 39, &c.* but in saying thus, he aggravateth their sins, as *Isaiah* doth *Chap. 1. 5.* *Abseed of evil doers*] As if he had said, Thou wert long ago provoked thus to judge us, even in the time of our fathers that went on in a course of sinning generation after generation, and they were punished accordingly by death and destruction, and now we not taking warning by their sufferings to amend our sinfull lives, bear the punishment of their sins also, being by this circumstance made greater, and therefore we are most worthy thus to suffer, neither is any more done to us then thou hast threatned in the second Commandment, *To visit the sins of the fathers upon the children, &c.* And *Jer. 32. 18.* and of confessing fathers sins, as the cause of confusion, see *Jer. 3.* and *Dan. 9.* for the fuller our confession of

Note.

sins



sins is, the more acceptable are we to God, as the Prodigal, and he is the more moved to forgive us, 1 Joh. 1.8.

7. *Servants have ruled over us* This was the greatest debasement that could be, not only to be subject to the Caldees that were men of quality, but even to their servants, under whom they made the Jews to serve, being thus become servants of servants, which was the curse of *Canaan*, Gen. 9.

8. They gat their bread *wisheth the peril of their lives, because of the sword of the wilderness*, Hebr. *Our bread was brought in in our soul, in the drought of the wilderness*, for the word *דבר* signifieth both drought and sword, but why it should be here rendred *Sword*, Calvin wondereth, and indeed it is better to render it *Drought*, which is an inseparable accident of the wilderness; and the meaning is, that they gat bread to sustain them most hardly, being necessitated to travel so far for it, as men in a barren wilderness, that they even fainted in going about to seek it, their very lives being thus indangered by travelling in hunger and thirst long to get a little food. And by those that did so most probably were meant such of the Jews, as fleeing from the enemy, wandered about in the deserts of *Arabia*, and of other Countreys.

For the ninth, Blackness by famine, see before Chap. 4.8.

10. *Their virgins were ravished*, and their Princes and Elders, that is, Magistrates dishonoured and vily used; and of Princes he saith, *That they were hanged by their hand*, for so it is Hebr. which is mentioned further to expresse their misery; very Princes, that formerly passed sentence of death against others, being now hanged like dogs and cursed caritiffs upon trees every where. Calvin contends that they were hanged by their own hands, seeing their case to be so desperate; but because the words better bear the other sense, and we read not of any that hanged themselves in those straits; and this was the only case of *Ahab* of old; I rather go with the common stream of interpreters, the *Caldees* hanged such of them as they thought good, putting no difference betwixt Princes and base felons, and haply suffering them to hang for more indignity for a spectacle to all men.

11. *Their young men were made to grinde*, and children to carry wood in great burthens, that is, to do base and laborious works even past their power.

12. *Their Crown was gone*, that is, the people of the Jews ceasing to be a Kingdom, and being made tributary, as vers. 1.

Touching the second part: *For this our heart is faint and our eyes dim*. Misery is as a sickness wasting the spirits, and dimming the sight; and amongst all their miseries he sheweth, that this wrought most upon them, that the mountain of *Zion* where the Temple stood was desolate, and Foxes walked upon it; and this ought indeed to affect us most with grief, when Religion and Piety is put down and made to cease, as touching the publick exercise thereof, for this is a famine of souls, and more dangerous then that of bread and water. And he addeth, *The Foxes walked upon it*, further to expresse this desolation, because they live as other wild beasts in desolate places remote from the frequency of men.

Having spoken of the Temples destruction, and *Zion* by this means lying waste, now he pleadeth with the Lord from the consideration of his eternity, and the everlasting continuance of his Throne, which words seem to be borrowed from Ps. 102. that he would not suffer this his footstool long to lie desolate, but provide for the re-edifying of it again.

*Why wilt thou for ever forget us, Wilt thou leave us for a long time? O turn us unto thee, and so we shall be turned?* That is, turn our hearts to thee against whom we have grievously sinned, and so brought all this misery upon our selves, that we may penitently confesse our sins, and by thy chastisements be purged herefrom, and consequently the punishment laid upon us therefore be taken off, we being restored to a comfortable condition, as in the dayes of *David* and other godly Kings. Thus most Expositors: But *Hugo Cardin.* and *Calvin* are only for a turning in outward respects. But why that of an inward should be excluded,

Note.

Vers. 8.

Vers. 9.

Vers. 10.

Vers. 11.

Vers. 12.

Vers. 13.

Vers. 16.

Vers. 17.

Vers. 18.

Vers. 19.

Vers. 20.

Cal. Paraphrast.

Lyra.

Raban.

Olymp.

Hugo.

Calvin.

Note.

Vers. 22.

excluded, I see no reason, although to understand it of this without the other doth not so well agree. Nay, exclude this Exposition of inward turning, and take away a most pregnant proof in all the Old Testament of our inability to turn of our selves, which is needfull to be held, because of many other places where by there may seem to be power of turning in man. For although man must co-operate with the grace of God in the act of his conversion, yet it is to be understood that grace first begins it, and then the will of man being wone, subsequent grace confirms it more and more. And in many places where a promise of external favour is made, this is mentioned as the ground thereof, *I will put my law into their inward parts*, &c. as *Jer. 31. 33, 34*. And it is more proper to understand these words [*Turn us unto thee*] of turning by repentance, because if turning them from misery had been meant, he would rather have said [*Turn thou to us*]. And being understood of turning by repentance, it is an instruction to us to go to God, if we desire to have this blessed work wrought in us, whereunto we are unable of our selves. Being taken of turning by a happy change of our condition; the next words [*We shall be turned*] are as if he had said, We shall be delivered out of all these miseries; and this thou art able to do instantly, and needest not to take for it so long a time, because the Lord had set seventy years. *Renew our dayes as of old*, or as they were anciently, making them prosperous, and by a mighty hand bringing us out of the power of our enemies, as once out of *Egypt*. But because turning goeth before this, that must be first in our votes to God, and then this shall follow in Gods good time, till which we must wait.

*But thou hast utterly rejected us, and art very wroth with us.* The Septuagint, *Because thou hast*; as if he had said, *Renew our dayes as of old*, for thou hast already proceeded as far against us in wrath, as thou hast threatned to transgressors, by casting us out of thine inheritance, and laying all sorts of judgements upon us. And the Hebrew will bear this, it being *וְנִסְתָּ* properly rendred, *for it*, according to which if we go, here must be an *Apophesis*, some part of that which he had to say, being suspended, as thus, *If thou utterly reject us*, &c. and not turn us, what shall become of the solemn Covenant, whereby thou hast ingaged thy self to *Abraham* and his seed, and thy promise of turning this our Captivity at the end of seventy years? But because I know and believe that thou wilt be true of thy promise, I have been bold thus to plead with thee.



Ezekiel.

# EZEKIEL:

## CHAP. I.



HE thirtieth yeer, the fourth moneth, the fifth day as I was by the river Chebar, &c. Ezekiel is said to be son of Buzi and a Priest, to purchase him the greater authority, as being none of the vulgar sort, but a Priest; Ezekiel signifieth the strength of God; Buzi, contempt; whereupon Origen gathereth that he was a figure of Christ, who was the mighty power of God but contemned by the Jews; Gregory his coming of the Jews, that were contemptible for their wickednesse and unbelief. The time of his

prophesying, and the place where is exactly set down, that we might know that he prophesied in the land of the *Caldees* in some part of the time wherein *Jeremiah* prophesied in the land of *Judah*; that is, five and thirty years after that he began: for *ann. 13.* of *Josiah*, *Jeremiah* began, and in his time continued 18 years; for he reigned 31; then *Jehozabaz* 3 moneths, *Jehoiakim* 11 years, *Jehoiachin* 3 and 5 years, wherein that King had lived in *Babylon* after; which all together make about 35; and *Jeremiah* after that, which was the fifth year of *Zedekiah*, went on still in prophesying, to the end of *Zedekiah* his reign, being 6 years more: In this time then they prophesied both together, *Ezekiel* being by the Lord stirred up to confirm that which *Jeremiah* said, the rather because that there were false Prophets then; not only at *Jerusalem*, *Hananiah* in the fourth year of *Zedekiah*, that sought to bring *Jeremiah* out of credit by foretelling of the Jews return from *Babylon* within two years; whereas *Jeremiah* had foretold their continuance there seventy years; but also *Ahab* and *Zedekiah* in *Babylon*; in regard of whom the Lord thought it necessary to inspire *Ezekiel* also to speak the same things, that *Jeremiah* might with the more comfort goe on, and not be borne down by the impudent lies of the false Prophets, bearing the people in hand by reason of the speedy return; whereof they spake, that *Jehoiachin* and the people, that yielded themselves to the King of *Babylon*, as *Jeremiah* advised, had done foolishly and cowardly herein, and therefore they should doe more wisely that still remained, and by no persuasions be drawn to yeeld to the King of *Babylon* at his coming again, but manfully hold out against him. For this cause *Ezekiel* speaketh the same with *Jeremiah*, in his 24 former chapters, threatening the Jews with destruction, and inveighing against their sins, as *Jeremiah* in his former 27 chapters; and then he prophesieth against divers other nations, from *ch. 25.* to *ch. 35.* as *Jeremiah* doth from 47 to 51. Lastly, *ch. 35, 36.* &c. to the end he prophesieth of the Jews return out of captivity, and of the mystical things of Christs Kingdom:

V. I.

V. 3.

*Origen.*

ജെ.എ.എ.

2 King. 23.

Ter. 38.

Jer. 29:

2. 1. 1992.

Equi. h. 3333

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**Aaa**

Only



2 King. 25.

Hieron. de Heb.  
radiis.

Exod. 29. 17.

Calvin.

Hieron.

Calvin.

Cald. Par.

Origen.

Gregor.

Prado.

Ribera.

Scaliger l. 5.  
Emend. tempo-  
rum.

Onely there is one thing wherein he seemeth to contradiſt *Jeremy*, in ſaying, that *Zedekiah* ſhould not ſee *Babylon*; *ch. 12. 11.* but *Jer. 21. 7.* it is ſaid, that he ſhould goe into *Babylon*: But this is eaſily reconciled; for his eyes were firſt put out, and then he was carryed to *Babylon*; *2 King. 25.* But for the manner of proceeding, *Ezekiel* is far more myſticall then he, eſpecially *ch. 1. & ch. 44, 45.* as teaching by ſignes moſt hard to be underſtood; yea, ſo hard, ſay the *Hebrews*, that they forbid all men the reading and ſtudyng hereupon, till thirty years of age, which was the age of a *Prieſts* beginning to miniſter at the Temple; yea, they ſay it is unlaful for any man to undertake to write hereupon, fully to explain theſe viſions, ſaying, that hee may onely touch a litle upon them, and ſo leave them: For they ſay, that the Bible containeth two ſorts of knowledge, *Bereſcith*, with which word *Genesis* is begun, ſetting forth the knowledge common to all; and *Marchabah* touching God in his chariot, ſpooken of, *Ezek. 1.* and this belongeth onely to wiſe men. To let theſe things paſſe; *Ezekiel* having begun his propheſie in time of *Jeremy*, as I have ſhewed, went on after *Zedekiah* his time to the 27 year of *Jehoiachins* captivity; that is, 16 years, which being put to the 6 before ſpooken of, make 22.

Hitherto of the time of *Ezekiel's* propheſying; now for the place; by the river *Chebar* in the land of the *Caldees*; whereby (ſaith *Calvin*) *Euphrates* is commonly underſtood, but he conceives it rather to be ſome other river, to us unknown, haply branching from that great River; but the *Hebrews* generally hold *Euphrates* to be meant, onely it is here ſet forth by the word *Chebar*, becauſe it ſignifieth much, manifold, or copious, and it may bee thus called, for the abounding of waters therein: Here was *Ezekiel* amongſt others of the captivity placed, as being with them carryed away when *Jehoiachin* their King was carryed, at the ſit year of whoſe captivity he beginneth to reckon. To this their ſituation in *Babylon* it is alluded, *Pſ. 137.* when wee ſat in *Babylon*, the rivers being about us. But becauſe I have yet ſaid nothing upon *ann. 30.* wherein the Prophet ſaith, that he had theſe viſions, but not with any relation; whereby we may underſtand, what thirtyeth year he meant, it will bee neceſſary to cleer this, before wee proceed further in the Text.

Some ſay, that the 30 year of the Jubilee, is meant, ſome the 30, from finding the book of the law, when they brought it to the King *Jofiah*, *ann. 18.* of his reign; whereupon he was ſo greatly ſtricken, and applyed himſelf the more zealouſly to ſeek the Lord. Some to the 30 of the Prophets age; and ſome to the 30 year ſince the beginning of the *Babylonian* Monarchy: And laſtly, ſome to the 30 year of the reign of *Aſtyage*, the graud-father of *Cyrus*. From the age of the Prophet, there is no reaſon to count, for no reckoning uſed ever thus to be made by the age of a private man: neither can any reaſon be given, why the reckoning ſhould goe from the time of finding the Book of the Law; but for the Jubilee reckoning there is good reaſon, becauſe the Jews reckoned commonly hereby, as being a time of great joy for mens returning again to their inheritances, and for ſervants being releaſed, and becauſe *Ezekiel* now lived in *Caldea*, hee may well be thought to have reckoned as they did there by their Kings reigns, or the years of that Monarchy. For *Nebopelaſſar* was the firſt Monarch, the father of *Nebuchadnezzar*, and he reigned 14 years, after whom *Nebuchadnezzar* began his reign the fourth year of *Jehoiakim*, ſo that his reign being ended, which was 11 years, *Nebuchadnezzar* had reigned 7, which being added to 19, make 26; then followed *Jehoiachin*, who in his firſt year went into captivity, and now had been in captivity to the fifth year, and if 4 of theſe be added to the former ſumme, we have the number of 30, the fifth year here ſpooken of, which if it be added, would make 31, being haply but now beginning, is not reckoned: Neither is it neceſſary to yeeld, that *Nebopelaſſar's* nineteenth year was compleat, when he dyed, but there might want as much of it, as was run out of this fifth year. And for counting from the beginning of this Monarchy it is ſaid, that by authority publick it was appointed, that the reckoning in all publick inſtruments ſhould

should goe by Eracs, as the first, second and third Era, as the Greeks counted by Olympiads.

A whirlwind came out of the north, a great cloud, and a fire infolding it self, and a brightnesse was about it, and out of the midst thereof as the colour of amber out of the midst of the fire: Hereby was figuratively shewed, that a terrible storm should come out of the north; that is, from Babylon against Judea: that is, the Caldees forces, which should overturn and burn up and destroy all things: The same was before set forth by Jerem. i. 11, 13. by a rod and an almond tree, and a seething pot out of the north. For whirlwinds and black clouds are fit emblems of sorrow and destruction, then fire is added round about the cloud, setting forth this destruction to come by fire, as indeed it did, for the City being broken into by the Caldees, both the City and Temple were burnt down to the ground. But what is the amber colour appearing out of the fire? Hebr. as an eye of amber, which is said to have been compounded of gold and silver, so as that it shone most brightly, but Pagnin saith, that it was more pretious then silver or gold, Hebr. it is *יונה*, which R. David saith, is the name of an Angell, who was sent to teach Ezekiel, for the holy servants of God of greatest note had their Angels appearing to them, and instructing them in a visible shape, as Abraham, Hagar, Jacob, Gedeon, Elijah, Daniel, Tobiah, and many more. And by name, saith Agrippa, Adam had his Angel Raziel; Shem, Japhiel; Abraham, Sadkiel; Jacob, Peliel; Joseph, Joshua; Daniel, Gabriel; Moses, Metratton; Elias, Mathiel; Tobias jun. Raphael; David, Corniel; Manoeah, Phadael; Esdras, Uriel; Solomon, Michael. But the Scripture speaks onely of two, Michael and Gabriel, and Tobits history Raphael, so that the other names are mere inventions of men studied in Art Magick; except Casmael here, if it be the name of an Angell, but it is rather to be thought to be a word expressing the brightnesse before spoken of about the cloud, and setting forth the glory of God, at whose will, and by whose direction this terrible tempest was railed; and this is the more probable, because when the Lord shewed his glory to the Children of Israel, it was in the colour of a Saphir stone: neither doe other Expositors differ much herefrom. But Lyra wondreth, that Jerome rendreth Casmael Amber, being drawn by the Rabbin to hold, that it was an Angell. But both the Sept. Aquila, and Theodotion, most skilfull in the Hebrew, doe all render it Amber.

And out of the midst thereof came the likenesse of four living creatures, and they had the likenesse of a man. By these four animalis, Hebr. *חיות*, the Angels of God, or Cherubims are set forth, who were of old made by Solomon at Gods direction, like unto young men having wings, and placed in the Holy of Holies over the Mercy-seat, but now four appear to Ezekiel, Esay 6. hee seeth Seraphims about Gods throne, but not telling how many, yet it may be conceived, that they were but two, for one cryed to another, Holy, Holy, Holy, &c. But why doe four appear now? To this Calvin saith well, (who holdeth the Cherubims and Seraphims to be the same) that the Jews being degenerated to idolatry, and so from the way of worship prescribed in the sanctuary, the Lord would not now set forth his ruling by his providence, by two Cherubims onely, as then, but by four, whereby they might know, that his providence was not cooped up within the limits of Canaan, but extended it selfe to all the four parts of the world, in which he had his Angells both to govern as presidents over all countreys, as is expressed touching some Dan. 10. 20. of Persia and Grecia, and to bring them against, and to arm them with power, for the destruction of any that rebelled against him, and these four came out of the midst of the fire, and Amber representing the Lord, who is a consuming fire, to shew that no power should be able to stand against him, as the fire consumes all things.

And every one had four faces, and four wings, and their feet were straight feet, and the sole of their feet like a Calves foot, Hebr. a straight foot, in the singular number; that is, each one of them straight, not long, as the foot of a man, but as the next words shew, as the foot of a Calf; being thus

V. 4.

Agrippa lib. 3. cd. 47.

Exod. 24. 10.

Lyra.

V. 5.

Calvin.

V. 6.

V. 7.

formed, as some suppose, that they might bee ready to turn as God would have them, this way or that way, but against this maketh, that it is further said, that *they turned not when they went*, v. 12. and that *they went straight forward*, v. 9. for which their feet are said to be straight feet; *Aquila* and the *Cald.* for the feet of a *Calf*, have round feet, as the word also signifieth; the *Sept.* winged or feathered feet, further to set forth their swiftnesse; but the word *כַּף*, as it is pointed, doth most properly signifie a *Calf*, and being taken so, the meaning may be good, viz. it being understood of a *Calf* or *Bullock* stalled, which being let out, skippeth and leapeth about for joy, for which the faithful are thus compared, *Mal* 4. 2. *Yee shall come forth and leap as Calves out of the stall*, and well may we by *Calves* feet understand agility, because it is said, thou makest my feet like *Hindes* feet; and again, maketh the *Hindes* to calve, which sheweth, that by a *Calves* foot an *Hindes* may be understood: This kind of foot then is ascribed to these *Angells* for their only expedite, but chearfully and rejoicingly going out to execute Gods will. That these animalls were *Cherubims*, appeareth, *ch.* 10. 1. compared with *ch.* 1. 22. for here a throne appeareth, and one sitting upon it as a *Saphir stone*, that is, most precious and glorious over their heads, as *ch.* 1. 22. *the firmament like crysfall over the heads of the animalls.*

V. 8.

*And they had the hands of a man under their wings on their four sides*, with their hands men doe all things whereunto strength and activity belongeth, with their hands they war and fight, according to that of *David*, *thou teachest my hands to war, and my fingers to fight*; therefore these *Cherubims* are set forth, as having hands to fight and to overcome withall, as well as wings to flee, that they may goe forth with the more expedition to doe Gods will. And their hands are under their wings, because they appear not, but they smite invisibly herewith. How many hands they had under their wings, it is not said, but forsomuch as they had hands under them not one, two, or three of them, but under them all, they had at the least as many hands, as wings; each one two pair of wings, and two pair of hands, and because hands of men are joined to their bodies by arms, that they may be the further stretched out to act and to do, it is to be thought, that to their hands had they arms also, & this makes for the setting forth of their strength, as far greater then any mans, for it is not onely greater then his, as two pair of hands have more strength then one, but a thousand times more, as appeared, when one *Angell* in one night destroyed 185000 of the *Assyrians* hoast, *2 King.* 19.

V. 9.

*Their wings were joyned together*; that is, two on one side, and two on the other, as is more particularly shewed, v. 23. with one pair of which stretched upward they flew, and with the other put down they covered their bodies, v. 19. whereas the *Seraphims*, *Esay* 6. had each of them 6 wings, two to cover their feet, two to cover their faces, and two to fly withall. This was done to shew, that the Lord in representing his *Angels* to men, doth not shew them alike in all things, but diversly, according to the things set forth by them, as *Esay* 6. was one thing, and here another: and *Revel.* 4. 6. where such a wonderfull appearance also was, another; *they turned not when they went*; whereas v. 14. *they returned when they went*, may seem to be contradictory to this; the meaning is, they went right on, and returned not, till they had done the things for which God sent them out, and then they returned to stand before God again at his will to be sent about other employments. This sheweth the irrevocabilitie of Gods decrees, when they are once gone out, before they are not known to men, but such and such destroying judgments be threatned, and by penitent turning from sin they may be prevented, but if the *Angell* bee once upon the wing, there is no escaping for any wicked nation or person.

Note.

Jer. 18. 6.

V. 10.

*They four had the face of a man, and the face of a lion on the right side, &c.* Having said before, that each one had four wings, and four faces, now he cometh to shew, what manner of faces these were; one was a mans face, 2 a lions, 3 an oxes, 4 an eagles, about which there are divers opinions, the ancientest being, that the four *Evangelists* were hereby set forth; *Matthew* by a *Lion*,  
Mark

Hieron.  
Gregor.



Mark by a Man, Luke by an Oxe, and John by an Eagle; of which see upon Revel. 4. 6. Some think the four Monarchs of the world to be hereby set forth, the Babylonian, Persian, Grecian, and Romane. But against this Burgenfis strongly reasoneth, because not men, but Cherubims are plainly shewed to be meant by these animalls, *ch. 10.* as was said before; and therefore not Hea-then men and Idolaters, such as they were. For the four Evangelists, the vision cannot be applyed to them neither, because it is not said, that each one of these beasts had one face, and another another, but one had four, and another four, and so had every one. Moreover, the Monarchs began a long time one after another, these appeared not so as in Daniel and Zechary, where the Monarchs being set forth, divers beasts are shewed one after another. This therefore pertained to the time now at hand, whereby the Lord would shew his power to be irresistible when he should come against the wicked Jews. Calvin thinks, that by the four faces or heads upon every animall, as he calleth these faces, are meant all living things in this world, which are moderated and governed by Gods providence, as carryed on in their ways, by a secret instinct from his Angels. 1. Man, who is the chief. 2. The Lion, which is the King of all beasts, under whose face therefore they bee all comprehended. 3. The Oxe, which is put for all tame beasts, as being the chief of them, and most helpfull to man. 4. The Eagle, the chief of Fowles, under his face all winged things being set forth. To me it seemeth rather, that by the face of a Man, understanding and reason is set forth; by that of a Lyon, undaunted courage and spirit; by that of an Oxe, strength to labour; and by that of an Eagle, a quick sight to pierce to places far remote; and then hereby is set forth the qualification of Gods Angels, to the service about which hee employeth them. They have every one understanding, readily to know all things that they are employed about, and courage to goe against the most potent enemies of God, and power to help his servants, as their necessity require, being for this *vere jumenta*, as Oxen are, who have their name *a juvando*, from helping; Lastly, every one of them have a most piercing sight, seeing dangers in coming, to any whose Guardians they are alarre off to prevent them.

For the likeness of the living Creatures, it was, as of coales, of fire, and of burning lamps. The Cherubims appeared thus, for the greater terrour and admiration; as when God appeared to Moses as a flame of fire in a bush. If the resemblances before spoken of, had been merely as faces of a Man, Lyon, Oxe and Eagle, the spectatour would not have been so much affected herewith: but very coals seeming the matter of which the Animals were composed, that had the faces aforesaid, who could but be terrified at it, and at the lamps like flashes of lightening, making all to seem to be of a fire?

Behold one wheel upon the earth by the living creatures with his four faces. From Animalls the Prophet proceedeth to Wheels, which also he saw, and most probably they portended the same things that the Animalls did, their number, faces, and motions being the same, as it is not unusuall with the Lord, by divers things shewed in vision, to represent one thing, especially Jerem. 1. by an Almond rod, and a seething pot towards the North.

But what meaneth he by saying, One wheele, and by and by v. 16. he speaketh of wheels, as of more, yea, and expressly of four, *chap. 10. 9.* of foure wheels, one wheel by one Cherubim, and another by another? Sol. It is meant as there, one wheel by one living creature, and another by another, &c. there being by the four Animalls, four Wheels, near to each of which Wheels one stood, as it were to guard it, with his four faces, Hebr. with the quadrature of his faces, each wheel having four faces carved upon it, of a Man, Lyon, Oxe, and Eagle, as the Animall had, shewing, that this vision tended to the same with the other; the appearance of the wheels was like unto the colour of a beryl, Vulg. of the sea, Hebr. *wijn*, by some rendred the sea, by some a Chrysolite, by others a Hyacinth, or Cryshall, but there is a pretious stone also called a Beryl, Exod. 28. of an excellent colour; the Reader may understand whether

Lyn.

Calvin.

V. 13.

V. 15.

V. 16.

of these he pleaseth; most probably it was a Blue or Azure colour, like the sky, as being most fit to represent the heavenly spheres, which are as wheels turning about the world; and then the wheels within these wheels, must set forth the turning of things about in this world, by the influence of the heavens. And because the motions and turnings of all these wheels are still conform to the Animals, or Cherubims, hereby was shewed the same over again, that was shewed in them, viz. destruction to come to Jerusalem by the Chaldean Armies, Chariots with Wheels, being most fit to represent Armies marching forth, the chief strength whereof lyeth in Chariots and Horses, and these are irresistible indeed, when the Angels of God goe along with them, and the heavens are the first movers.

V. 18.

*As for their rings, they were so high, that they were dreadful, and their rings were full of eyes round about them four. Vulg. The wheels also had stature and height, and an horrible aspect, and their whole body was full of eyes round about them, Heb. their heights, and the height in them, and terror in them; the meaning is, that these wheels were so high, that it was terrible to behold, there being never wheels of that height seen before, and no doubt, but they had strength accordingly; and moreover, which was never seen in any wheels, they were full of eyes, as the living creatures spoken of, Revel. 4. to set forth providence, looking not only forward, but backward also, and round about: whereby is intimated, that things done in the world are not done by blind fortune, but by an all-seeing God, from whose sight none can be hid.*

Note.

V. 19.

V. 20.

*And when the living creatures went the wheels went by them, v. 20. the spirit of the living creature was in the wheels.* This further confirmeth, that the Vision of the Animalls, and of the wheels, tended to the representing of the same things, for both moved alike, and both were carryed by the same Spirit of God, acting by them and in them.

V. 22.

*And the likenesse of the firmament upon the heads of the living creature, was like the terrible crystal.* Here, before he cometh to the throne of the most High, (under whom the Animals and Wheels all were, and at his command ready to go out whither he would have them to the execution of his will,) he beginneth in making way to speak of him with the likenesse of the firmament, next above the heads of the Animalls, as it was next shewed unto him, and then above this a throne appeareth, v. 26. and one sitting upon it like unto a Man, so that the appearance of a firmament was under his feet, as Exod. 24. 10. shewing him to be the same that is there spoken of; there the firmament is said to be a clear firmament, here, like terrible crystal, to intimate the terriblenesse of the Lord, so that the nearer approaches are made unto God, the more terror there is; and therefore when God hath appeared to men at any time, they have been taken with exceeding great fear, as the Children of Israel, when he appeared upon Mount Sinai.

V. 23.

Calvin.

*Everyone had their wings straight, two that covered on this side, and two at that their bodies, v. 11. two were stretched upward, and two covered their bodies.* Here is no contradiction, but a more clear declaration of that which was there said, the two wings stretched upwards, covered their faces, as the Seraphims, Esay 6. are said, with two to cover their faces, and with two their feet; so these with two covered the upper part of their bodies, comprehending the face, and with two the nether part to their feet, not alwaies, but when they stood before the throne, at other times flying with them.

V. 24.

*And when they went, I heard the noise of their wings like the noise of great waters, as the voice of the Almighty, as of a great host, when they stood they let down their wings.* The noise made by these four Animals when they went is by divers comparisons set forth, to shew, that although they were but 4, yet they were equivalent in power to a mighty host, which no force can withstand, and that they were armed with the power of the Almighty, who is the Lord of hosts, making a noise like his voice, that is, the thunder, of which see Ps. 29. and that they went like a flood of water, bearing down, and overflowing all things. And to shew how and when they covered their bodies with their wings.

wings, it is added for further explanation of v. 23. *that when they stood, they let down their wings*, therefore when they went they stretched out two of them, as v. 11. and this was not done to cover their faces, as I shewed before, that Calvin conjectureth.

And there was a voice from above the firmament when they had let down their wings; that is, coming from the Lord, who sat above in his throne, whence he spake, and at his word they alwaies stand still or go forward, as the Horses that draw a Chariot at the voice of the Waggoner that guideth it. v. 26. *There was the likenesse of a throne, as the appearance of a Saphire stone*, so Exod. 24. 10. *There was under his feet as it were a paved work of Saphire stone*. Here, because hee that sat upon the throne is said to bee in the likenesse of a Man, all agree that this was a representation of God the Son, portending his incarnation; and likewise whensoever God is said to appear like unto a Man. But hereupon, as Calvin sheweth, Servetus gathered, that Christ had a body then compounded of three elements, Fire, Water, and Aire, made out of the essence of God, and when he took flesh of the Virgin Mary the fourth element Earth was added. But this was most false, and hath no ground here, because here was onely an appearance, not the body of Man, which Christ truly had; onely by this appearance it was shewed what the Son of God should be made, viz. a Man of a Woman, of whom hee should take flesh indeed; when the fulnesse of time was come. But this blasphemous heretick affirmed him alwaies to have been a body and substance by himselfe, distinct from God the Father, who was never seen, nor can be by fleshly eyes, because he is a pure spirit.

And I saw, as the colour of amber, as the appearance of fire round about within it, from his loines upward, and his loynes downward; of the colour of Amber see before v. 4. which sheweth, that the vision there set forth and here is all one, onely there no similitude appeareth, here is a similitude of a man, but of the same colour all over his body, most glorious and shining, shewing the glory of God the Son to be the same with that of the Father, able to dazle mens eyes much more then the sun beams, which none can behold stedfastly. And here is further added the appearance of a rainbow; having divers glorious colours, about him, which was once set for a sign of the covenant, which God made with Noah, that hee would never again destroy the world with waters, and may be thought here the rather to be shewed, to intimate, that God the Son now appearing, should in time to come be a means of a far better covenant betwixt God and Man of grace and peace for evermore.

This was the appearance of the likenesse of the glory of the Lord: That we might not doubt, but know assuredly, who was before represented sitting upon a throne above the firmament, viz. God the Son, as hath been said; who together with the Father is Jehovah, one and the same essence, this is spoken. Here then is a representation of God sitting in great majesty on high, portending his incarnation to come, and he is set forth with a Chariot going upon four wheels, the tops whereof reached to the firmament under him, typifying his Ministers going out into the four parts of the world, or being in the four parts preaching and publishing his Gospel, together with the Books of the Old and New Testament, out of which they preach, and therefore here are Wheels seen within Wheels, the New Testament within the Old, because nothing else is herein set forth but what was before in the Old spoken of and typified; and to the wheels of a chariot they are compared, above which the Lord sitteth, because they are guided by him, and they are said to have the Spirit in them & eyes, because it is both by the holy Ghost that they are enabled to this blessed work, and he accompanyeth their teaching, making it effectual, and enlighteneth them, making them clearly to discern all things, as it is said, *the spirit of all men discerneth all things*, and they are eyes or lights to others round about them; or by all these eyes intimated to be vigilant Bishops, *episcopos*, Overseers of the Lords flocks all about. Touching the Lord appearing like Amber, both from his loins upward, and from his loins downward, the part upward may well be understood of his Divinity, and the part downward of his

V. 25.

V. 26.

Calvin.

Gal. 4. 4.

V. 27.

Gen. 9.

V. 28.

1 Cor. 2. 15.

Mat. 5. 14.



his Humanity, by vertue of the union thereof with his Divinity, partaking of the same most resplendent glory; and therefore it is further said to be as fire and brightnesse round about; *fire*, because his day is at a refiners fire, destructive to drosse, and purificative to the sons of *Levi*; that is, the Elect; and brightnesse for the bright shining of his Gospel, it being now day light, as when the sun shineth, being before as the dark night; for which hee is also called *the Sun of righteousness*. And as the sun by the reflexion of the beams thereof from a watery cloud, of which it was spoken before, *v. 4.* causeth the rainbow of divers glorious colours, so this sun shining upon his Church by his grace, putteth extraordinary beauty upon them, being therefore sometime set forth by a *Queen* all glorious, as in garments of gold wrought with needlework of divers colours, and sometime by a Temple built of precious stones, carbuncles, sapphires and agates. Now for the living creatures, which were four, I mislike not their exposition, who think the four Evangelists to be hereby set forth; but whereas they expound it onely of *Matthew*, *Mark*, *Luke* and *John*, I conceive rather both them and the whole New Testament, all Books and Epistles therein contained, to be by these four figured out also. And whereas they understand their four faces of them, ascribing the face of a Man to one, of a Lion to another, of an Oxe to a third, and of an Eagle to a fourth, I rather think these faces to agree to all these writings in common, each one setting him forth, that was as a Man, by his taking flesh of the *Virgin Mary*; as a Lion, by his coming of the tribe of *Judah*, whose embleme was a Lion; as an Oxe, for his being offered up in sacrifice; and as an Eagle, for his quick-sightednesse, being able to see into the thoughts of mens hearts. For it is not said, that these Animals had one of them the face of a Man, the other of a Lion, &c. but each of them had these 4 faces, so that there must be in either of them a representation of all these four; and so there is, wheresoever *Jesus*, who is as all these, is described. And because holy men, that wrote the New Testament, the formost of whom were the four Evangelists, upon that which was written, by whom all the rest goe, they are said to have bodies like unto a Man. And wings they have, and that four, for their speedy flying, as it were abroad into all the parts; and their wings are let down when they stand still, to cover their bodies, as being unworthy to stand in the presence of the holy God, with their bodies polluted by sin, in whose sight, the very Angels are not clean, as *Elijah* covered therefore his face, when the Lord passed by with his glory. And these Animals are also called Cherubims, *ch. 10.* because as Angels they bring tydings of joy and salvation by Christ, Angels being nothing else, according to the signification of the word, but Messengers, and Cherubims, likenesses, which Angels assume to them, when they appear at any time to men. For their standing each Animall by a wheel, and moving together, & their spirit being in the wheels; this serveth to shew, that the faithful Ministers of Christ preach nothing but what is set forth in his written Word, being led by the same Spirit, causing a most sweet harmony and consent betwixt them, standing, going, and being lifted up together. Lastly, their bodies are said to be like unto burning coals, and lamps goe up and down amongst them, as lightning, to shew their fiery zeal and servency in the execution of their preaching office; for which *James* and *John* were called *Boanerges*, sons of thunder, because they terrified the wicked, as by thunder and lightning, to repentance, and because the Angel of the Church of *Laodicea*, was neither hot nor cold, he is threatned with being spued out, as one that Gods stomach could not indure. There are also other things remarkable about these living creatures, that they had feet as a calf, hands under their wings, and went straight forward, and turned not when they went, and yet finally returned as lightning. Such feet serving to set forth their strength to labour, if by the feet of a calf we understand of Oxen, as the Golden calf made by *Aaron* was doubtlesse the image of an Oxe, which the *Egyptians* worshipped, called *Apis*, or by such feet understand their chearfull going out, as calves out of the stall, as was before noted. Their going straight forward without

Mal. 3. 2.

Rom. 13. 12.

Mal. 4. 2.

Ps. 45.

Esa. 54. 11, 12.

Revel. 3.

without turning, shewed the Evangelists and holy Apostles, constant going on in publishing the Gospel, and onely the truth thereof without turning aside to any errors; and herein being of such undaunted courage, as not to be stayed from so doing by any opposition of persecuters. For the hands of a man under their wings, this shewed the might wherewith they were instructed in their spirituall warfare to beat down strong holds of sin. As for the whirlwind, and cloud, and fire first appearing, v. 4. which came out of the North, I take it to have been shewed, as portending the *Jews* destruction by the *Caldees*, as I have already said; and that first and literally by the other apparitions the same is further set forth; and haply, as *Calvin* hath it, how all things in all parts of the world are moderated by the divine providence, not onely men, but beasts, savage and tame, and fowles; and by these wheels the divers turnings about of States and Common-wealths, and of particular persons, being sometimes up, and sometimes down; and that all this is not done by blind fortune, but by the providence of an all-seeing God: the wheels whereby things are thus turned about in this world, being within the great wheels of the heavenly spheres, and accordingly carryed, as in heaven it is decreed, there being an invisible Spirit in them, that doth all this, the reins whereby the Chariot having these wheels is guided, being in the hands of him that sitteth upon the throne, and is alwaies moving at his voice.

Thus I have by the assistance of God gone through these dark passages. But *Gregory* will not onely have these things mysticall, and shewed to set forth the matters of Christs Kingdome, but also the year being the 30, and the opening of the heavens, and *Ezekiel's* being by the river *Chebar*. For hereby (he saith) was shewed, that Christ should begin to preach at 30 years of age, and his baptisme in the river *Jordan*, and the heavens opening then, and the Holy Ghosts coming down upon him. And whereas *Ezekiel* beginneth with a conjunction Copulative *וְ* having said nothing before, he noteth, that this is done, as joyning that which he wrote to his inward revelations, because he had them first, and then wrote as followeth. And whereas he altereth the person, saying, in the first person [I saw] and then in the third, *the word came to Ezek. and the hand of God was upon him*; he saith, that this is done to shew, that as he spake, so the Spirit of God spake by him. Then proceeding to the whirlwind and the cloud, and involving fire and brightnesse round about it; he saith, that because the North wind is very cold and piercing; hereby was set forth the judgments of God to come upon the Jews for their infidelity and malice against Christ, overturning their City, as a whirlwind; and because a cloud is dark, hereby the darknesse of ignorance that they were in at Christs coming amongst them, and by the fire involved their malice, making them fiery hot against him; and the brightnesse round about, the bright light of the Gospel shining to the nations all about, when they rejected it. And for the similitude of amber in the midst of the fire; he saith, this served to represent Christ, because amber is made of gold and silver, and by gold added to silver and mixed with it, both the colour is made more orient, and it is in value increased, and the gold by the mixture made more pale, which otherwise would dazle ones eyes to behold it: So the Deity as most pretious gold being all tempered with the humanity, might be by men beheld and seen, which otherwise could not. He also by this vision understands the coming of our Lord to judgment at the last day, for that shall be a day of blacknesse and darknesse, as by dark cloud, and the fire shall then bee involved with the cloud, and it shall come suddenly as a whirlwind, and then out of the fire the amber-like most glorious body of Christ shall appear. For the four faces of each living creature; that is, of the four Evangelists, as he takes it for granted that they are meant, and consequently all preachers of the Gospel; he saith, by the face a man is known; and therefore hereby is shewed, that they were known and acknowledged by God, each one had four faces, because what one saith of Christs humanity, all the rest say the same; and likewise of his divinity, and they had wings to shew that they flew on

Aq. 4.

2 Cor. 10. 4.

Gregor:

Psa. 19.

Note.

Psa. 32.

V. 12.

1 Cor. 11.

Mat. 7. 7.

Note.

on high by divine contemplation; but because this is nothing without ordering their going accordingly, it is added, *their feet were straight*, they went according to the straight rule of Gods holy law; and turned not from it to the right hand or to the left; and they are said to have had feet like a calves foot, to intimate, that both they and other faithful preachers of the Gospel are meant, who are compared to oxen, where it is said, *thou shalt not muzzle the mouth of the ox, that treadeth out the corn*; and such a foot is divided, to shew, that they discreetly divide the word of truth, expounding some places onely literally and commending the good examples of the godly, therein set forth to our imitation; and likewise other precepts commending vertue unto us: but other places they expound mystically; as where things not imitable are said to have been done by any of them, and where things are darkly set forth, one thing being spoken and another meant. For as it were indiscretion to expound all things literally, so to make all mysticall is no lesse then extream folly; and they sparkled like the colour of burnished brasse; brasse is sounding, and therefore hereby is set forth the sound made by them; of which it is said, *their sound went out into all the earth*; and it is said to be sparkling, to shew their earnest desire, that the word may kindle in the hearts of the hearers; and that although but a little of that which they teach cometh into their hearts, yet hereby a fire is kindled, and in time breaketh out into a flame. For the hands of a man under their wings; hereby was shewed, that as they were given to contemplation implied in their wings, so they acted accordingly, which was also set forth in *Mary and Martha*; but *Mary* setting forth contemplation did best, yet that which *Martha* did is necessary also; these two Contemplation and Practise must be in every one; but first Contemplation, by having the mind lifted up to things above, then Practise, by living and doing accordingly. These hands of a man also may be understood of the hands of the man Jesus Christ, whereby these wings were lifted up, or else they could not have flown therewith, so through him onely inabling us we can doe all things, even ascend in our hearts to things heavenly, but of our selves not. For the stretching out of the two wings upward, hereby was set forth their aiming at the glory of God in all that they doe. For if the praise of men be aimed at in our divine actions, or we therefore give our selves to contemplation and study, that we may be learned, this is nothing acceptable, but when this is extended to God on high, it is acceptable indeed. But what meaneth their covering of their bodies with two of their wings, the other two being stretched out? verily, that as by two vertues, Hope and Love, we extend our selves towards heaven and are comforted, so by two, Fear and Repentance in regard of our sins, the body hereof is covered from Gods sight, according to that, *Blessed is the man whose sins are covered*.

*They went straight forward when they went*, Hebr. before their faces; whereby is not onely meant, that they looked not back to the things behind them, as the Apostle saith, *Phil. 3. 8.* and our Lord, *he that puts his hand to the plough and looketh back is not fit for the kingdome of God*; that is, who hath forsaken worldly vanities but turneth to them again, as *Demas* to the imbracing of this present world: but also that they looked upon themselves, as other men, diligently considering from day to day their own imperfections, to be humbled, and to judge themselves therefore, as it is the part of every one of us to doe, and we shall not be so ready to censure others, to the incurring of the danger of Gods judgment. *They went whither the Spirit went*: Some there are that seem to themselves to be carried by the Spirit when they are not, but by the flesh; as namely, when men in authority are violent against sinners, their enemies, as glad of the occasion, and therefore proceed against them in all extremity: Again, others out of remissness, that they may have the love of all, being counted kind and gracious, connive at great faults and forbear to punish them, or punish them not according to their deserts, as *Ely* did by his sons; and either of these think that herein hee is moved by the Spirit, but indeed it is by the flesh, which is carefully to be noted, that we may not deceive our selves.

And



And they were like unto burning coals of fire, and like lamps: the first of which shewed, how that the godly heat by their conversing with such, as amongst whom they live, and keep company as hot burning coals; the second, their enlightening and moving others to goodnesse who are afar off, when they hear of their vertues, Humility, Patience, Godlineſſe and Miracles; and from the fire lightening going out; that is, from the Spirit, which is as fire, because if coals or lamps have not fire put to them, they will neither burn nor flame: it is then by the Spirit that any be ſuch, that the praise may bee given to God who thus inableth. A neceſſary conſideration for Chriſts Miniſters, that they may approve themſelves to be right by their burning zeal, ſeeking to heat the cold affections of others; and by ſhining as lamps in doctrine and life to enlighten more in the way of life, and to draw them to walk in it. And for all people to approve their converſing with ſuch, and their light extending to them to theſe bleſſed ends.

And the animals ran and returned as the appearance of a flaſh of lightening; that is, after the work done of hearing and enlightening the neer at hand, and the far off, they with ſpeed returned to give God praise, and to obtain more light and ſtrength to goe on in their race. St. Peter and John having healed the Cripple, when the people came about them, admiring them for the miracle done, he bad the people to look upon them, and remitted them to Jeſus, the worker thereof, and the Prophet acknowledgeth, ſaying to the Lord, thou haſt wrought all our works in us; and they return like a flaſh of lightening in regard of the miracles wrought by them, daunting their perſecuters, that they dare not proceed in extremity againſt them, as it happened after the aforeſaid miracle.

One wheel by the living creatures with his four faces. Here it may ſeem ſtrange, that there being four wheels, one alone ſhould firſt appear, but it is eaſily answered, this wheel ſets forth the Old Teſtament, which was firſt alone, and then the New Teſtament contained in the four Evangelists, and the other parts thereof ſhewed it ſelf alſo. Onely againſt this it may be objected, the order of the appearing agreeth not, for the Old Teſtament was before and not after the New Teſtament: If then it had been here meant ſo, this wheel have appeared firſt and then the four Animalls. But it is to bee underſtood, that although the Old Teſtament was firſt in time, yet the New Teſtament was firſt in dignity, ſo Gregory; but it was indeed firſt in time, becauſe ſpoken of to Eſau and to Abraham, many hundreths of yeers before the covenant in giving the law made, as St. Paul argueth, Gal. 3. 17. Now for the four faces of the wheels they represented the Old and New Teſtament, the Old divided into two and the new into two, the Law and the Prophets, the Evangelists and Aſts and writings of the Apoſtles. And they are all ſet forth by wheels, becauſe ever turning about, and going into all parts, for the Scriptures as the Sun ceaſe not turning about till they have enlightned all the world, the Goſpel being preached to all nations. And the wheel is ſaid to ſtand upon the earth, and yet v. 18. to be terribly high, as ſhewing, that ſome part of theſe wheels is ſo low, as that it may be reached by the ſimpleſt man upon the earth; but ſome again ſo high, as not to be attained to, unleſſe by men moſt learned, and ſoaring aloft by heavenly contemplation, as here he inſtanceth in the Hiſtory of Jacobs getting the bleſſing from Eſau, all particulars wherein he excellently unfoldeth, ſhewing the meaning thereof. For the wheels within the wheels, this ſhewed the New Teſtament myſtically contained in the Old. For theſe wheels going and not returning, it is to be underſtood, now that under the Goſpell all the myſteries of the Old Teſtament are opened, there ſhall be no more turning from the way of worſhip, into the which we are hereby ſet to the worlds end, as there was before, the carnall ſervice then ſet up ceaſing. But what meaneth the height or ſtature, heights and terrible aſpect here ſpoken of? Sol. By ſtature underſtand reſtitution, by altitudes heavenly bliſſe, and by the terrible aſpect hell threatned to ſinners, as heaven above is promiſed to them that repent and beleeve. Whereas before

V. 13.

Note.

V. 14.

Eſay 26.

Aſ. 3.

Aſ. 4.

V. 15.

V. 18.

by

by one wheel standing upon the earth the Old Testament was shewed to bee set forth with that part which is easy to any capacity; let the Reader consider, whether the earthly promises therein made bee not rather set forth, whereby only the people were expressly stirred up to obedience and against sin: and their heights were full of eyes not earum, as he would have said, if he had meant the wheels still, but eorum, shewing, that now he returns again to speak of the Animals; that is, holy Preachers. They are said to be full of eyes, to intimate their circumspection: that they may be no way intangled unawares with evil, either by a good intention, thinking to be born out in any unwarrantable action, or taking praise to themselves for any excellency in them, or being deceived by hereticks and their sophistry, for they trie the spirits. And they move as the Spirit moves them; wheels and living creatures all alike; for the firmament above their heads, and the throne, &c. so much hath been said before, that I find nothing of worth more by Gregory added thereunto. Onely taking the Animals to be representatives of holy men onely; hee understands by the firmament like crysell holy angells which fell not, but were after the fall of some consolidated like crysell never to fall, but being now as water congealed into crysell.

V. 28.

Exod. 23. 30.

Deut. 4. 15.

This was the likenesse of the appearance of the glory of God, and when I saw it, I fell upon my face. He saith, the likenesse, because the essentiall glory of God is not to be seen by mortall man; as it is said, no man shall see God and live; when God came down to Mount Sinai to give the law, it is said, yee saw no similitude; therefore take heed unto your selves, &c. whereby is intimated, that howsoever the Lord was pleased here and Dan. 9. by some similitude to shew his glory to man, yet his will is, that none should presume by any image to represent him, but without any similitude to worship him upon pain of incurring the danger of Idolatry, as well as the setters up of other images to imaginary gods; for it is plainly affirmed to be a corruption in divine worship. For Ezekiel's falling upon his face at the sight hereof; other holy men of God upon like occasion, did likewise, their bodily strength failing them, as Daniel and John, such terror doth the very glimpse of the divine majesty strike into the hearts of men, because none are altogether without sin, and God is so severe a Judge against sin. For when Adam had sinned hee feared when hee heard but the sound of Gods coming into the garden of Eden, and likewise any one of his posterity at any representation of Gods majesty approaching, is taken with great fear; yea, it is said of Moses himself, when the Lord appeared upon Mount Sinai, that he trembled and feared, then he heard a voice of one that spake; all which words are by the Vulg. Lat. severed from this, and prefixed before ch. 2. which now followeth.

Gen. 3.

## CHAP. II.

V. 1.

V. 2.

AND he said unto me, stand upon thy feet and I will speak unto thee, and the Spirit entred into me and set mee upon my feet: This was done to shew, that whoso would hear the Lord speaking must stand upon his feet by being intent in his affections to that which he speaketh. But this he cannot doe till the Spirit entring into him sets him up, but the Spirit entring he doth stand up; which maketh against all those that intend not the word of the Lord when he speaketh, but are remisse in their affections towards it; and let none say, I shall then be set upon my feet when the Spirit enters into mee, taking no further care hereabout, but ask the Spirit by earnest praying of our heavenly Father, for hee will (saith the Lord) give his Spirit to them that aske him.

Note.

V. 3.

Note.

Son of man I send thee to the children of Israel, but I know, that they are a rebellious house. Here the Prophet first by word of mouth hath the task of prophesying to the children of Israel laid upon men, but with little encouragement, to shew that the servants of God must not forbear the execution of their office, because

because the people amongst whom they teach are refractory and rebellious, and harden their hearts against their teaching. For God hath not onely one end in sending Prophets to a people, *viz.* to convert them, but if they harden their hearts he hath another, *viz.* that they may know that there hath been a Prophet amongst them, and therefore when destruction cometh, that there was no defect on Gods part, through which it is brought, but altogether in themselves, in that they hardened their hearts and were not moved by his threatnings and admonitions, who never smiteth before that he giveth warning. Calvin notes from that which went before, that God never casts his down but he lifeth them up again, but reprobates are terrified and so left to the judgments to come. And again, that the Word of God goeth not alone, but his Spirit together, to make them stand up that are faln; so that it is not through any weaknesse in the Word, that so many lie still in their sins: but because they ungraciously reject the Spirit, offering to enter in at the dore of their heart. And for this they shall know that there hath been a Prophet amongst them; he saith, this was added for consolation to the Prophet, although his teaching be sleighted for the present, yet it should one day appear to their confusion and his praise, and when those things that hee foretold should come to passe, it should from themselves bee extorted that God sent him, and by the greatnesse of the judgments coming upon them, they should know by experience what it was to harden their hearts against his premonitions. And thus it shall be to all impenitent hearers of the Word, upon whom it worketh not, but they goe on in rebellion still, they shall know one day to their cost what it was to have a Prophet amongst them, but either to sleight or malign him for his labour.

Though briars and thornes be with thee, and thou dwellest amongst Scorpions, bee not afraid of their words: *Vulg.* for briars and thornes hath increduli & subversores sunt tecum: but the first word signifieth Rebels, and the next Subverters, or Thornes in Hebrew; and the wicked amongst whom the Word is preached, are hereby shewed not onely to be Rebels, but also like Thornes, pricking and galling the Preacher by their sharp words and malicious practises against him; and they are also like Scorpions, stinging, and so poysoning him, that is, procuring his death, as John the Baptist also called the Pharisees generation of vipers, which are another sort of most poysonous serpents. But our Lord to comfort his Ministers against such auditors, saith, *Tee shall tread upon Scorpions, and take up Serpents and they shall not hurt you.* And this is spoken as Gregory noteth, to shew, that the Saints of God living amongst evill company cannot be corrupted by them, as Lot amongst the Sodomites; neither doth the most holy place keep others from sinning; as Paradise did not Adam, but Abel living with Cain a Scorpion perisits in Gods favour.

But bee not thou rebellious; that is, to conceal that which I bid thee speak, open thy mouth and eat, which is thus spoken, to intimate, that the Preacher by opening his mouth to teach others, feeds himself, and is spiritually nourished thereby as with sweet and pleasant meat: as is shewed, *ch. 3. 3.* That which he was bidden to eat was a roll written within and without, Lamentations, Mourning, and Woe: *Vulg.* Lament. a verse or song, Carmen and Woe; expounded by some of the sorrows to be suffered here by the wicked, the joyes of the godly in heaven, and the torments of hell to come to the wicked for ever. But the word is *הוֹרָא* signifying either clamour or roaring; so that herein was nothing joyfull: It is said to be the roll of a book, because they wrote then in parchment, and one parchment was a book rolled together, as it was apt of it selfe to doe. Yet the roll here, as Gregory noteth, intimated the obscurity of his Prophecie, requiring much study to understand it; and further, the writing within and without, intimates some things obscure, and some things plain; it being full of Lament. &c. to shew abundance of miseries coming, concerning which he was to prophesie; or within, was to the Jews within covenant, and without, to other nations, for he prophesieth against them also, as *chap. 25, &c. to chap. 40.* And Ezekiel hath this roll opened to him, and then he

Note.

Calvin.  
Note.

V. 6.

Luc. 3.

Mar. 16.

Gregory  
Note.

V. 8.

Gregory.

V. 9, 10.



Rev. 10. 9.

Job. 4.

eateth it; to shew, that the Preacher must open and take out of the Word of God what he preacheth, and teach nothing else but what is herein written; and this he must eat by meditation, and it filleth his belly, when he groweth hereby full of light and holinesse, and he keeps it in his memory to declare it to the congregation, it being nothing grievous or harsh, but sweet and pleasant to him so to doe, as *cb. 3. 3.* So *John* also had a book given to him to eat; and our Lord said it was meat to him to do the will of his Father, when he was about to preach to the *Samaritans*. How alike the Lord proceeded with *Ezekiel* and *John* in *Revel.* see *cb. 4. & 10, &c.* there, for he also saw a throne, and four Animalls full of eyes, and a rainbow about the throne.

## CHAP. III.

V. 9.

*Greg. erubescen-  
tia in malo est  
laudabilis; in  
bono, e contra.*

[Rom. 6.

V. 12.

Note.

Aq. 20. 24.

Calvin.

*Gregor.  
Note.*

**A**S an Adamant<sup>s</sup> harder then a flint have I made thy forehead: With many words doth the Lord arm *Ezekiel*, that he might courageously execute his Propheticall office against all discouragements by the Jews, to whom he was sent. He had told him of the hard heartednesse and impudent shamelesnesse of his people, now against this he promiseth to work so in him, that they shall not all of them be able to make him blush or bee ashamed with what derisions or calumnies soever they should lade him. As an Adamant is most hard and durable, so he hereby sheweth the constancy wherewith hee would indue *Ezekiel* to goe on in his Propheticall office. Hereupon *Gregory* saith well, *erubescencia in malo laudabilis, in bono e contra*, to be ashamed of evill is a point of wisdom, but to be ashamed of good a point of folly; there is confusion bringing glory, and there is confusion bringing sin. From this therefore the Lord keeps his, but giveth grace unto them for that, for which cause the Apostle saith, *what fruit had yee of those things whereof yee are now ashamed?*

And the Spirit took mee up, and I heard behind mee the voice of a great rushing, saying, Blessed be the glory of the Lord from his place: As the Lord had by words, and the sign of the roll of a book given to *Ezekiel* to eat confirmed and comforted him, so now he actually strengthneth him to his office by taking him up by his Spirit above all earthly things, that he might not be troubled, or have his mind distracted by these, but he might be wholly intent to the heavenly businesse, wherein the Lord was about to imploy him. So likewise his spirit takes up other Prophets & Ministers of his, in so much as that they passe not for wordly losses, dangers or indignities, offered to them, as rejoycing to doe the work to which they are appointed unto the end. As *Paul* said, when he heard, that he should be bound at *Jerus.* *none of all these things move me, neither count I my life dear unto me, so that I may finish my course with joy.* For the voice heard of a great rushing, blessing the glory of the Lord, this shewed that it was superhumane, & heavenly, and therefore, that it should certainly be, as was said, Gods glory should be blessed and magnified from his place, although the ten Tribes being carryed in captivity, and *Judah* ere long should come into the power of their enemies also, all things might now seem desperate. Yet hereby was declared, that God, who dwelt in the Temple at *Jerusalem*, would shew himselfe again to be the Lord, and most glorious for the mighty acts that hee would again doe for his people: For which cause also the noise of the wings of the Animals and of the Wheels was heard, as demonstrated a power to come that should bee irresistible, viz. of the hoasts of the Lord in way of rescue of his from the hands of all their enemies: To this effect almost *Calvin*, but *Gregory* from this, that he heard a voice behind him, saith, that hereby was shewed what followeth after prophesying in the penitent, they having lien still before in the dregs of their sins, now make a great noise by mourning for them. This though it be true, doth not so well agree to this place, because for further expresseion, and to shew who made this noise, it is said, that it came from the Animals and Wheels, setting forth not sinners, but Cherubims, and Evangelists, which were holy, and the speech uttered being a blessing of the

the glory of God evinceth also the same, it being rather consonant to that, *Ezay 6.* where the Seraphims cry continually, *Holy, holy, holy to God, and the earth is full of his glory.* I went in bitterness in the heat of my spirit: Before it is said, that he eat the roul and it was sweet as honey; How then saith hee now that he was in bitterness? *Sol.* He had not put off all humane affections, although he were so transported as hath been said, and in regard of these he was in bitterness, although in respect of the Spirit into him entering and finding him with the visions of God, he had sweetness, as *David* saith, *Thy word is sweeter to mee then honey and the honey combe:* yet hee was not without bitterness when he went heavy and mourning all the day long; and when he drank gall and wormwood; but he saith, *The band of the Lord was strong upon me,* although through the weakness of the flesh the task imposed upon me was so bitter to me, that I would have avoided it, yet the Spirit, set forth by the hand of the Lord put me on so strongly, that I buckled unto it, and went as *v. 15.* Thus *Calvin*, but *Gregory*, The more of the Spirit we have, the more bitterness of sorrow for our own sins and imperfections follows in us, in that we are not able to doe as the Spirit moves us, but then *Christ*, who is the hand of God, is strong in us, and by him we are drawn, as it is said, *no man can come to me except the Father draw him;* which is true, but the former agreeth best to this place.

Then I came to them of the captivity at Tellabib, that dwelt by the river Chebar; that is, having been hitherto withdrawn, that I might alone see these visions; now I returned, and came again amongst my fellow captives, and here the place is named in which they dwelt. *Telabib*, *ṭelabib* signifying an heap, and *an* an ear of corn, it being haply so called for the fertility of the place, as commonly places near rivers are very fruitfull: And there, he saith, he remained amongst the other captives astonished 7 days, that is, silently meditating upon the visions, which I had, as being stricken hereby, and might advisedly be done on Gods part, as preparing the people, with a more attentive mind to hearken to that, which he should after say; whereas if hee had presently spoken, it may be they would not have so much regarded it, but now seeing him so long thus troubled and saying nothing, they could not but bee ready to hearken to him, when he should begin to speak. The *Vulg.* hath it, *a heap of new fruits;* but it is thus said, either because fruits were soon ripe there, or the corn being now ripe it was gathered together and laid upon heaps.

Son of man I have made thee a Watch-man to the house of Israel: Here it further appeareth, why *Ezekiel* was mute all these 7 dayes, hee had not yet his commission, hee was indeed chosen and appointed to this Propheticall office, but not till after these 7 dayes authorized to speak to the people. And now, what manner of man is hee made? verily a Watch-man, *ἐκκλῆσιάρχης*, a Bishop, as such be called in the New Testament. But how must hee acquit himself according to this his office? by taking his words from Gods mouth, and so speaking to the people, and not bringing forth any of his own, as *Paul* did, *1 Thess. 2. 13.* *Act. 20.* but the Pharisees did not, nor the Papiests at this day; and therefore although they have the title of Bishops, they are indeed nothing lesse by reason of their ignorance, which keepeth them from seeing, and of the traditions of men and legends, which they teach, and not the words coming from Gods mouth onely. Neither can ignorant Preachers amongst us, or such as preach themselves, venting their spleen against particulars, or going in high strains of humane eloquence, Philosophicall discourses, or Rapodies of many quotations out of humane writings, better acquit themselves for such Watch-men, nor although they speak Gods words, if they take no further care, that their teaching may bee effectually, praying to this end, as *Paul*, *Eph. 1.* and observing their exorbitances to admonish and if it may be to reduce them that are wandring into the right way.

Also when a righteous man turneth from his righteousness, and I lay stumbling blocks before him, &c. Here another part of the Ministers office is set forth, viz.

Psal. 19.

Psal. 22.

Calvin.

Gregor:

Note.

Job. 6. 44.

V. 15.

17

V. 17.

Note.

V. 20.

1 Joh. 3. 9.

Calvin.

Lyra.

Hof. 2. 6.

V. 22.

Note.

V. 23.

V. 24.

25.

26.

V. 27.

Lyra.

Note.

as to admonish the wicked, so to seek the turning of the righteous, in case that they have fallen into sin or error. But how is it that such a case is put, seeing the righteous have the seed of God in them, and cannot sin? Sol. This is either spoken of such as never had any other, but seeming righteousness; of which sort of men the Lord saith, *I came not to call the righteous, but sinners to repentance*, or of the truly righteous, who are subject to fall into sin, though not to fall away so as to delight in any evil way which they formerly hated, trading now in it. For all are to be admonished of their sins, being otherwise in the way of death, and the minister of God seeing one or another of these righteous persons gone from his righteousness to sin, hee cannot distinguish betwixt them, and therefore must warn both; yea, by this means it pleaseth God to turn his elect servants again, that they may come to the life whereunto he hath predestinated them: But what is Gods laying of stumbling blocks in their way? Calvin saith, it is affliction and judgments, whereby they are judged in this world, unto which hee would have his watchman to adde his admonitions, as being then most likely to take effect. But Lyra expounds Gods laying of a stumbling block before him, of his punishing sin with sin in him; that is, after his falling from righteousness to sin, leaving him to his own lusts, the rein being laid loose, as it were, that he might run on into sin more and more, being hardened herein rather by mercies and worldly blessings, or coming out of miseries notwithstanding, as Pharaoh did, whereby his heart was hardened. And this is most probable, the executing of judgments upon the righteous, turning to sin, being rather an hedging up of his way with briars, as another Prophet speaketh, to stop him from going on in the way of sin. Here the Lord calleth Ezekiel to another place, viz. into the Plaine, yet not telling him to what end hee should goe thither, and he obeyeth, we being by his example taught to obey the will of God, although we see no reason of so doing; thus also did Abraham, in going out of his own countrey to another, but not knowing whither. And when he was gone into the Plaine, the glory of God was again represented unto him, as it had been before at the river Chebar, so that hee lost not his labour, but had his comfort renewed in seeing the visions of God again, to which comfort there is nothing comparable to an holy mind. But being there, the Lord seemed to contradict that which he had formerly said, in bidding him give warning to the wicked, but now, to shut up himselfe, and telling him that his tongue should cleave to the roose of his mouth, and that they should put him in bands. But he doth not hereby shew any thing else but a cessation from speaking, as he was before commanded for a time, in regard of their great unworthinesse to whom he was sent, the Lord giving him to understand, that he would again in his due time open his mouth, as v. 27. Lyra by his putting in bands understandeth, that the meaning of the Lord was, that hee should cause his servants to bind him in his own house, where he should be shut up, in token, that he should not for a time goe out any more amongst them. And hee must goe out into the Plaine to see the same glorious vision again for his further confirmation, after the charge of a Watch-man given him, for which cause the Spirit is also said again to enter into him, and set him upon his feet, when through fear he had fallen down, as he had done before: And yet all this notwithstanding, he must shut up himselfe and be silent, till the Lord would be pleased to open his mouth again; to shew, that through the perverseness of the people the course of Prophecy is sometime stopped; and then vision failing, what can be expected but that the people should perish without remedy, that as we desire not to be deprived of the light, we may not harden our hearts in sin, but shew our selves tractable and obedient. Gregory by the Lords calling Ezekiel into the Plaine, saith, that mystically is set forth the coming of his Word to the Gentiles, the Jews being left, and his being shut up, and tongue-tyed and bound, their being without any true Prophet, till the time cometh when the Lord will be pleased to open the mouth of some at the end of the world to speak effectually to them for their conversion to the faith.

CHAP.



## CHAP. IV.

**H**ERE the Lord biddeth Ezekiel by signes to foretell the siege and destruction of Jerusalem, he must upon a Tile portray, a City, and an Army besieging it, &c. The Tile to be taken saith *Lyra*, must be one unburnt, and so fit to portray any thing upon, and this must be done to make that which was to come upon the Jews for their sins the more plain, as was then the manner of Gods teaching. But all this, saith *Calvin*, might seem to be childish and ridiculous, onely being done at the Word of the Lord it was a matter of great moment, for hereby was shewed, that Jerusalem should most certainly be thus dealt withall by the *Caldees*. And this is that which maketh the sacraments instituted by God to be reverend, because they are done at his Word, although they appeare nothing in them but contemptible, in respect of the ends for which they were ordained, there being nothing in the one but Water, and in the other Bread and Wine. But Gods Word coming, they are most excellent and heavenly means of sanctification and salvation, although no such thing appeareth outwardly to the eye of the beholder, he that commanded Baptisme, hereby cleansing the soul invisibly from the filthinesse of sin; and in our receiving that Bread and Wine strengthening and refreshing our souls to eternall life. But the outward ceremonies in the Church of *Rome* having no word; but being meerly mens inventions are ridiculous indeed, yea vain and impious, and therefore to be cast out.

Lye upon thy left side, and lay the iniquity of the house of Israel upon it, 390 days, days being to set forth years. v. 6. Then lie on thy right side 40 days, &c. That which was before done serving to represent Jerusalems destruction, now he is bidden by lying upon his left, and then on his right side to make a demonstration of the time unto the said destruction. Touching which time *Calvin* conjectureth, that for Israel, that is, the Kingdome of the 10 tribes, the years set forth by the 390 days began with *Jeroboam*, and ended when in the time of *Hosea* the *Assyrians* carryed Israel away into captivity; for those years were just 390, and touching the 40 years of *Judahs* standing after this, till the destruction of Jerusalem, he reckoneth 22 from *Josiah*, and the other 18 either in the time of *Manasseh* his reign, wherein sin most abounded, or so many years of *Josiah* his reign before the Book of the Law was found. But who so shall compute the time from *Jeroboams* beginning to reign, to the 9 year of *Hosea*, shall find that he was much mistaken, for there was not above 272 years; and it were strange by the 40 years of *Judah* to understand some in another Kings reign, that is, *Manassehs*, one going between, or in the reign of *Josiah*, taking them for the former 18, and then over-leaping the latter 13, to make them up out of the years of *Jeboiakim*, *Jeboiachin* and *Zedekiah*; wherefore we must necessarily seek some other interpretation; and here not to trouble the Reader with many, I find one amongst them all, that most arrides me; which is, that by the 390 days, and 40 days are meant, so many days of the siege of Jerusalem before portrayd upon a tile, for he is both bidden to set his face towards the siege of Jerusalem, v. 7. And to make bare his arm in token of action, wherein the Lord would soon be against her, because men in preparing to work put off their upper garment, hanging otherwise about their arms, and troubling them. And to eat base bread 390 days, and that by weight, to shew, that they should in the time of the siege or many days live in great scarcity and want through the famine, that should be; and the event was answerable, for *Nebuchadnezzar* began his siege against Jerusalem, ann. 9. of *Zedekiah*, the 10 moneth, the 10 day, and ann. 11. the 4 moneth, the 9 day took it; so that all the days of the siege, counting 30 days to a moneth, were 390 days of famine, although the famine began not after the siege, till the fifth moneth after the siege laid: then for the forty days more of his lying on his right side, in which time nothing is

Calvin.

Note.

V. 4. 5.  
V. 6.

Calvin.

2 King. 17.

Lyra.

Judg. 9.

1 Sam. 7.

Hieron.

said of his diet; this time disagreeth not much from the time of Nebuzaradans coming to burn the house of the Lord, and other principall houses in Jerusalem, which was the 5 moneth, the 7 day, that is, 28 days after, so that by the time of finishing those burnings, 12 days more might well passe; and thus we come to the number of 40; all which both 390 and 40 dayes, Judah may well be said to have borne her iniquities; and because many of Israel were mixed amongst them, Israel also, and Ezekiel being set for a portentum or sign of that which was to come unto them, is said to bear their iniquities in token hereof so many days, and it is added [a day for a year] to shew, that in these their grievous suffering so many days, they were not too rigorously dealt withall, considering, that for so many years living in idolatry and other grosse sins, they suffered and were in straights but so many days, a day for a year; and then Ezekiels bearing of their iniquities so long, was his bearing onely of the punishment thereof. For the counting of those years, if we begin at Jeroboam and reckon to the captivity of Israel, of his reign 20, of the reign of Asa King of Iudah 41, Iehosaphat 35, Iehoram 8, Abaziah 1, Athaliah 6, Ioshaphat 40, Amaziah 29, Uzziah 52, Iotham 16, Abaz 16, Hezekiah 6, at the time that Israel was subdued by the Assyrians, after this he reigned 23, Manasseh 55, Iosiah 31, Iehoiakim 11, Zedekiah 11: So that to the Captivity of Israel were 270 years, from thence to the destruction of Jerusalem 131, all together 401: But according to this account, the sinings of Israel and Iudah are put together, which are here distinguished; and together also they are not onely 401, but 430 years. Lyra therefore counteth the years of Israel in two parts, 1. from Abimelech the son of Gedeon, in whose days Israel went a whoring after his Ephod, and sinned by idolatry, till Samuels time, who made them put away their idols, which time was about 120 years; secondly, from Jeroboam to Hosea, as was said before, 270, together 390. Then for Iudahs 40 years he assigneth the 16 first years of Manasseh his reign, of Amons 2, and of Iehoiakim, and Zedekiah 22; and this is the best that I have met withall, or can excogitate; if the years were more from Abimelech to Samuel, it is to be understood, that it is not said, that they went a whoring, even the whole house of Israel after the Ephod made by Gedeon, but that they did so; but haply, although they in Ophrah where it was, did so at the first, after he was dead, yet there was no generall defection, till many years after. And for Iudahs sinning, there was no reason to reckon any more time hereof, then was notorious, sith Hezekiah kept the people in better order all his days, and Iosiah in his and Manasseh, after his deliverance from imprisonment and restitution to his Kingdome again. For the Prophets lying thus long on his left side, and then on his right, it is not to be conceived, that he lay continually all this time indeed, but in imagination, or at certain times, till so many days were expired. Jerome reckoneth the 390 years of Israels sufferings from the captivity of the ten tribes, an. 9. of Hosea, to the destruction of Jerusalem, or rather from Phace the son of Remaliah, in whose time the Captivity of two tribes and an halfe began, 164 years, from whence to Cyrus were 70, from thence to Abasbuerosh, who delivered the Jews from Hamans Conspiracy 155, all together 389. and the 40 years of Iudah from the destruction of the temple to Cyrus; whereas those years, as he had said before, were 70; and therefore this falleth, and both this and the other, because the days of their sufferings, and not the years are here set forth, but the years of their sinning, as hath been said, which brought their sufferings. Some Hebrews putting all these years together, so making up 490. say, that hereby was shewed the deliverance of the Jews, after that they had suffered so long a time from the destruction of their City by the Romans, and some of them by 390 the deliverance of the ten tribes, this time being ended, and of Iudah in 40 years, but all these are vain speculations. For the Prophets lying on his right side for Iudah, on his left for Israel, the worthinesse of Iudah above, Israel is set forth in that Iudah persisted longer by far in the service of the true God then Israel.

After

After his lying so many dayes, now his diet for the 390 days is prescribed, viz. bread of wheat and barley, beans, &c. whereof men doe not use to make bread, but being driven to it through necessity by famine; therefore hereby a famine to come to Ierusalem so long a time is foretold, of which enough hath been said before, and to make it more plain it is applyed so, v. 13, 16, 17. both to Israel and Judah. Of Israel, it being said, that they shall eat their bread defiled amongst the Gentiles; and of Judah, I will break the staffe of bread in Ierusalem: And to shew their eating of defiled bread, he was bidden to bake his bread in mans dung; and then upon complaint, in the dung of beasts; but either way it was made unclean by Legall uncleanness, and stinking, even such as the Jews were never used to, who were required to eat onely things clean and sweet, but for the dung of man or beast not to touch it. And therefore Ezekiel, who walked according to Gods laws, abhorred from eating any thing defiled or unclean, as Peter also said of himself; so cautelous are the servants of God of not offending his laws in any thing, and therefore much more by any spirituall uncleanness.

V. 13.

Levit. 7. 21.

Act. 10.  
Note.

## CHAP. V.

AFTER the siege of Ierusalem, shewed ch. 4. and the famine, here the destruction which then should be made, and by what means is further shewed, and by a figure also. He must cause his hair to be shaven, and dividing it into 3 parts burn one, smite with a knife about the other, and cast the third forth to be blown about by the wind, the signification whereof is shewed v. 12. viz. that a third part of them should die by the famine before spoken of, a third part by the sword, and a third by being scattered into all parts, or quarters of the world, as it came to passe in the Babyl. Captivity.

V. 1.

V. 12.

V. 3.

Lya.  
Jer. 29.  
Calvin.

V. 14.

And thou shalt take a few of them, and bind them in thy skirts and then cast them into the fire: This, saith Lya, is spoken of Zedekiah and Ahab, two adulterous false Prophets, whom Nebuchadnezzar is said therefore to have burnt in the fire. But Calvin better, hereby is shewed, that when this great destruction should come to the Jews, some few of them should yet be preserved, as some hairs kept close in the skirt of a mans garment, when all else are put into the fire; so it is said often, that of the Jews a remnant should be saved, yet of this remnant some again are cast in also; to shew that in time of common danger, wherein most perish, but some yet escape, even they shall not all escape, but of these few, some shall suffer afterwards; as indeed it fell out to Gedaliah and some others left in the land, when others were destroyed or carried away by means of Ishmael and his adherents slaying them, as Jeremiah sheweth, for thereof shall a fire come forth to all the house of Israel; that is, so none of all the wicked shall escape of all the children of Israel; but shall perish first or last; which should make them that have been in danger, but are yet escaped, to fear and repent, seeing they are still liable to the like destruction, not one mothers son of all the wicked shall finally escape.

Jer. 41.

Note.

V. 7.

V. 5.

Hieron.

Because yee have multiplied more then the nations round about you: But before this it is to be noted, that he saith, This is Ierusalem, I have set her in the midst of the nations: whereby he both expressly sheweth what people he meant by the haïres before spoken of, and layeth a foundation of aggravating her sin by speaking of her site and excellency, her site being in the midst of the earth, as Ierome and others observe, so that she could not bee hid, nor her evil doings, but all nations round about saw them; whereby their God who dwelt there had the greater dishonour, his name being by this means blasphemed amongst the Gentiles, as is said Rom. 2. 17. And Ierusalem is also said to be in the midst of the nations, to denote the excellency thereof above them all for Gods special favours to that City above all others, setting it up as a light; and therefore expecting for his law and service being amongst



Calvin.

V. 7.

amongst them, that they should by vertuous living have given light all about, to which effect almost Calvin. But loe contrariwise, as here v. 7. followeth, they multiplyed more then other nations; that is, their sins, the word signifyeth to multiply, although some (saith Calvin) expound it by multiplying; but the word *multi* hath no such signification: The *Vulgar* renders it *superastu*, yee have exceeded all nations round about, expounded likewise by *Jerome* of sin. Some taking it Passively; will have the Jews multiplying in children, and in wealth, hereby meant, but not to the purpose. Next, he chargeth them that they had not walked in the judgments of the Heathen, which may seem, forsomuch as the Prophets are often in reproving them for walking according to their statutes, But the meaning here is, that they were not so constant to their God, although the onely true God of heaven and earth, as the Heathens to theirs; in which respect *Jeremiah* plainly reproveth them saying, *Will any nation change their Gods? but yee have changed me.*

Jer. 2.

V. 9.

I, even I am against thee; that is, not men who shall come of themselves seeking to destroy thee, for so thou mightest hope notwithstanding to escape, but I will come with them against thee, and they shall bee but my instruments to doe execution upon thee. For that hee meant not hereby, that he would immediately by his judgments from heaven destroy them, appeareth, because he did it by the *Caldees*, so that they are much mistaken that expound it of his immediate judging of them, as some (saith Calvin) doe. And these his judgments he saith shall be so great, that the like hath not been formerly done, nor shall be done hereafter; and then coming to shew more particularly the judgments, he saith, *Fathers shall eat their Sons, and the Sons shall eat their Fathers*: How this was ever fulfilled according to the letter, some doubt; and because it appeareth not when, they expound it mystically, as meant of that which our Lord saith, *The Father shall bee against the Son, and the Son against the Father*; that is, the Master against the Scholar, &c. But touching Mothers eating their Children in the straightnesse of the siege by the *Caldees*, it is spoken, *Lament. 4. 10. & 2. 20.* And again, when *Ierusalem* was besieged by the *Romans*: And before this, *2 King. 6. 28.* in *Samaria*, when that City was besieged, and in other Histories; in *Saucerra* in *France*, ann. 1572. two women in the straightnesse of the siege did the like. And in the days of *Honorius* the Emperour, men did buy and sell, and eat the flesh of men in *Rome*, and it was commonly cryed, *Pone pretium humane carnis.* And *Deut. 28. 53, 54, 55, &c.* it is threatned, that both Fathers and Mothers should doe so; and therefore it is not to be doubted but that it was done accordingly, and so they suffered the extremity of punishment as is here threatned. Wherefore wee shall not here need to flee to Allegories, as *Jerome* doth, or otherwise expound it with *Vatablus* of the Fathers taking away the meat from their Childrens mouths, and Childrens taking it from their Fathers, they being by this means starved and dying: for although this were not a direct eating of one another, yet it was in effect an eating and devouring of one another; in which sense our Lord charged the Pharisees that they devoured Widows houses, and for a colour made long prayers; and the Apostle some, that, they did bite and devour one another; yet if it be thus onely taken, the sense will not be that which here it is, the very eating of the flesh of one another, most stupendiously and unnaturally. But although *Jerome* erred here in pend- ing the sense to an Allegory, yet there was no such cause for this to taxe him as proud and wicked as Calvin doth, and to be taken heed of as dangerous, but onely to try all things delivered by him, and to hold fast that which is good; without which Caveat Calvin himself is not to be read, in his Determinations about the sense of Scripture, as may appear in many places, wherein I have laid open his mis-interpretations also, which it may be feared came also from the same fountain, for which he blameth *Jerome*, arrogancy of spirit transporting him by reason of his great acumen, and high esteem in which

Calvin.

V. 10.

Hieron.

Joseph. 1. 7. de bello iud. c. 8.

Flarim. Hemun: de antich. c. 7.

Procopius de bell. Goth. 1. 2.

Vatabl.

Matth. 23.

which he was had of all men; in saying which, yet let me crave thy charitable censure of me (O judicious Reader) that come so far short of him in learning and judgment; but truth is truth touching men of greatest abilities, and we are not for Modesties sake to forbear to utter it when need requireth. But to return to the text in hand, it being clear, that it is to be understood according to the Letter: It may yet be demanded, How so understood it can be true, that the like was never done before, nor should bee after? I answer, the meaning is not without all limitation of place or time; for it is said onely, *I will doe in thee that which I have not done, neither will I doe the like any more;* the meaning being, that in *Jerusalem* the like was never before done, nor after in *Jerusalem* which then stood, for it was burnt and broken down by the *Caldees* at the end of that siege. Therefore although the like judgment had come before upon *Samaria*, and afterwards in the time of the *Romanes*, upon *Jerusalem* rebuilt, yet it makes nothing against this Prophecie. The Jews then living, by this strange judgment amongst them, being thus made a sign and a wonder to the nations about, that should see it. And this judgment was more then ever befell any other Heathen people that ever we read of before or since; in which regard it is also thus spoken, and a reason why it should be so is premised, *v. 7.* because they had multiplyed their sins more. Which yet is not so to be understood, as if the Heathens committed not the same abominations that they did, for they also were grosse Idolaters, and otherwise notoriously wicked: But the excesse of the Jews was in this, that they having an holy God revolted from him, and so the Heathen did not by their impure gods; and did these abominations in the light of the Word amongst them, these in the darknesse of ignorance and blindness. For hereby the sins of any people are aggravated above the sins of others, if they have means of teaching and instruction in the right way, but others are without, as *Sodom* and *Gomorrab;* and likewise particular persons are counted greater sinners, that have most knowledge, then the simple and ignorant.

Thus shall mine anger be accomplished, and I will cause my fury to rest in them. Here by resting, some (saith *Calvin*) understand an end of Gods judgments against the Jews, but erroneously, as appeareth by the next words, *And they shall know that I the Lord have spoken in my zeal, when I have accomplished my fury upon them;* for these shew plainly, that by his furies resting in them, the continuance of his judgments is meant, and that they should not be sharp onely for a little while, as they might hope in regard of Gods great mercy. But he saith, that he will continue his judgments upon them so long, that they shall know to their cost that which they would not know nor acknowledge before, that what was spoken by the Prophets in threatening them came from God, whereas they would not beleve but that they spake so of their own heads; yea, and that God spake so by them out of his zeal or anger against their abominable sins, and therefore that he was not a God composed all of merty, as the wicked imagine, but hot and zealous to be avenged upon them, or any else that doe such things: Whence note, that God is zeal and fire to the wicked, as well as grace and mercy to the penitent.

2. That they shall be made to know this by experience, that will not otherwise beleve it at the hearing of his Word.

3. That a little suffering will not work them to this through their hard-heartednesse, but judgments of long continuance.

4. They lay a foundation of such grievous and long lasting judgments to themselves, who will not beleve the Word preached against their sins, and the bitter threatnings of his Ministers to come from God, but from themselves, and therefore sleight and contemn them. But what is it that he saith further here, *I will be comforted,* when hee had said that he would make his anger to rest in them? is vengeance taking upon the wicked, a comfort to God, who professeth to be unwilling with their death?

*Sol.* There is a like passage, *Esay 1. 24.* *Ah, I will ease me of mine adversaries,* it is spoken according to the manner of men, to whom other men being

grievous

Deut. 18. 46.

Note.

Matth. 11.

V. 13.

Note.

grievous enemies, but by them subdued, they now rejoyce and are comforted, whereas before they were sad and passionate through anger. Not that it is so with God, to whom no passions are incident, but to affect us men the more, who cannot conceive otherwise of the Lords wrath against sin, but when he thus condescendeth in speaking of himself to our weaknesse.

V. 15.

*And thou shalt be a reproach, astonishment and instruction to all nations round about.* This is spoken according to Deut. 28. 37. onely the word *Instruction* is here inserted more; whereby he meaneth, that their sufferings should stir up even the nations round about to fear God, who brought such judgments upon them, although they themselves were so stupid, that they would not profit thereby, being such yet as knew the laws of God, when the nations about were ignorant. And this use we should all make of the judgments that befall others, to be stirred up thereby to repentance, that so their coming upon us may be prevented.

Note.

V. 16.

*And I will increase the famine upon you;* Hebr. *I will add the famine*: whereas before hee had said, *I will send the evill arrows of famine*; whereby wee may understand either droughts, or superabundance of rain, or mildew, &c. which commonly are the means whereby famins are brought upon a land. Now he further sheweth, that in case none of these evils befall them, but they had plenty, yet the Lord had other ways to bring a famine, viz. by enemies shutting them up till all their provision was consumed, and they starved with hunger.

V. 17.

Lyra.

Theodor.

*So, I will send upon thee famine and evill beasts, and they shall bereave thee.* By Evill beasts *Lyra* understandeth venomous Serpents; *Theodoret*, the Caldees, like such beasts as devour and lay waste places where they come; others Lions and Bears destroying the *Jews*, which fled from the Caldees, and lurked in desert places: Let the Reader take it which way he pleaseth, but I preferre that of *Theodoret*, because cruell enemies are often set forth under the simile of beasts.

## CHAP. VI.

V. 3.

Calvin.

**T**HUS saith the Lord to the mountains and hills, to the rivers and valleys, &c.

*Calvin*, because *Israel* is here named, will have this Prophecie understood to be against the 10 tribes long before carryed away by the *Assyrians*: and whereas this seemeth not to agree; forsomuch as a Prophecie is not of things past, but to come, he saith, that it may be taken as Doctrinall, or understood, as being against those of the ten tribes, that still remained in the land, and went on in the same sins. But all these are mere imaginations, for *Judah* is by this Prophet before commonly called *Israel*; as chap. 2. & 3. by a general name of all the tribes, because many of other tribes were mingled with *Judah*. And it is plainly said, that he was bidden to prophesie against the mountains of *Israel*, so that it must needs be understood of things to come: And lastly, it is said, that all *Israel* was carryed away captive by *Sabmanasar*, and not that any were left, as afterwards it is said of *Judah*, that the poor of the land were left to till the ground. Leaving this therefore, *Lyra* saith, that *Ezekiel* having ch. 4. 5. spoken against *Jerusalem*, now he cometh to prophesie against other parts of the Kingdome of *Judah*, and he directeth his Prophecie, not to the men, but to the mountains, hills, valleys, and rivers, to intimate the stupidity and unworthinesse of the Jews the more, who were passed by for this, as more dull of hearing then the earth it self, that hath no ears; so *Esay* 1. 1. he speaks to the heavens and the earth, and the Prophet in *Ieroboams* time to the Altar, and *Jeremy* to the earth against *Iechonish*. And the high places also and valleys, where the water ran, are spoken to in speciall, because there the Jews set up Altars, and planted Groves, and committed the great abominations of Idolatry, upon the mountains, because they thought that so they were neerer the gods; in valleys, which were more pleasant for

rivers

2 King. 17.

Lyra.

1 King. 13.

Jer. 12.



rivers and trees being neer, because they thought that the gods were taken with the pleasure of such places. But here destruction by the sword is threatened unto them, not for that the sword can hurt a mountain, but because by the enemy the superstitious Altars and Images set up there, should be broken down, and the men that worshipped there, slain, and their carcases should there lie and rot, when at the coming of the *Caldees* all places should be rifled, and the people there slain, none escaping the violence of that tempest.

Here some comfort is yet spoken to some, there should be a remnant escaping, which should come home to the Lord by repentance, even in the countreys, whither they should be scattered, as is also before promised, *Esay* 1. 9, &c.

*They that are far off shall dye by the pestilence.* Here more particularly both the severall judgments whereby they should perish, is set forth, and the places where, by the Pestilence, those that were gone into captivity afar off, by the sword those that were neer about *Ierusalem*, as they should fall into their enemies hands, and they that were besieged in the City by the famine; whereby it is most manifest, that this is spoken in reference to *chap. 5.* and to the famine, to the Jews, and not to the ten tribes there threatened.

*Yea, more desolate then the wilderness about Diblath :* Vulg. *desolate from the wilderness of Diblath;* so likewise Hebr. but *Calvin* following the former reading, giveth this for the sense, More desolate then the wilderness *Diblatha* near *Damascus* in *Syria*, through which the Jews were lead when they were carried away captive, for that was a fruitfull place; and he hereby sheweth what a corrosive it would be unto them to see it as they passed through, recounting the desolation of their own countrey. But it is nothing probable that the Prophet to set forth the desolation of their land the more, would do it by comparing it with another place more fertile; and therefore I rather subscribe to *Ierome*, who saith, that it is here set forth how far the desolation of their land should extend, viz. from *Diblath* or *Kiblath* in the uttermost parts of *Reuben* to *Ierusalem*: For of *Riblath* we read 2 *King. 25. 6.* and *R.* in *Hebrew* is so like to *D.* that one might easily be changed into the other, the figure of the one being  $\gamma$ , and of the other  $\delta$ .

V. 8.

V. 12.

V. 14.  
*Calvin.**Hieron.*

## CHAP. VII.

**A** *Now is come, and not the sounding again of the mountains.* In this ch. the same judgments are inculcated, being spoken so often over, because he had to doe with a people that would beleeve nothing, and be moved at nothing; all things are here easy to be understood. That which is more then was said before is a most vehement assertion of the approach of the time of the destruction of *Ierusalem*; and this, he saith, in this ver. should be with a tumult of many enemies coming, and not with an empty sound beating the air, as an echo from the mountains. v. 10. *The rod hath blossomed, pride hath budded.* Here the Prophet proceedeth not onely in shewing the earliness of the judgments threatened, in the morning, after the night of their security, as thinking all their wickedness to be hidden, as in the dark of the night, that destruction shall immediately come, as the morning follows the night; but also by whom this destruction shall come, viz. the rod of God, *Nebuchadnezzar*, as *Salmanassar* the King of *Assyria* is called *Esay* 10. 5. and this rod he saith was now blossomed, and therefore it would not be long before the bringing forth of this fruit, their fearfull ruin. And hence *Calvin* noteth, that the Lord proceedeth to judgment with deliberation, and not rashly and suddenly, so soon as he is provoked, but as a tree springeth in time, and then blossometh, and after in due time fruitifieth; so doth he bring forth the fruit of his wrath, space of repentance being first given to the most wicked people that are. Not much unlike unto this was the Almond rod seen by *Ieremiah*, foreshewing the same.

V. 7.

V. 10.

*Calvin.*  
*Note.**Jer. 1. 11.*

same. But what is the budding of pride, that next followeth? *Sol.* This is spoken of the pride of the Jews causing this rod; for through it they despised all admonition, as making account that their power and the strength of their City was so great, that none could prevail against them; but hereby they laid the foundation of this rods blossoming; and by their oppressions and proud carriage towards the poor. Whence note, that practising such wickednesses is as it were a planting and watering of a rod, which being grown, shall yeeld the fruit of grievous beating to the wicked, and this to bee meant is shewed, *v. 11. Violence is risen up into a rod of wickednesse; that is, amongst the Jews oppressing one another; wherefore he saith, they shall perish and none shall lament them, the words are, None of them shall remain, nor of their multitude, nor any of theirs, neither shall there be wailing for them, Hebr. it is, not of them; so likewise the Vulg. Lat. the words shall remain being inserted to make up the sense; and so it is by Lyra expounded, but restrainedly, as meant of Zedekiah and his children, who had his eyes put out, and his children slain at Riblah by the King of Babylon, and so none of his stock remained; for then violence or oppression coming from pride before spoken of, grew to a rod, or proved a rod of wickednesse; that is, to punish such wickednesse to the full by the Caldees: Junius renders it, none of them, nor of their multitude, or of their Thrafoes shall remain; saying, that here is a distinction made of them all into two, the Nobility and the Common people; of them first it is here prophesied, that there shall be such a generall destruction, as that none of them shall be left, but either slain or captived of the common people, although some be left, as the History sheweth there were, to till the land; yet they should not remain long before that they were carryed out of the land also, as it fell out, when by means of Ishmael and his companions who had slain Gedaliah, they were all carryed into Egypt, and Johanan and Jexaniah, &c. who were as vain-glorious Thrafoes, for their pride went thither with them, in hope to live safely there, but they were deceived, because Jeremy threatned them with destruction, and so they had no rest even in that land, as is added according to the Vulg. There shall be no rest in them; and as the word נח most properly signifieth, for which cause Noah had his name as Prophetcall, touching rest from the former great toil that men had in tilling the ground; which name cometh from the same radix, onely it is to be noted, that here is נ for נח; but Jerome reads it with נח, others with נ, and נחה signifyeth to lament; and Junius renders it also by this word; the Sept. species, vel decor, comeliness, as deriving it from נחה an habitation or beauty; if it be taken for Lament, the meaning is, so great and universall a destruction shall be made of them that there shall bee none surviving to keep their funerall obsequies with lamentation, as Jer. 16. 4. 25. 35. Now the latters נ and נח are so near one the other, that it is hard to distinguish them, and so one might wel in divers Copies be put for the other, and so most probably in the Copy followed by Jerome it was נ; and this agreeth best, because it is not said in the next word for them, but נחם in them, there shall be no rest in them, or amongst them, as they had none in Egypt, as they thought to have had, when they went down thither: Lastly, for these words, of any of theirs; Heb. it is הם בניהם of them them; that is, the proudest amongst them set forth by them, doubled the great conceit which they had of themselves.*

*Let not the buyer rejoyce, nor the seller mourn.* This is spoken further to expresse the confusion that should be in that land; so that buyers should have no cause of joy, as they commonly have upon good purchases made; nor the sellers of sorrow for parting with their houses or lands; because the one should not enjoy that which he had bought, nor the other be in a worse condition then he, for both at the coming of the Caldees should be alike destitute of habitations in their own land. There is something like this said, 1 Cor. 7. 29. Let him that buyeth be as if he possessed not, &c. but to another end, viz. because these worldly things are flitting and transitory, and therefore our hearts must not be set upon them.

For

Note.

V. 11.

2 King. 25.

Junius.

Jer. 41.

V. 12.

For the seller shall not return to that which is sold, although he were yet alive: *The Vulg.* Their life yet in the living, in *viventibus*; expounded by *Lyra*, Let him think it well that he hath escaped away with his life, if he may doe, and that reading is word for word according to the *Hebrew*. And the meaning is, there should be so great a destruction of men, that few should be preserved alive; and of them that were, none must make account to tarry in the land to another year of Jubilee, to return to his possession again, which he had sold, because the land should be in the possession of their enemies, and so that law of the Jubilee should stand them in no stead, who were still alive after others destroyed: And a man shall not strengthen his soul in his iniquity, and the vision concerning the whole multitude shall not return; that is, this Propheticall threatening shall by no means be made void, so that any of so great a multitude may hope to escape, and hereof this is given for a reason, they were all full of sin and iniquity, and therefore they should have no power to escape.

They have blown the trumpet, but none maketh ready to the battel. Their destruction being shewed in the former words, here he beginneth to shew that they shall not be able by any means to keep it away, not by arming themselves, set forth by blowing the trumpet; for so they might doe to gather company together, but all in vain, for they should not have the courage to goe forth to battell: neither by keeping within the walls of the City; for the famine and pestilence should destroy there. Then in amplifying their misery further, hee saith, they that escape of them shall flee as the doves to the mountains; that is, being full of fear and trembling, to save their lives they shall flee to dry and barren places, and there mourn as doves in the want of all things necessary for the sustentation of life, and so their lives shall be unto them more grievous then death, they pining away in desert places, through grief, want, and poverty. At the first sight here might seem to bee a contradiction to that which was said before, that none of them should remain; but now the words being thus understood agree very well. From hence the Prophet proceedeth in further describing their sad estate; Upon all loins shall be sackcloth, and upon all heads baldnesse; for this was a sign of sorrow amongst the Jews for to pluck off their hair, which at other times they nourished, whether men or women, although in other nations women onely; and amongst the Romans in times of sorrow contrariwise they suffered their hair to grow, but in times of joy they cut it off, thus *Plutarch*; but *Mephiboseth* a Jew, when he sorrowed for *David* let his hair grow, whereby it should seem that the Jews did herein like the Romans, and *Deut.* 14. 1. they are forbidden to pluck off their hair in times of mourning, it being censured as an Heathenish thing.

They shall cast their silver in the streets, and their gold shall be removed. *The Vulg.* Their gold shall goe to the dunghill: *Hebr.* *לנור* shall be to commotion, or uncleannesse, for the word *נור* is added, shall be, therefore is best to render it Uncleannesse, the meaning being, it should come into the Heathen Caldees hands, for which it should bee accounted by the Jews uncleane, whereas before there had been such a cursed hunger after it in them: And for their silvers casting into the street; hereby was meant, they should count it then vile and base, as being of no worth either to redeem their lives at their enemies hands, or to sustain them in the time of famine, there being nothing to be had for money to feed their famishing bodies, as is shewed in the next words, Their gold shall not be able to deliver them in the day of the wrath of the Lord; for this sheweth of how little worth their gold should be to redeem their lives, and they shall not satisfy their souls, nor fill their bowels; which sheweth, that hereby no food should be gotten therewith in that extremity of famine; for it is the stumbling block of their iniquity; that is, the occasion of sin unto them, as the next words shew, v. 20. As for the beauty of his ornaments, he set it in Majesty, but they made the images of their abominations, and of their detestable things therein: *Vulg.* and they have turned ornamentum monilium suorum in superbiam, and of it have made images of their abominations and idols;

V. 13.

*Lyra.*

V. 14.

V. 15.

V. 16.

V. 17. 18.

*Plutar. c. probl.*  
13.

V. 19.



idols; Hebr. they have made the ornament of its, delectable things thereof into pride, and with it shadows or representations, &c. and this no man can doubt but it was a turning of their gold into an occasion of falling into most foul sins, for which it was just with God to make it as an unclean thing, as was both said before, and followeth; and to give it into the hands of their enemies to be polluted, v. 21. yea, and the sanctuary also, wherein the Jews so greatly gloried, to be polluted by them, as v. 22. Thus also Calvin. And then it is not to be understood according to *Lyra*, when hee saith, *It was the stumbling block of (their iniquity; their iniquities made them fall into this great misery.* Note hence, that gold and silver abused shall prove a greater judgment then a blessing in the end; and the abusing of it to pride and other wickednesse, giveth advantage to barbarous enemies to come and to take it away, and so to leave the owners thereof in want, and extreame misery. Wherefore, let every one take heed, that hee use his wealth well, and not in pride, or excesse of ryot, to whoring or vain pleasures.

V. 21.

Calvin.

V. 22.

Note.

V. 23.

Lyra.

Calvin.

V. 26.

Jer. 42. &amp; 43.

Lyra.

Calvin.

Jer. 18. 18.

*Make a chain, for the Land is full of bloody crimes:* Heb. of the judgment of bloods, there being much innocent blood shed therein. For these words, *make a chain*, the *Vulg.* hath, *make a conclusion*; as if it were meant, shut up this prophesie of destruction to come, as by a decree irrevocable: But forso much as the word signifieth a Chain, the meaning is, make a chain in token of their being led chained into captivity, as *Lyra* hath it, or before Gods judgment, as prisoners are brought chained to the Bar; as Calvin.

*Then they shall seek a vision from the Prophet, but the law shall perish from the Priest, and wisdom from the ancient.* This was verified, when King Zedekiah sought to Jeremiah, at the coming of Nebuchadnezzar against him; but his seeking proved vain, because he followed not his counsell; and likewise when Johanan a Captain and his fellows sought to him afterwards, but followed not his directions. The law perished from the Priest, when by the same Nebuchadnezzar the books of the law were burnt; and wisdom from the ancient, when the Elders were also by him slain, because they counselled Zedekiah to break his oath made to him, so *Lyra* according to the Hebrews. Hereby also we may understand, that Prophets and Visions should after the Judgments of God coming upon them, which were before spoken of, fail and be no more, and so their estate should be most uncomfortable. For as long as Prophets remain amongst a people, there is something, whereby their miseries may be lightened, viz. the comfort of the Word; but these being gone, all comfort is gone, and then misery is importable. But both for this, and the law perishing from the Priests, and wisdom from the ancient, see how well it is adapted to them, who are brought in out of their presumption and carnall confidence; saying, *The law shall not perish from the Priest, nor wisdom from the Ancient, &c.* Jerem. 18.

## CHAP. VIII.

V. 1.

Calvin.

*IN the sixth year, the sixth moneth, the fifth day of the moneth, I sat in my house; and the Elders of Judah were before me:* Here by the sixth year is meant the sixth from the carrying away of King Jehoiachin captive, for he began his reckoning so before ch. 1. 1. and it is not without reason, saith Calvin, that he reckoneth thus, because he would by putting them in mind of their former sufferings (since which time they were nothing amended, no nor since he began to prophesie unto them five years after, nor yet since that time, a year and about two moneths more being expired) convince them of intolerable obstinacy in wickedness, so that now they might well look for judgment without mercy. And that which is here related, is to be understood not as really done,

done, but in a vision, in which he seemed to be sitting in his house at *Jerusalem*, and the Elders before him, as witnesses of the apparition, which hee now had, thus *Calvin*. But *Lyra* thinks, that *Ezekiel* was really at his own house, where he was bidden before, *ch. 4. 5. to lie upon his left side, 390 days, and then upon his right 40. which make a year and two months, according to the time here spoken of from his first vision, and not above 5 dayes lesse, for a year consisteth of 365 days, two moneths of 60, which being put together make 425 days, so that this apparition must needs be according to the letter, whilst he was yet lying in his house, there being at the least five days still to come of those that he was bidden to lie on his left and right side; yea, most probably there were more, for there were onely a year and two moneths past, since his first vision, and that precept came not to him till after other things done, his carrying by the Spirit into the Plain, and instructions given him about a Watch-mans office, and his calling to it, and his pourtraying of *Jerusalem* upon a tile, *ch. 2. & 3. and beginning of the 4.* all which could not be done in lesse then four or five days more. It may then be conceived, that whilst he thus kept in, the Elders of *Judah*, who had been brought captive to *Babylon*, as well as he, hearing of this strange lying of his, came to him to his house, to know the cause, to whom hee spake most probably, *ch. 6, 7. and whilst they were yet there before him this apparition was made, which followeth, v. 2. a likenesse of a body from the loins downward all fiery, and from the loins upward like amber, to shew the destruction of Jerusalem to come by fire, and yet that the glory of the Lord should still shine as the bright metall composed of gold and silver, for such is Amber: Calvin by this brightnesse understandeth Gods glory and majesty, able to strike terror into mens hearts, and to prepare them with reverence to attend to the things following, and the likenesse of fire was shewed, that none might think to escape destruction from his wrath, that bearing themselves upon his favour towards them, whatsoever they did, presumed to goe on in their sins, as conceiving that it would not make for his glory, but be a dishonour to him to suffer his peculiar people to fall into the hands of their enemies. But the contrary was hereby shewed, viz. that although his wrath should break out as fire against them, yet his glory above should not hereby be diminished, but shine as much as ever before.**

Lyra.

V. 2.

*And hee put forth the form of an hand, and took mee by a lock of my head, and carryed mee between the heaven and the earth, and brought mee in the visions of God to Jerusalem, to the inner gate of the Temple.* The Prophet having hitherto shewed what he saw at home at his own house, now proceedeth to shew further how he was carryed by the Spirit to *Jerusalem*, not that he was really carryed thither in his body, for the time before prefixed to lie upon his left side and his right was not yet expired; and he saith, this was done in the visions of God, implying a thing done in imagination onely, whereby he seemed to himself to flee as a bird through the air thither. And therefore he saith not, an hand took mee, but the form of an hand. And he was brought to the inner gate of the Temple, that looketh Northward, for the Temple had divers gates, whereby men might from all parts more commodiously enter, and here he saw standing the image of jealousy, that provoketh to jealousy; what this image was in particular, is unknown; but from that which is said *2 Chron. 36. 14.* where *Zedekiah* his polluting of the house of God by his idolatry is related, it appeareth, that some Altar to the host of heaven was there set up, for it was in his time that *Ezekiel* was thus transported; and *Jehoiakim* had done the like before him, *2 King. 23.* walking in the ways of his wicked fathers, *Mannasse* and *Amon*; of the first of which it is said, that he set up Altars to the host of heaven in the courts of the Lords house; and this is called the image of jealousy, because God was hereby provoked to wrath, as an husband against his wife burns through jealousy against her, if she be carryed away with the love of another man.

V. 3.

2 King. 21. 5.

V. 7.

And he brought mee to the dore of the Court. The Lord having shewed to Ezekiel one abomination standing in open view, now he brings him in the Spirit to see many more; which were not so open but secret, as is expressed v. 12. in their chambers in the dark. This dore (as some conceive) was to the Priests chambers, and the 70 worshipping idols there the 70 Elders, of whom it is spoken, Numb. 11. and the Rulers of the people doubtless are hereby meant, and so it is intimated, that the whole Kingdom was greatly corrupted, when they that were leaders to the rest sinned thus grossly; and in particular one that is named here Jaazaniab, who it seemeth was a man of great note for his supposed wisdom and piety above others. And here were images of beasts, and creeping things, and all the idols of the house of Israel pourtrayed upon the wall, and incense offering out of censers, which every man had in his hand, which made a thick cloud ascend, shewing how free and profuse they were in this abominable worship. This was a thing in time of persecution also required of Christians, to put in two or three grains of incense into a censer, to make a sweet perfume before an idol, and who so would do thus was accepted of without any adoration or bowing thereunto. For the many sorts of images here spoken of, of beasts and creeping things, such were not worshipped by any other nations, but onely the Egyptians, who had their God Apis, an Oxe, and a Cat and Dog, and Serpents; yet so base were the Jews, that they were infected with the like superstition. And it is to be noted here, that Ezekiel is brought to the Temple to see the abominations of the Jews amongst the Priests, as the originall of all abominations in the land, for if they bee corrupt they shall alwaies have abundance of followers, but if sincere, this will be a good means of sanctification to others. Wherefore Chrysost. noteth, that as the Physician coming to a sick patient looketh first and chiefly to his stomach, and taketh care for the curing thereof, and then the other parts will be healed also, so the Priest being found, the people are the better kept from errour. But as the boughs of a tree, if there be any decay in the root, will soon shew it by searing, so the people wither in respect of goodnesse, when the Priest is corrupt.

Chrysost.

V. 14.

Hieron.

Calvin.

And he brought mee to the dore of the gate towards the North, and there sat women weeping for Tammuz. Jerome conjectureth that Tammuz was Adonis the paramore of Venus, a very fair young man, who as the Poets feign, was torn in pieces by a wild bore, and then turned into a most sweet smelling flower, which mishap the women devoted to the worshipping of Venus came together once a year to lament and mourn for him, thus Calvin relateth Jeromes opinion. But Jerome saith, that Adonis, after that he was thus torn, being by Venus much lamented, revived again, whereof she had as great joy as sorrow before; and because this was done in the moneth of July, which the Hebrews call Tammuz, the women lamenting Adonis at that time of the year, is called their mourning for Tammuz. This was a superstition amongst the heathen, whose libidinous women and men also kept this solemnity, sorrowing when any of them had lost her love, but soon after rejoicing again, for him reobtained. And this the Jews prone to all Heathenish superstition learned of them. In a word, it was a lamenting on the womans part, being prevented from going on in her whoredome, that was so delightfull and pleasing to her, but soon rejoicing again at the finding of new mates. But to cover this obscenity over they said, that it was for the seed cast into the ground and dying there, but it beginning to spring up again they contrariwise made merry and rejoiced. The fable touching Adonis is set forth by Macrobius, l. 1. Saturnal. c. 26. who also makes this moral of it. Adonis sets forth the Sun, the women, as Venus mourning for the loss of him, the earth in winter being as it were in a mourning condition, as being dark and dead in the plants thereof, but the spring coming, the sun returneth, and then shee reviveth, and in her kind maketh all expressions of joy. Jerome moralizeth thus, they mourn and rejoice again for Tammuz, that sorrow much

Macrobius.



much for the losse of any delightfull thing of this life, or joy for the re-obtaining hereof again, because it is a corruption to be so greatly affected for these baie and transitory things, for which it is said, *worldly sorrow causeth death.* Some by Tammuz with Calvin rather understand Osiris, an obscene idol of the Egyptians, to which both women and men at the festivall thereof shewed as their glory, their *puenda*, a most base and foul thing, which a man would not think the Jews so well taught, should ever have been moved by example of Heathens to have taken up, but this, saith Calvin, was most probably meant here, because the Jews lived neer to the Egyptians and so might the more easily be infected with their evil manners, so likewise Stephanus saith, Osiris the god and King of the Egyptians is here meant: But if this be of any weight, that he was the Egyptians god, for the same reason we may imbrace that which is said of Adonis, who as Macrobius saith, was their god also or honoured amongst them as a god, by mourning for him, as was before said, being indeed the son of Cynara the King of the Cyprians, and so greatly beloved of Venus, and his death lamented by her: and they had, saith he, his image sad in aspect, leaning upon his left hand within his vestment, and seeming to the spectators to weep. Rab. David and Rab. Solomon call the idol here named Tammuz, and say it was hollow, and having eye holes filled with lead, fire being put under, the lead melted, and so he seemed to weep. Lastly Rabbi Maser, Ben Maimon. otherwise called Maimony saith, that it was a prophet called Tammuz, whom a certain king slew, whereupon all the idols of Egypt came together to the Temple of the Sun, which hung them in the aire, but at their coming together fell, and then they all retired home againe, having first spent all the night in mourning, and this gave occasion to women yearly at the time of the fall thereof to mourn likewise. But this smels of the Rabbinical forge. The next abomination, which he saw, was 25. men with their faces towards the East, & their backs towards the Temple, worshipping the Sun. This sin was most intolerable because so directly forbidden, and reason yielded against it, and worshipping the whole hoast of heaven. 2. Because it was done openly between the porch and the altar, they being ashamed, as those before spoken of were. 3. Because with so great contempt of God, their backs being turned upon him and his house, as being nothing so worthy as the Sun, but worthy to be sleighted in comparison. 4. Because the most holy place, where was the Arke and mercy-seat, towards which they were to worship, stood Westward, and therefore they did clean contrary to that which they were enjoined. 5. The framing of the house of God was so with the door directly to the East, that the Sun rising went with his beams immediatly to the *sanctum sanctorum*, thus as it were offering its service to the creatour thereof, teaching the Jews to do likewise. But they being more moved with the practises of the superstitious idolaters about them, that is, the Egyptians (who honoured the Sun so much, that they dedicated a City to it and called it *Heliopolis*, and counted it the chief God, it being by some called of old *oculus Jovis*, the eye of Jupiter, by the Egyptians *Osiris*) neglected both Gods command, and reason, and the example of the Sun it self, and headily rushed on in this sin. For the number 25. haply they were so many more prime men besides the Elders or Seventy before spoken of. For the use of Christians worshipping towards the East, of which Chrysostome and Theodoret, and other ancients write; and the framing of our Churches therefore with the chief part to the East, divers yeeld divers reasons, as that it is done in regard of Christ, who is called the East and our Sun of righteousness. 2. To cherish our hope and expectation of him to come out of the East, according to that saying, *As the lightning shineth out of the East to the West, so shall the coming of the Son of man be.* 3. In remembrance that Paradise was situated Eastward, from whence man was expelled for his sin, to shew therefore his desire to return thither againe, to the Paradise, of which the Lord spake to the thief upon the cross, *This day shalt thou be with me in Paradise.* The Christian hath used in divine worship to turn his face Eastward. And if it be not done in an opinion, that the worship is not right unless so per-

Note.

2 Cor. 7. 10.

Stephan. l. 3. de  
urbibus.R. David,  
R. Solomon.

V. 16.

Deut. 4. 19.

Mal. 4.

formed I have nothing to speak against it, but only I say touching this circumstance, every one is to be left to himself to do, as he thinketh best.

V. 17.

*They returned to provoke me to anger, and they put their branch to the nose.* Having shewed his Prophet the abominations of the Jews, he complaineth further in this verse of their violence, and oppressions of one another, which alone were enough to provoke him to wrath against them to their destruction. But to aggravate their sins of idolatry the more, he reflecteth againe after this to the same abomination, adding one thing more unto it to make it more odious, that they put a branch to their nose: But what is meant hereby, it is hard to determine, some Rabbins for branch, have *seuorem*, a stinke put to his nostrils, but neither doth the word so signifie, neither is it *his* but *their nose*. Calvin saith

Calvin.

that the meaning is, they having broken one branch of the Law concerning their neighbour, whereby God was provoked, they stayed not here, but added the breach of the other branch concerning God and his worship, abominably perverting that, as hath been said, but to their own indignation, set forth by *עצם* signifying as well wrath and indignation, as nose; and here he also understandeth indignation passively, which they should suffer at Gods hands. Some because the word *נחם* here used cometh of *נחם* to sing, will have a song or Psalme hereby meant, they being by this saying charged, that when they sing to God, they did it scornfully making a noise with their nose; others will have the branch of a bay here meant, which was used to be carried in the hand when they sacrificed to Jupiter. Junius renders it, *premittunt plantarum*

Junius.

*furculos ante faciem eorum*, they premise the branches of plants before their face; that is, laden with all sorts of fruits to the Sun and the rest of the host of heaven, thus committing most gross idolatry; see something not much unlike unto this, Jer. 44. Hos. 2. This although I cannot approve because *עצם* is not put for faces, but for the nose in all places; yet I think it worthy to be considered, as neerer the meaning of the Lord, then any, that yet hath been brought. For the proper signification of the word *נחם* is retained, only these words, *laden with fruits*, are added, and *עצם* may as well have reference to the Sun, Moon, and Stars, as to the offerers, and the word *שליחם* signifieth sending, not putting. If therefore we understand it thus, the sense will be good and without exception. Behold, besides their violence and rapine, how they ply their idols with presents of fruits gotten by oppression, the boughs bearing the fruit being put for the fruit, there being no want of incense neither for their noses, for that was said before to ascend from the 25. men, as a thick cloud, yet they had noses and smelled not, so that it was a most senseless thing in them leaving the true and everliving God, and their own God, who had done so much for them, thus to dote upon dumb and dead idols, wherefore I will deal with you, saith God, in fury, &c. Lyra hath one exposition more not yet touched, they did put a branch to the idols nose, which stood high, and then to their own noses, thinking this a kinde of blessednes unto them, and this would be thought on whether it be not best of all.

V. 18.

## CHAP. IX.

V. 1.

*Cause them that have the charge over the City to draw neer every one with his destroying weapon in his hand.* Here the Lord calls the Caldees together to the destruction of Jerusalem which he had before threatned and yielded the reason why. The words in Hebrew, are *the visitations of the City draw neer*. Calvin reads it in the Imperative, but it is Indicative, the pretense, and the words following v. 2. make for it, because that having said, that the visitations draw neer, immediately six men armed to destruction appear coming from the North, and entering go to the Temple and stand by the brazen Altar. By these six men

V. 2.

Mieron. Theod.

Jerom understandeth six divels, but Theodoret better, six angels, for one amongst them was clothed with linnen, and had a charge to mark the servants of God in

in their foreheads; and thus divels never appear nor do. But one of them only is said to be clothed with linnen, who was not one of these six, but another singularly appointed to the office of marking, as the chief amongst them, and one who best knew, who were to be marked, as mourning for sin out of an hatred thereof, and not to seem pious and zealous to men. And therefore it is most commonly held, that this was Christ the Son of God, who is called an Angel, *Mal. 3.* and appeared like a man sitting upon a throne *chap. 1.* and he appeareth in white linnen, as also other Angels sometimes have done, to shew his purity, linnen that is fine and white is also, or was then accounted the best sort of cloathing and fittest to be used about the service of God, for which the Priests had their linnen ephods and linnen breeches. Now one of the company being thus clothed to demonstrate his purity, it is not probable, but that the rest who came with him, were holy Angels of God also and no divels; Such as he that slew of *Semacherib* boast in one night 185000. But why came there forth six now, when as one was sufficient to do the execution now as well as then? *Ans.* To shew, that of the Caldees army there should be six principal Captaines, who should first enter the City, as *Jeremy* saith they did, *Nergal Sharezar, Samgar Nebo, Rabaris, Sarsekim, Rabmag,* and another *Nergal Sharezar*, who came accompanied with the power of the Angels making their force irresistible; for that this was not an apparition of these six men, may hence be gathered, that they knew not the mark of God to spare any, when they were destroying *Jerusalem*, but these did, for their standing by the brazen altar, when they had entred by the high or North gate of the Temple, which looked toward *Caldea*, it was so done to shew their readiness at the command of the Lord to do the execution before threatened. And here it is to be noted, that this North gate was the gate, nigh unto which the image of jealousy stood *Ch. 8. 3.* here was abominable sin committed, and here destruction entred, and the most provocative sins were committed about the Temple, therefore destruction must now begin at the Temple, *v. 6.* intimating sins about the worship of God do first and chiefly of all others bring down his judgements, the Sanctuary defiled by sin is so far from being a Sanctuary, that it is a slaughter-house.

And the glory of the God of Israel, which stood upon the Cherub, went and stood upon the threshold. That is, whereas before it appeared upon the head of the living creatures *Ch. 1. 27.* called Cherubims, *Ch. 10.* now this Amberlike glory removeth to the threshold in the inner Court, which was the Priests Court, where the afore said great brazen Altar stood, that he might be neer to these warriors to give them commission to kill and slay young and old. And it is to be noted, that he was seen removing from off the Cherub, which stood over the Mercy-seat with wings extended to cover it, to shew, that now he was so greatly provoked that he would not do the acts of mercy any more to the Jews, which were to him most natural, but acts of judgement, which were strange to his nature, for which it is called *his work, his strange work.* There is then no mercy with God for incorrigible sinners, but altogether wrath, fire and destruction, if he be once removed from his Mercy-seat. Hereby also we may take to be figured out before his forsaking of the Jewish Nation, casting them off and their legal hypocritical service, and turning to the Gentiles, who should worship him in spirit and in truth.

Set a mark upon the foreheads of all that sigh and cry, &c. The Lord being come to the place where the warriors were, before he giveth them commission to destroy, first takes order about the preservation of his servants, shewing who they were, and causing them to be marked. They were mourners and cryers for the abominations done there, not such as any way countenanced or applauded men of power doing evil, or their neighbors or friends, or by any shew of liking their courses encouraged them therein, but contrarywise mourned, as *Lot* is said to have done at the wickedness of the *Sodomites*, and not only so, but also cried out against it, and not refraining for fear of their fury, as *Esa. 58. 1.* he is bidden to do, and every one, *Levit. 19. 17.* of such God

A. R. 1. 10.

Jer. 39. 3.

Note.

V. 3.

Note.

Esa. 18.

V. 4.

Note.

1 Pet. 2. 8.



2 Tim. 2. 19.

Hieron.

Of sealing the  
servants of God  
in their fore-  
heads, see Rev.  
7.

Psal. 34.

V. 5.

Note.

Note.

Calvin.

Rom. 8. 28.

2 Cor. 4. 17.

Rom. 2. 4.

Note.

V. 8. 9.

V. 12.

God taketh so great care, that although they be mixed with the wicked, when destruction rageth most, they shall be preserved and not fall promiscuously amongst the multitude. And to the end, that we may know this his care, he causeth a mark to be set upon them, which is here called *מ*, the two first letters of *מִצְוָה* the commandment, to shew, that they had the Law of God written in their hearts, and this made them mourn to see it so commonly broken. Or because *מ* signifieth a marke, we may hereby understand one indefinitely, as the Apostle saith, *The Election of God is sure, and hath this seale, The Lord knoweth who are his.* Their conjecture then is vaine, who conceive that hereby was meant the signe of the cross, as *Jerom*, who saith, that *Thau* according to the Samaritan writing was in the form of a cross, whereupon the Papists since think that when they have crossed themselves in the forehead, they are *santi testi* against all dangers. But then do we signe our selves against dangers indeed when we have the commandments written in our hearts, and our hearts are exercised in meditating hereupon. For this is such a mark in the forehead, as none but mourners have, and where this is, there is undoubted safety, *Psal. 91.*

And to the others he said, Go ye after him and smite, &c. That is, to the Angels, under whose conduct the *Caldees* were to come and fight, and destroy, and he giveth a charge to smite all sparing none either young or old; but those with the mark in their forehead, and they did so, beginning with the ancients before the house, that is, the seventy before spoken of *ch. 8. 10.* Now this charge giving that the *Caldees* should do thus, implyeth nothing else, but the Lords internally moving them by an instinct, they not knowing it, so to rage against the *Jewes*, that thus they might suffer, as he had threatened, and they deserved by their many and most abominable sins. For they intended nothing less, then the fulfilling of Gods will, as being altogether intent to get the spoiles and to enlarge their Empire out of covetousness and ambition. But when wicked enemies work for these, God secretly worketh by them for the glory of his justice against incorrigible sinners. And this we must look at in all executions done by wicked enemies, that we may learn to fear before him who only hath all power. And it is also to be noted, that these destroyers went out after him, that marked his servants, whereby they were secured in respect of the common danger, for hereby was shewed, that such are before God separated from others in times of deadly danger, so that destruction shall not come neer them. If it be demanded, how this was verified, when as some godly ones suffer bodily, as well as the wicked, and some wicked ones escaped at the time of this destruction, as the history sheweth, *Jer. 42. and 43.* Calvin answereth well, although they suffer bodily, yet destruction hereby cometh not neer them, but these sufferings work for their good, and the escaping of the wicked is so far from being a benefit unto them, that their judgement is hereby aggravated, they being nothing moved hereby to repent, but animated the more to go on in sin, and so to heap up wrath against the day of wrath. For their beginning with the ancients before the house of God, and so defiling the Sanctuary with their blood, this was so appointed, because in the ancient governors about the Temple was the beginning of their sinfulness: The examples of Priests and other governors are of a most infectious quality, and therefore they shall first and above others be punished.

For the rest of the chap. the warriors having done destroying in the Temple and being gone and *Ezekiel* alone remaining, but they, he saw, went to destroy in the City, he made a great moan therefore, and moved to some lenity, but prevailing not, he concludeth with the mans returning, who was clothed with linnen, and saying, *I have done as thou commandedst me.*

## C H A P. X.

**T**He Prophet seeth the throne, which he saw, *ch.* 1. 26, 27. touching which enough there, *v.* 2. The man cloathed with linnen is bidden to go between the Cherubims and Wheels; and thence to take fire and scatter it upon *Jerusalem*. This was done to shew, that after the destruction of the Jews, by the Caldees, they should set the City on fire, and burn it, as indeed they did, but that this fire might appear to have befallen *Jerusalem*, not at the will of the Caldees, but from the wrath of God, this shew was made, for God is said to sit between the Cherubims, and in the most holy place was the golden Altar of incense under them. Some by this fire taken from this holy place, will have purifying the City set forth, as *Esa.* 6. a coale is taken from the Altar and therewith touching his lips he was purged; thus *Jerom* using many more words to this purpose. But *Calvin* and others better hold, that this fire was taken, as was said before to shew the burning of the City. The holy fire indeed, whereby incense was burnt and made a sweet perfume unto God, was for the expiation of sin, but God, as *Calvin* saith, had another occult fire between the Wheels of his providence under the Cherubims, from which, when he would, destroying fire came, as to *Sodom*, and *Corah* and his company immediatly by the ministry of his Angels, so mediately upon *Jerusalem* by the Caldees. And by his Angels also he causeth thunder, lightning, raine and snow, frosts and heat. For these come so from the influence of the Stars, that the Angels are above them, and these as the Wheels of Gods Chariot move as they move, for their spirit is in them to move or to lift them up or to make them stand.

Now the Cherubims stood on the right side of the house, when the man went in, and a cloud filled the house: That is, saith *Calvin*, withdrawing to one side, that room might be made for the man in linnen cloathing to go, as he was bidden for fire and to come out with it. For the cloud filling the house, it was not in token of favour, as in *Solomons* dayes, but rather to shew the darkness, in which the house of God should be left, he with his glory being departed, as followeth *v.* 4. which is added for further explanation of this, for thus a cloud is spoken of, with which the Lord cometh, *Psal.* 18. 11. when in wrath. *Lyra* contrarywise takes the cloud here for a signe of Gods presence, as *1 Kings* 6. he saith, he will dwell in a cloud in his Temple, but the reason brought by *Calvin* from *v.* 4. is so plaine that I rather prefer his Exposition. For the glory of the Lord removing to the threshold, see before *ch.* 9. 3.

And the sound of the wings of the Cherubs was heard to the outer Court as the voice of the Almighty, that is, as a terrible thundering, which is called the voice of the Lord, *Psal.* 29. and this sound was made to shew the terrible alterations to come in that place, *v.* 6.

Then a Cherub stretched forth his hand, and gave fire to the man in linnen in the palme of his hand; this was done to shew how readily all heavenly creatures seek to further the doing of that which God commandeth, that we may learn of them to do likewise, as we pray, *Thy will be done in earth as in Heaven*, *v.* 8. he repeates againe what he had said, *ch.* 1. touching a mans hand under the Cherubs wings, upon which enough hath been spoken there, it is repeated in this place because it was said before, that the Cherub took coals up in his hand, to shew that he had hands, and where those hands were.

Here a repetition is also made concerning the Wheels of that, which was said *ch.* 1. because he had spoken of fire between the Wheels, *v.* 2. if the reader should inquire, what those Wheels were, and what was remarkable in them, of all which also see before. This also repeated to make way to that which followeth of the Lords speaking to the Wheels, *v.* 13. The Lord cryed to the wheeles, O wheeles, the meaning is, at the voice of the Lord they moved and stood, as before, *v.* 10. 11. and againe after this, *v.* 16. They did not so move as the Cherubs, as having the spirit of the Cherub in them, but that

God

V. 1.

V. 2.

Hieron.

Calvin.

Gen. 19.  
Num. 16,

V. 3.

Calvin.

V. 4.

Lyra.

V. 5.

V. 6.

V. 8.

V. 9, 10, 11,  
12.

V. 13.

V. 14.

Lyra.

Calvin.

God directed them in all their motions, v. 14. in repeating the relation touching the Cherubims faces there is some difference here from *ch. 1.* for one face is said to be of a Cherub, another of a man, the third of a lion, the fourth of an Eagle; a Cherub being put here for an ox there, and that in the first place, which is there in the third. Some for clearing this say, that a Cherubs face was much like an Oxes, but herein, saith *Lyra* wel, they were foully mistaken; yet neither do I like that, which he bringeth to cleare it, saying a Cherubs face was the faire face of a youth, and forasmuch as the Kingdom of *Grecia* hereby set forth abounded with wise and learned men, it was in that respect set forth by the face of a Cherub, or angel, which is most wise, and because wisdom never waxeth old, for the older a man is, the wiser, this was the face of a youth. For if by the face of a Cherub wisdom be meant, what shall we say touching the face of a man, which is next named, and is more fit to set forth wisdom, which the face of a childe or youth doth not? *Calvin* saith, that God shewed at this time one face different from that before, to the end that it might be known what these living creatures were, viz. angels indeed, and therefore although for other things mystically set forth by these four faces, the Oxes was put for one, and for the less dignity thereof, then of a man or lion it was put in the third place, yet now it pleasing God to shew an Angels face, this is put first as most worthy of all the rest. There is yet another reason given by some, which doth most arride me of all others, viz. that for the face of an Ox the face of a Cherub or Angel here is put, to shew, that he, who is an Ox for laboring in the work of God, that is, the laborious preacher shall have his face one day changed being made as the glorious face of an Angel, for the preacher is as the Ox that treadeth out the corn, and in the resurrection, saith the Lord, yee shall neither marry nor give in marriage, but be as the Angels. And to such a one was *Thomas Aquinas* that famous schooleman likened by his master *Albertus Magnus*, when in his youth he saw him derided for his taciturnity, as having nothing in him, for he shall, saith he, like an Ox fill all the world with his lowing, and then he shall be honoured with the face of an Angel, and accordingly he thus attained the name of *Angelicus Doctor*, and *Seraphicus*.

V. 18.

And the glory of the Lord went from the threshold of the house, and stood upon the Cherubims, and the Cherubims lifted up their wings and ascended from the earth in my sight. For the 15, 16, and 17. verses I have spoken upon the things therein contained, *ch. 1.* Now the Prophet proceedeth againe to tell what became of the glory of God, which was said before to have gone from off the Cherubims, and to have stood upon the threshold. And this was done to shew Gods departing from his earthly house amongst the Jews to his heavenly, whereby was denoted, that now they were destitute of his and his Angels help, and so lay to the fury of their heathen enemies. And this was done to take down their pride and carnal confidence in their Temple, by means whereof they thought themselves safe against all the forces of the world. But it may be doubted here how the promise formerly made then was verified, *This is my house, and here will I dwell for ever.* *Sol.* When God made this promise he propounded a condition, if his people did keep his law, worshipping him purely, as he prescribed, but they in confidence of this left him to worship false Gods, and so corrupted most foully his worship, and waxed bold also to oppress and steal, to swear falsely, and to commit adultery, and to wallow in the swinish sin of drunkenness, wherefore that promise now held no longer, as *Jer. 7.* and *18. 10.* but notwithstanding the same material house still amongst them, it was just with God to leave them destitute of his help, and to be gone up to his heavenly throne afar from them, and so to make that house no more then another building, wherein, though most sumptuous, there was no help to be had in time of need. And it was necessary to shew this aforehand, lest when afterwards they should see the Temple and Sanctuary burnt together with the City, they should conceive any thing indignly concerning God, as if he also had suffered in these flames. Yet it is to be understood, that the Lord did not

now



now so leave his Temple, but that the place was still sacred, and such as whereupon a Temple should after seventy yeers be built againe, and be filled with more glory, then this present house. And therefore Daniel still prayed towards this place, and the Jews spared out of captivity, brought offerings hither even when this house lay in the ruines. And whereas God left it againe afterwards to other destruction in the time of the Romans for their more abominable sinnes, the ever of the standing of that material Temple was then at an end, as the carnal sacrifices and Priesthood serving there, for which service sake it was set up for a time, and to prefigure Christ and his Church through him being made the most magnificent building of all others in the world. From all which note, that God is not so tyed to his people in any place, but that when they grow sinful and corrupt, and leave serving him in purity, as he commandeth, he will leave them, and then no force shall remaine as a bank to keep out the flood of his judgements. But whilst he is served in purity, he will be glorified there by their miraculous preservation.

The Prophet saith, that his vision was the same which he saw by the river Chebar, Ch. I. and now he knew, that the living creatures there appearing were Cherubims, because the face of one of them was changed from the face of an Oxe, to the face of a Cherub. And therefore Gods shewing of him the same things the second time was not vaine, and it was also repeated for further confirmation, because he had to do with an incredulous people; and that the end of the vision might be made the more apparent, viz. to shew Gods departure from amongst so wicked a people, and after this his leaving them for a longer time in the dayes of the Gospel, for their persecuting and crucifying of Christ, the Gentiles being taken in to be his Church and people in their stead.

Hag. 2.

Jer. 42.

Note.

V. 19.

## CHAP. XI.

**A**Nd the spirit took me up and carryed me to the East gate, and I saw twenty five men, &c. ch. 8. 16. Such a number of men were seen between the porch and the Altar worshipping towards the East, and one of the men here, named Jaazaniab seemes to have been seen before that amongst the Elders, but now both he and another called Pelatiah the son of Benaiah are seen amongst these twenty five, and they are said to be Princes of the people. But this Jaazaniab was not the same with that: For this is said to be the son of Azur, that the son of Staphan. For the number of twenty five, the Hebrews say, that there were in Jerusalem twenty four streets, and over every one a Prince, and over them all, a president, and these most probably were the men here spoken of at the East gate, which was the entrance and most glorious part of the Temple, joyning to which was the Court of the people. Hither most probably these Princes came together to consult, for they are said to be men, that devised mischief, and gave evil counsel: And according to this number of twenty four, we read of 24. Elders, Revel. 4. and in our Jerusalem, the City of London are twenty four Wards likewise and their *propofiti*.

V. 17. 1.

V. 2.

V. 3.

Which say, it is not neer, let us build houses, this City is the Caldron and we are the flesh, Vulg. *nonne dudum edificata sunt domus*; Hebr. *houses building are not neer*, as if it had been said, the houses of this City have been built long agoe, and have stood hitherto, therefore we doubt not, but that they shall stand still, whatsoever thou (O Ezekiel) threatenest to the contrary. In adding *this City is the Caldron, we the flesh*, they most impiously and ironically allude to the vision of Jeremiah, who saw a seething pot, perverting his meaning, as if they had said, thy fellow Jeremiah hath indeed told us of a seething pot, and we deny not this City to be such, nor our selves to be the flesh, but then we hope we shall be kept here, till we be boilded enough, and not be so soon cast

Jer. 1.

ut,

- Lyra.* out, as thou threatnest. *R. Solomon*, whom *Lyra* followeth, saith that the meaning is, as a man liveth so long as there is natural heat in the body to concoct the meat, and so he liveth till old age, in like manner we doubt not but we shall live in this City. And therefore they spake of the building of houses, saith *Calvin*, as a thing now to be done, so little afraid were they of destruction being at hand. And they seem to be brought in speaking thus in a high degree of contempt of that, which *Jeremiah* said by letters to the Captives in *Babylon*, that they should build them houses there, for the captivity should be long, even seventy yeers. And these were noted before to be the Princes, by whom therefore, although men of greatest eminency it is not safe for the people to be led, as they are most apt to be, according to that saying, *Regis ad exemplar totus componitur orbis*. For although they be of better education and are men of greater wisdom, yet the wayes wherein they walk oftentimes are most vile.
- Calvin.*
- Jer. 29.*
- Note.*
- V. 5.* Thus have yee said, for I know the things that come into your minde, every one of them, *Hebr.* And the ascensions of your spirit I know it, That is, your proud and contemptuous thoughts, because he had spoken before of their evil counsels, and hereby we are given to understand how vaine it is for any man to exercise his wits in mocking at the word of God, for although they say the same words, the Lord knoweth in what sense they speak, and will deal with them accordingly, repaying the contemner with contempt.
- Note.*
- V. 6. 7, 8, 9.* From hence to the end of v. 11. the Prophet as wittily retorts upon them their own words spoken in mockage, as they had uttered them. He tels them, that they should not be as flesh, and the City as the pot to them, as they had said, but such as had been slaine by them should be, or were already as the flesh filling this pot, so that no room was left therein for them any more, but they as putrid flesh should be cast out of the City, and lye stinking there. Now by such as they had slaine he meaneth none other, but those that were oppressed most grievously by them, for of such the Prophets often speake as slaine, and sometime as head and their bones chopt for the pot, or caldron, and oppressours hands are said to be full of blood.
- Mich. 3. 3.*  
*Esay 1. 16.*
- V. 13.* *Pelatah the son of Benaiah dyed*; Here it was shewed in vision to the Prophet being in the Land of the Caldees, that one of the Princes had execution done upon him immediately, as he had threatned, and so that his threatning of destruction to the twenty five, of whom he was one, was not vaine, but made good by the revengeful hand of God. But he was so far from joying therein, that he cryed out for sorrow, *Ab Lord, wilt thou destroy the residue of Israel*, whereby he shewed his sollicitude about Gods elect people, touching whom he now feared, when the Princes began to be smitten, because the head being cut off, how can the body and al the members thereof but come to ruine?
- V. 15.* But against this fear of the Prophet the Lord saith to him, *Thy brethren the men of thy kindred, and all the house of Israel wholly are they, to whom the inhabitants of Jerusalem have said, Go yee far off from the Lord, unto us is the land, given in possession*: That is, thou dost not consider aright of the matter, when for the destruction of the Princes, yea and of the wicked people of Jerusalem thou thinkest, that hereby the whole state of Israel will be in danger to be quite cut off, not so much as a remnant being left, as I have alwayes promised. For both *Ch. 9.* my care was set forth of the preservation of the mourners by marking them, that they might not be touched, and now I tell thee, that I have another remnant, even thy brethren in captivity with thee, to whom I will be a sanctuary, touching whom the proud ones at Jerusalem say, that they are ejected, and that all the land was now their possession, as not fearing yet any ejection thence, howsoever he and *Jeremiah* threatned them. But against these proud and uncharitable bragges of theirs, say to these poore exiles and disperfed ones, *I the Lord will be a little sanctuary unto you in the Nations, &c.* or *sanctuarium paucitatis*, as the word signifieth according to *Calvin*, but he rather holdeth to the first reading, as there is good reason, a little sanctuary, being opposed to that faire and glorious one.
- V. 16.*
- Calvin.*

one that was at *Jerusalem*. For this contrarywise appeared not, the elect of the captivity being poor and despicable in the eyes of men, as being void of all outward splendor, yet in better case than those at *Jerusalem* with their magnificent Temple, because God was a Sanctuary and place of safety to them in the midst of all their miseries. And thus it is many times with the dear people of God, nothing appears outwardly of the divine favour towards them, but others have more such signes of favour, as the Jews now at *Jerusalem* under the shelter of the magnificent Temple built by *Solomon*, whereas those in *Caldea* with *Ezekiel*, *Daniel*, &c. were without a Temple, having only poor houses to meet and to serve God in, and that without sacrifices of fat beasts also and other oblation of the fruits of the earth, for no such offerings could be made here, but only at the temple at *Jerusalem*. So in times of persecution, or separation of the true people of God from the counterfeits, these have none but a little Sanctuary and obscure, not appearing to be of any beauty in outward respects to draw men to it, but those being in great outward glory: as the Papists with their stately Churches and rich and glorious Bishops, Pope and Cardinals, and princes of the earth and great persons adhering to them; but the reformed Churches consisting at the first of poor men, as the *pauperes de Lugduno* in France, or if any were rich being crushed and made poor by their tyranny. And hereby many have been drawn away after them being thus deceived, but we must not by outward things measure Gods grace and favour, but count them most happy to whom he is a Sanctuary, although for the present poor and despised. But the like is not to be held touching them that now adays amongst our selves having great Sanctuaries, that is, faire Churches dedicated to Gods worship to resort unto, prefer meetings in corners about Religious exercises out of an erroneous opinion & minde rejecting this outward favour conferred upon the Kingdom of England, of which the Prophet *Esay* speaketh as a great blessing, saying, *Thy teachers shall be no more in corners*. And hitherto of Gods being a little sanctuary unto them, and indeed he was not only so, but a great one again after the time of the captivity added, when returning they built the Temple, and worshipped God there againe, and were for this honoured and resorted to by other Nations round about; which sheweth more their ingratitude in this land, that now despise this blessing, and defame and disgrace the houses of God what they can, as if being once polluted by Popish superstition the use of them for religious duties might never be resumed any more, whereas the Temple being defiled in the dayes of *Manasseh* was purged and used againe by *Josiah*, and likewise by *Judas Maccabeus* after *Antiochus Epiphanes* his greatest pollutions. But what exiles were these, to whom such comfort is spoken? *Ezekiels* brethren and kindred in grace, as well as in the flesh, and in captivity likewise submitting themselves patiently to bear the miseries thereof. For such will God be alwayes a Sanctuary, and herein they must comfort themselves.

Here the Lord proceedeth to the further comfort of these poor exiles to promise them a return to their own land, and that contrary to the hopes of those now in *Jerusa*. that they should possess it. And then in way of gratitude to God and to approve themselves to be his faithful people, that they should take away all detestable and abominable things, which who so do not, but suffer them in the land, where they live, cannot approve themselves to be such, and so are unworthy of so great a favour. Then shewing the fountaine of this grace he saith, *I will give them one heart, and taking away the stony, I will give them an heart of flesh, that they may walk in my statutes, &c.* Whence note 1. That an upright heart meant by one heart, or a single heart, which is opposed to a double, is the gift of God, and we have it not of our selves; and unanimity, which also is meant consentingly to walk together in one way of righteousness, of both which, see *Psalm* 12. 3. *Amos* 4. 3. 2. That our hearts are changed from stony, or being like stones that yeild not to any bearing, to be as flesh, that is, soft by the power of his grace and spirit only. 3. Because he

Ddd

faith,

Note.

Esa. 30. 20.

Note.

V. 17. 18.  
19, 20.

Note.



Phil. 2. 13.

faith, not only a new heart, but a spirit, by the one denoting the wil, by the other the understanding and judgement of the soul, that whatsoever is good in us comes only from God, both to wil and to do, we having of our selves, since the fall of Adam, no liberty of will to good left unto us, but to this we areaine, as God is pleased to work it in us, that he may have the praise of all. 4. They only have this blessed work wrought in them, that walk in Gods statutes, and it is vaine for others to talk of their good hearts, it being certain, that as a good tree cannot be without good fruit, so a good heart cannot be without good works.

August. lib. 18.  
Contr. Cansl. c. 4.

And according to that which hath been said, St. August. speakes well upon these words, *I will take away the heart of stone and give them a heart of flesh*, that is, a will without sense, and give them a will with sense. Then to the objection of Pelagius, if God takes away the heart of stone, and giveth an heart of flesh, how is it said Ezek. 18. *Make you a new heart?* he answereth, because he giveth that which he biddeth them make, and he helps them to make, whom he biddeth, which plainly implyeth a cooperation in man, as also that precept, Phil. 2. 13. *Work out your salvation with fear, it is God that worketh in you, &c.* for if God worketh and man worketh the same thing, what is this, but cooperation so much yet impugned by Calvin? Before that God beginneth to work indeed upon the heart of man, he is indeed as a dead thing, but Gods working causeth life and sight and sense, and then there is a concurrence of mans working in all that are saved.

V. 23.

*Then the glory of the Lord went up from the midst of the City, and stood upon the mountaine on the East side:* Here againe is repeated what went before of Gods leaving the Jews in Jerusalem destitute of his help to become a prey to their enemies, ch. 10. 18. 19. But there the glory of God remained only from the threshold to the East gate, now from thence to mount Olivet, thence as it were to behold the burning and destruction of the City, hereby also foreshewing Christ his going up to heaven, from thence when the wicked Jews having crucified and slain him, he rose againe, and leading his Disciples thither ascended out of their sight, and after followed the destruction of the City againe by the Romans.

## CHAP. XII.

V. 12. 13.  
2 King. 25.

**A**fter all things hitherto said and done to awaken the Jews from sleeping securely in their sins, as from whom stupendious judgments were not far off, now because they were nothing moved by all this, the Lord makes his Prophet a portentum or signe portending their going into captivity, even the best of them, their Prince and King Zedekiah, who he sheweth should be glad to digge through the wall in the night, and so to pass away with some of his pretious stuffe, carrying it upon his shoulders, which was a base thing for a King to do, and yet doing so, he should not escape, but be taken and his eyes being put out carryed into Babylon, which is applyed in that he saith, that he should go into the Caldeans country, and yet not see that land, which the history sheweth to have come to pass accordingly. For he was taken & brought before the King of Babylon, as he was fleeing away, and having his eyes put out he was carryed thither to end his dayes in misery, and thus he is said to have been taken in Gods snare, because the Caldees came and took him by the secret moving of them by his power so to do.

V. 16.

Whereas he saith, that some should yet be preserved from the famine, pestilence, and sword, being kept still alive, he addeth this should be but to their greater misery, that they might tell of their abominations done in their own land, whereby is not meant, that they should by word of mouth speak thereof, but that their very carrying and living there should be as a telling aloud

to

to the heathen, what abominable things they had done, because otherwise their mighty God would never have laid so heavy a judgement upon them.

After Ezekiel made a signe of their fearful fleeing, and getting some of their goods away by stealth, here the the Lord makes him a signe of their eating and drinking in continual fear of their lives, till the City after a long siege should be taken, and he biddeth him tell the people of the land, that the inhabitants of *Jerusalem* should doe so, that thought themselves in better case, then those in exile in *Caldea*, to whom he meaneth here, that the Prophet should speak.

And finally he yieldeth a reason, why this great judgement should be executed upon the City, *For the violence of them that dwell therein*: That is, the harsh and unjust dealing of the rulers and wealthy with the poorer and meaner sort.

From hence to the end of the chapter the Prophet both discovereth and confuteth that, upon which the wicked Jews did bear themselves, and so condemned all threatnings of the Prophets, viz. that either the Prophecies of *Jeremiah* touching destruction to come were so old, that now it was no more to be feared, or if it should come the time was so far off, before it should be, that it concerned not them, who were now living, to hear of it, but after ages. So that some were more unbelieving then others, the one sort altogether sleighting such threatnings as vaine, but the other only being without fear of them, as not being likely to take effect in their dayes, as v. 27. In opposing the former he saith, that every vision shall have its effect, and there shall be no more vain or flattering divinations in the land, that is, of false prophets, as hitherto there had been, as is shewed, *Jer. 28.* not that false and flattering Prophets should quite cease, but their prophecies being proved lies by the contrary events, they should be no more believed, as they had been. In opposing the latter sort he saith, that the things set forth in his vision should take effect in their dayes without any further delay, v. 25. That is, whilst they were yet living, because they might otherwise haply think, that 1000. years with the Lord were but as a day, as it is said, *Psal. 90. 2 Pet. 3. 8.* and therefore that the Lords coming with these judgements might not be till many generations after, although with him speedy.

V. 17.

V. 19.

V. 20. 21.

V. 27.

V. 24.

## CHAP. XIII.

**T**Hy Prophets are like the Foxes in the desert, yee have not gone up into the gaps, nor made up the hedges. Of all beasts the Foxe is the most subtle and dangerous for getting into and hurting the vineyard through the hedge or wall whereof he can finde any breach, wherefore false Prophets amongst the Jews are compared unto Foxes, and such they are to the Church of God in any place. The breach is made by sin, this the true Prophet seeks to make up by exhorting and stirring up to repentance, and by earnest prayer to God he standeth in the day of battel to keep out enemies coming to destroy it; as *Moses* by prayer is said to have stood in the gap. But these false prophets contrariwise craftily mislead the people, whereby they were brought into danger, and gaps were made instead of being hedged up, for which *Ezekiel* in neighbourth against them, as pernicious beasts, and such are also called Foxes, *Cantic. 2. 15.* and true Prophets for their prayers, *The chariots of Israel and horsemen thereof*, and repairers of breaches, for their good instructions, and watchmen. *They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel,* for assembly *Hebr. is secret*, and so the *Caldee* carneth it, the *Sept. doctrine*, that is, at the return of my people out of captivity they shall not return with them, as it is by and by expressed, *They shall not come into the land of Israel, but dye*

V. 4.

Note.

Amos. 9. 11.  
Ezek. 2.

V. 9.

Amos. 3. 7.

Exod. 32.

Note.

Revel. 20. 15.

Mal. 3. 26.

V. 10. 11.

1 King. 20. 30.

Matth. 7.

Note.

V. 17, 18,  
&c.

Calvin.

Lyra.  
Clarius.  
Vatabl.  
Isidor.

Hieron.

before, both they and all such as they are, neither shall they have teaching office amongst my people, if they should survive, nor as true Prophets have my secrets to be revealed to my people committed unto them; yea they should not so much as be written in the catalogue of Israelites, but be in Gods book blotted out for ever, as he said to *Moses*, *Those that sin against me I will blot out.* And this is the most heavy judgement that can befall men, for they that are not here found written, shall be cast into the lake of fire, and contrariwise to be written in Gods book of remembrance is the greatest felicity, and so shall all they be, that fear the Lord.

From hence to the 17. verse the deceitful dealing of false prophets is set forth by a Metaphor taken from daubers of a wall. For even so they dealt by the Jews, their crying, Peace, peace, was as baubing a wal with untempered mortar, because that promising them safety against the judgements threatned by the true Prophets in the name of the Lord they made them as confident, as if they had been defended by a mighty hand and strong wall round about. But this he saith, was but a deceitful wall, like one built with untempered mortar, against which a storm coming it is not able to stand but falleth, and they that stand under it for shelter perish, as did sometime 27000. of *Benbadads* men in *Aphek*. False Prophets then are builders as well as the true, but their building is with sand only, and if there be some lime amongst it, it is so ill tempered, that the wall thus built, will not endure boisterous weather, but wind and raine and haile soone cause it to fall: For the well tempered mortar of a wall making it strong and defensible is the teaching of peace and safety in truth according to the word of God, that is only to penitent sinners, that hear the words of God and do it, turning from their sins, such only being thus made as a building upon a rock, against which the winde bloweth, the floods beat, and the raine cometh, and yet it falleth not. Take we heed therefore, who are prophets, that we build not as deceivers, but truly doing this our work, which is of so great consequence both to our selves and to those that hear us, either for safety, if we be true, or destruction if deceitful.

He inveigheth likewise against prophetesses, who *sewed pillows under armholes, and made kerchiefs upon every stature to hunt souls*, which according to *Calvin* is thus to be understood, when any came to consult with them, they leaning upon pillows, as was the manner of *arrepitiae* in those times, and binding kerchiefs about their heads which covered down to their eyes (whereby they pretended themselves to be wholly taken up with divine revelations, all worldly things being neglected) gave answers as if they had come from God, whereby they sought still for any small reward to give the best content to such as sought unto them, and therefore it is said, *upon the head of every stature*, whether they were great or small, good or bad, and v. 19. *For handfuls of barley and pieces of bread.* To this of *Calvin* comes *Lyra* somewhat neerer, and *Vatablus* also and *Clarius* and *Isidorus*. Let us hear *Clarius* for them all, he saith thus, silly women being instructed in the art magick, sewed pillows and put them under the armholes of those, that sought unto them, and kerchiefs, that is, most thin linnen cloathes, they bound about their heads, making them beleve, that thus they were prepared to receive divine Oracles, then they as they had excogitated, uttered their propheties, touching the truth of which simple persons were thus perswaded, and so went away confident, that it should be well with them as they had promised, being by this means encouraged to go on in their sinnes to their destruction both in body and soul, for which they are said to hunt mens souls. The *Vulg.* for making kerchiefs upon the head of every stature, hath it, *faciunt cervicalia sub capite universa etatis*, expounded by *Jerom* thus together with the words going before, wo to those women, that speak flatteringly to sinners, thus making them to sleep securely in their sins, as if they lay upon soft pillowes, both with their heads, to which *cervicalia* are proper, and their armes, by leaning and resting themselves upon cushions, to which *pulvilli* are also proper as the first word is rendered, this their flattery proving in fine nothing but an hunting after their lives or souls.



souls. And this is most generally receivd, and is most ancient, and agreeth best, the others being but later inventions either of these false prophetesses setting themselves in such a posture to prophesie, as feigning by their so lying, that they were asleep, and so spake as in a dream: of their doing thus to those that came to inquire of them. But for the other exposition makes the common proverb, which setteth forth flattery by sewing pillows and laying cushions. As we may see in *Plutarch*, saying, Flatteries are like unto cushions and pillows, which whilst they seem to stand up against the heads of those that lye down, yet they being laid, do rather give way and yeeld unto them: so the flatterer takes a kind of counterfeit liberty of speaking at the first carping and reproving some things, whereby he seemes to be lifted up and to swell against him, whom he speaks unto, but by and by he sinks as it were under his head and so incloseth and taketh him, as it were in his net, for which he is said here to hunt after his soul. So likewise *Plautus* hath consueved to sew together frauds, deceits, lies. And according to this *Gregor.* saith, He that flattereth evil doers, puts cushions under his elbowes, or armholes, that he who ought to be reprov'd for his fault might rest softly in praises thus sewed together. And *Theodoret* saith, they are soft and flattering speeches compos'd for lucre, which tickle the ears for a time, but overthrow the soul. But for the Hebr. words here used **מַרְחִיטִים** significth *velamina linteola*, linnen coverings, and these are kercheises, or may be taken for linnen pillow-beers put upon the pillows to lay the head down upon to sleep, which for the reason before going is to be preferred, and so the outer part, the cover is put for the whole synecdochically. For the word rendred *stature*, *Vulg.* age, it is **קוֹמָה** standing, for the head of every one standing, higher or lower, men grown or children, who so came to inquire of them, and brought a present, they pleased them with their flatteries, although it were at last to their destruction. And he sheweth what base minds they did bear, even more base then women called *Gypseyes*, that now go about to tell fortunes for any little peice of silver, but these hunted after pieces of bread or a little barley like common beggars, and therefore were the more worthy to be condemned, for so small matters would presume to personate Gods messengers and privy counsellors, as Prophets are whether men or women, for of both sexes God had some both under the old Test. and new. In these false prophetesses hired for so vile a price see for what little matters sinners sell their pretious souls, when as they are more worth then all the world, and in comparison of them, all things here are but as fragments of bread, or a little barley. *Herodotus* writes of a fountaine, called *Hippanis*, that best representeth flatterers, the waters whereof are found to be sweet as men travel by them four or five dayes, but then they are very bitter. Lastly in charging these silly women for their baseness he saith, *will ye pollute me amongst my people, &c.* to slay the souls of them that should live, and to save alive those that should dye, which is spoken to give us to understand, that they pretended inspirations or revelations from God, and therefore from their false prophesying to animate men in their sins pollution redounded to the Lord, he being thought through their means to be the abettor of wickedness. For their slaying of those that should live, it was by threatening the true Prophets and other servants of God with death, because they speak against them, and for their making alive of those that should dye, it was by promising for a little reward peace and safety to false prophets and to those that were led by them.

I am against your pillows, wherewith ye hunt soules to make them flee, and will tear them off your armes, &c. the *Vulg.* and Hebr. also for the words to make them flee, have it fleeing souls. For so the word **לִמְרָחִיטִים** significth, it is an epithite given to the soul being so subject continually to flee out of the body, so fraile and transitory is this life, and therefore great need that we should have a care of our souls, which if they be once departed out of our bodies, if they flee not to the place of blessedness, they are lost for ever. And all the time, that we live here they are but as a bird in a cage, if the door be but opened, ready to be gone

Plutar. de discrimine inter adulatorem & verum amicum.

Plautus. Gregor. Moral. 18. 4. Quisquis male agentibus adulatur, pulvillum sub capite cubito facientis ponit, ut qui corripit pro culpa delusi in consuetis laudibus moliter quiescat.

Note.

Herod. l. 4.

V. 19.

V. 20.

Note.

gone at any time. But here is comfort to the Elect, that the Lord saith he will break off those pillows from their armes, that is, where they fought to lay them, and then such fleeing souls should be delivered. For it is not to be understood of all in general, but only of those few that God had to life elected. And in respect of all men those pillows were broken off, when it manifestly appeared at the destruction of *Jerusalem*, how vaine their flatteries were, promising good, but loe a world of evil: *v. 21, 22, 23.* serve further to confirm the interpretation before going.

## CHAP. XIV.

V. 1.

**T**hen came certaine Elders of Israel unto me and sat before me. These Elders of Israel must needs be some of those, that were now in the land of *Caldees* together with *Ezekiel*, because that although he had been carried away in the spirit to *Jerusalem*, and to the Temple before, *Ch. 8.* where he saw 70. Elders worshipping all manner of idols, yet now he was in *Caldea* again, and there these come unto him to enquire or to hear somewhat from him for their comfort, whereby they pretended themselves to be better then the Elders at *Jerusalem* before spoken of, even the servants of the true God, in that they came to hear his Prophet. But the Lord instructeth him better touching them, that he might not be deceived in them, and therefore he tels him, that they set up idols in their hearts, and laid a stumbling block before their faces, the *Vulg. uncleanneses in their hearts*, but the proper signification is *idols*, and the meaning is, that although they were not any gross worshippers of idols, yet bare as evil a mind, as they that were, because they came not to the prophet with a minde to hear any thing to be reformed thereafter, but being fully bent still to walk in their own evil wayes, which they loved more then they did God, and therefore were justly said to have set up idols in their hearts. For whatsoever a man chiefly loveth, and with his heart, is his God, his idol, so the voluptuous man is said to be one, whose belly is his God, and the covetous to be an idolater. And this is the case of every one, that liveth in sin, yet is an hearer of the word of God, he is an idolater in his heart. And he layeth a stumbling block before his own face, keeping him, that he cannot walk in the way of life, although he be daily pressed so to do, for at this he is still stumbling and falling till he falleth into everlasting destruction in hell fire. *v. 9. If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived him.* Here the Lord meeteth with an objection, that might be made by the wicked before threatned thus. *Jeremiah* indeed and *Ezekiel* now threaten us for setting up idols in our hearts, as hath been said, but we have other Prophets more then they, who speak peace unto us, why should we not then believe these, as well as those? *Ans.* These are deceived, and deceive you, when they speak peace unto you, having your hearts set upon your sinnes; yea, I, saith the Lord, have deceived them, that is, for your punishment, who delight more in unrighteousness, then in the truth, I have put these deceitful flattering speeches into their mouthes, as I did sometime into the mouthes of the false prophets that stood before *Ahab* consenting together in a lye to intice him to go to *Ramoth Gilead*, that he might fall there for his wickedness toward *Naboth*. For so it is also said, *When a false prophet ariseth and giveth you a signe, I do it to prove you:* and touching the Apostate Antichrist, the Lord saith, that he shall come with lying signes, and that they, who delighted in unrighteousness, and not in the truth, should be given over to believe lies, that they might be damned. from all which places we may gather, that for sin God doth work by Satan, and nor permit him only to mislead wicked instruments into error, that by them the body of the people might be misled, and perish both together, as they are well worthy, and as the next words do declare, I will stretch out my hand

Note.  
Phil. 3. 19. Col.  
3. 5.

V. 9.

1 King. 21.

Deut. 33.

2 Thess. 2. 11.

hand upon him as I will destroy him. v. 10. And they shall bear the punishment of their iniquity, the punishment of the Prophet shall be as of him that seeketh to him, Hebr. for punishment is *in* both iniquity and the punishment of iniquity. Ob. Is this be so, that God by Satans ministry deceiveth, he is he author of deceit and lying. Sol. Far be it from us to say so, he is the author of punishments for sin, but of sin, deceit and lying, not he but the devil is the rather, who of himself is ready to act this way, if God doth but permit him; only the Lord takes it upon himself, as if he did it, because at his direction and permission, the devil impels to lying and to all manner of wickedness. That the Lord tempteth no man to evil see *Jam.* 1. 14. And both false prophets being thus deceived and people deceived by them are justly punished therefore, because the just Judge of the whole world cannot but proceed against sinners, and which way soever he proceedeth, either by giving order to Satan to harden them in their sins, or when this is done by executing judgements upon them, he doth all most justly.

That the house of Israel may no more go astray from me, &c. Here the fruit and effect that should finally follow of their punishment is set forth, viz. they should hereby be reformed. But it is to be noted, that he saith, that the house of Israel may no more erre, not those false prophets, or such as were seduced by them, for he threatned them with cutting off from the house of Israel, but a remnant of chosen ones whose God he promiseth againe to be and that they shall be his people, that is, taken into his protection, and restored to their own land and City.

From al which note, 1. That it will be no plea for the seduced to error to say, Thy Ministers (O Lord) or other illuminated persons making me believe, that they were thy Ministers, have drawn me away this or that way, or for such Ministers to say, We had it by revelation from God, for they shall all be cut off notwithstanding, who go from the way traced out in holy Scriptures, which are our light and lanthorne, and whereunto only we must take heed and to those that speak according to them, and accordingly walk and do in al things.

2. The same judgements shall be to the seduced and to the seducers as to the wizards, and to those that seek unto them.

3. The end of Gods judgements to his Elect is good, viz. to be the more sanctified and purified hereby, and to be the more confirmed touching the love of God unto them, of which they might before for his frowning upon them be in some doubt.

Here lest any should harden themselves, hoping by the prayers of the true prophets to escape the judgements threatened, the Lord declareth, that if *Noah*, *Job*, or *Daniel* were amongst them to pray for them, and but one of his severe judgements, the famine, noisome beasts, the pestilence or the sword were to come upon them, they should by no means avert it, much less they being now adjudged to suffer by all these. So that hereby it appeareth, that nothing will prevaile to save sinners from destruction, but repentance, and casting away their transgressions, as is further taught *eb.* 18. and not without thus doing any prayers of those, that are with God most gracious. *Jer.* 15. there is somewhat like this, but *Moses* and *Samuel* are there named; it may be inquired why these three are here named more then any other? *Calvin* saith, that some give this reason, these three were famous for righteousness at three severall times, *Noah* in the old world, *Daniel* in the time of captivity, being also now living, and *Job* being one of another country eminent above all amongst the Nations. Others because *Job* could not save his sons or daughters by his piety, nor *Daniel* the Jews, amongst whom he was carryed away captive into Babylon, neither could *Noah* save the old world from drowning. But he thinketh nothing else to be meant in specifying these, but only in general, if some of the most gracious men, that ever lived were amongst them, such as these 3. were, whom he named rather then others, as they came first to his mind, they should not profit such incorrigible sinners as they were. I rather conceive, because it is the Lord that thus speaketh,

V. 10.

Note.

John 8.

V. 11.

Note.

Esa. 8. 20.

Rom. 8. 18.

V. 12. 13. &amp;c.

Note.

Calvini



Dan. 1. 2.

Gen. 17.

Jam. 2.

Rev. 3. 1, 2, 3.

V. 22.

Calvin.

Lyra.

speakeſh, that there was ſome ſpecial reaſon of this his ſpecifica-  
tion, and that might be becauſe theſe three men more then others of great note lived in  
times of proving what might be done in that caſe, which is here in agitation,  
and yet the old world was not the more delivered for Noah his righteousneſs,  
nor Jobs children for his, nor the Jews that went into captivity in the third  
yeer of Jehoiakim for Daniels. But what meaneth he by adding, he ſhall ſave his  
own ſoul by his righteousneſs; ſhall any man have his ſoul ſaved for his  
own righteousneſs, or by faith only? Sol. Although a man be ſaved by faith  
only, yet no true faithful perſon but is upright in his heart and life, which  
is his righteousneſs and is by reaſon of his faith accepted of, as if he were  
perfect, and he therefore worthy to be ſaved, as it is ſaid of Abraham that he  
believed and that was counted to him for righteousneſs, but not without  
his being upright, to ſhew, that none are thus accepted of, although believers,  
except they alſo walk before God and be upright, as was ſaid to Abraham, and  
as James reaſoneth at large. And the like is ſaid of them that in Sardis kept  
their garments, they ſhall walk with me in white, for they are worthy; wherefore they  
that from this and the like places inferre ſalvation for a mans own righteouſ-  
neſs in part do foully erre, ſee Rom. 11. 6. Election is of grace, not of works. other-  
wiſe grace were no grace, And this may ſerve for the clearing of that which is  
likewiſe ſaid, Chap. 18. where living by his righteousneſs is often  
ſpoken of.

Yet behold therein ſhall be left a remnant, that ſhall be brought forth ſons and daughters,  
they ſhall come forth unto you and yee ſhall ſee their way and their doings, and yee ſhall be  
comforted concerning the evil that I have brought, v. 23. And yee ſhall know, that I have  
not done without cauſe all that I have done in it, That is, when by the four judge-  
ments before ſpoken of I have made this through deſtruction in Jeruſalem, a  
remnant yet ſhall be ſpared from death, who ſhall be brought into captivity  
to you in Babylon, then yee ſhall ſee their doings by the effects thereof, that  
is, what notorious finners they were by that which for their wickedneſs be-  
fell them, viz. the burning down of their City and temple, the barbarous  
cruelty endured by them at the hands of their enemies, and their countrey  
being left deſolate, their exile out of it to live in miſery worſe then death.  
And in ſaying that herein they ſhould be comforted, he meaneth in regard of  
this, that they had formerly derided them, that yielded themſelves ſo cow-  
ardly to go into Babylon with their King Jehoiakim, whereas they with their  
King Zedekiah ſtood manfully out againſt the Caldees not fearing what they  
could do unto them. For in regard of this they ſhall then be aſhamed, and yee  
ſhall be comforted, they having now no more cauſe to inſult over you as they  
did, but rather to envy you for ſome better condition, wherein yee ſhall  
after a while be, and your King, his head being lifted up, as it was by Evilme-  
rodach the ſucceſſor of Nebuchadnezzar, and therefore moſt probably the people  
that were brought down with him were in ſomewhat a better eſtate alſo. At  
this ſenſe Calvin partly aimeth, although it be not ſo fully ſet forth by him,  
and he mentioneth another expoſition of ſome underſtanding by this rem-  
nant the Elect before ſpoken of v. 11. and rejects it, as their juſt cauſe, for  
that he ſaith, yee ſhall ſee their wayes and their doings, and ſhall know that all this is  
come juſtly upon them, implying that theſe left were evil doers, and not the rem-  
nant of Elect ones in tender care preſerved in the time of that common de-  
ſtruction. Lyra ſubſcribeth to that which went before in part, viz. that their  
comfort ſhould be in regard of this, that the captives brought with Zedekiah in-  
to Babylon ſhould call them bleſſed; that were there before, in reſpect of them-  
ſelves, becauſe they had ſuffered far more grievous things, then they did: but  
partly he ſaith, that their comfort ſhould be in this, that their ſons and  
daughters here ſpoken of ſhould ſome of them live to rebuild the temple at  
Jeruſalem again. Finally ſome others think, that the comfort lyeth in this,  
that they ſhould ſee ſome preſerved alive to encreaſe againe the poſterity of  
Abraham, which I cannot deny to have been alſo a matter of comfort to thoſe  
of the ſame cognation, becauſe this was a bleſſing promiſed to Abraham in  
this

this world, that his seed should multiply so as that they should be innumerable, wherefore in assigning the cause of their comfort we may well put both these together, they should be comforted by the hearing them speak of their greater miseries contrary to their expectation, who tarried longer in their own countrey, affirming them to have done better, that yielded, and for the greater hope now of *Abrahams* posterity multiplying again, as they could not have done, if they had all dyed by those four judgements. Lastly, they should be comforted by this, that they should know all sufferings coming upon them to have been just on Gods part, because for their sins, thus if they had yet hearts to repent concerning hope of pardon and coming into grace with the Lord againe, that they might be restored to their own countrey. Happy are they that having sinned and being punished therefore, come thus at length to be comforted.

Note.

## CHAP. XV.

**T**His Chapter tends to nothing else but to aggravate the misery of *Jerusalem*, which should shortly be burnt down with fire, by a comparison taken from a vine that being cut down is good for nothing but to be burned, therefore much less being cut down and burnt can any good use be made of it any more. And the Lord doth thus debase *Jerusalem* and the *Jews* in opposition to their pride and confidence in this, that they were Gods peculiar people. And herein he proceeds by these degrees, 1. By comparing them standing yet in the vineyard, as it were with other trees of the wood, that is, with Heathen Nations. For what is a vine to another tree, either oake or cedar, but only in respect of the fruitfulness? verily it is nothing, for they grow erect and are beautiful to behold, but the vine is a crooked low written thing, unable to bear up it self from the ground, unless it be supported, and so subject to be trodden under foot, and bitten and torn by castel: so the *Jewes* were in comparison of other Nations most contemptible, especially being, as they now were, without fruit, barren of good works and full of evil, and so is any Church of God being likewise wicked, no Nation is so base and lyeth open so much to the danger of being trodden under foot and destroyed, as it doth, as being void of comeliness and procerity, and having no wall or hedge about it of Gods providence, when for unfruitfulness he takes no further pleasure in it. Of the Church in this case, see *Esa.* 5. 1, 2, 3. 2. By comparing them pluckt up from the soile, whereupon they stood. For a vine stubbed up is no more of any use, but to be burnt in the fire, a man cannot so much as make a pinne of it to hang a vessel upon, but of other trees buildings may be made, and divers other things: So the *Jewes* being now adjudged to be pluckt up by being partly slaine and partly carryed away into captivity, could expect none other but to be made as fuel for the fire of Gods wrath. 3. By comparing their parts with the parts of a vine not only pluckt up, but also burnt at both ends, for what is that good for, which remaineth now thereof? verily it is seared and made now so spalt as that it can no more be put to any use then very ashes. Great cause then is there, that we who are the Church of God, should look to our selves and have a care to be fruitful and humble, and not be puffed up with pride, and grow careless and dissolute in our lives, or degenerate to oppression or violence, for if we do, we are in a more vile and dangerous condition, then any other Nation, and like to suffer more at the hands both of God and men.

Note.

CHAP.

## CHAP. XVI.

V. 3.

Joh. 8. 44.

Hieron.

V. 4. 5.

V. 4. 5.

Calvin.

V. 6.

Judg. 8.

**T**hy father was an Amorite, and thy mother an Hittite: In this Chapter the Prophet layeth open from the beginning the baseness of the Jews, that if it were possible he might humble them and pull down the great pride and self-conceitdness. And therefore he beginneth with their nativity, saying, that it was of Canaan, their father being an Amorite, and their mother an Hittite, whereby it is meant, that for their wickedness they were so before God reputed, as elsewhere they are said to have been *Ethiopians* unto him, and the Jews are said by our Lord to have been of their father the devil for the like reason. *Jerom* thinks, that he alludeth to their much speaking and bragging in the name Amorite, and to their madness in the name Hittite as the words signifie. Of the seven Nations, which were so wicked, he nameth, saith another, the Amorite for his procerity and tallness, and the Hittite for the notorious incontinency of these women, of which see v. 45. and giants men of high stature were notorious for violence and oppression, with which sinnes the Jewes were greatly tainted, v. 4. 5. He ascendeth yet higher enlarging himself from speaking of *Jerusalem* whose birth was in *Canaan*, of which he had hitherto spoken, to speak of *Israel* looking upon them, as they were in *Egypt* long before their coming into *Canaan*, and growing to so famous a City as *Jerusalem*, In the day that thou wast born, thy navel was not cut, neither wast thou washed with water to supple thee, thou wast not salted at all, nor swaddled at all, none eye pitied thee, &c. So that here is a double nativity of *Israel* spoken of, and the last first, and the first last. For by the nativity when no eye pitied them is meant their adoption, or Gods taking them to be his people, before that ever they were taken notice of to be such, which was when *Moses* coming to *Pharaoh* said, *Israel is my son, my first born, if thou wilt not let Israel go, I will slay thy son, thy first born*: For then *Israel* as a childe new born having no body till then taking care of it, by means whereof their life seemed even desperate, for so it is with an infant new born, if the navel be not cut, &c. but it be cast out, ten to one it will dye so soon as it begins to live, the want of cutting and binding up of the navel making it to bleed to death, the want of washing of the menstruous blood about it annoying it with the stinking smel unto death, and the want of salting it making the skin too tender, as *Calvin* saith. And most aptly was the state of the *Israelites* in *Egypt* thus set forth, to whom nothing was done conducing to life, but all things to their destruction both by the casting of their males so soon as they were born into the river, for which he speaketh here of casting out, and by driving them from the presence of *Pharaoh* with discomfort, when they desired to be more equally dealt withal as being too much overburthened by making their ful tale of brick, and finding themselves shaw also.

In this evil and dangerous case the Lord saith, that he said to *Israel*, Yet live, and it is twice repeated for their deliverance from both these straights at once in their being with so strong an hand brought out of *Egypt*, or by doubling the word *live*, he meaneth, that he was a long time in saving them from death. First all those yeers that the cruel edict of *Pharaoh* was on foot, viz. Eighty at the least (for *Moses*, before whose birth it was made, was eighty yeers old when he stood before *Pharaoh*) for if God had not said in that time *live*, they had been by such cruelty consumed. Secondly, at the time of their deliverance by *Moses*, when by the increase of their miseries their lives were more bitter then death unto them.

And this was their first birth, though last spoken of, when they multiplied, notwithstanding their harsh usage, unto a Nation. Their second Nativity which is named, and said to be in *Canaan*, was by their degenerating so soon as they came into *Canaan*, *Joshua* and the Elders that over-lived him being dead, for then they began to beto God as men descended from fathers Amorites, and mothers Hittites, and no more *Israelites*. I have



*I have caused thee to multiply as the bud of the field,* Here the Lord proceedeth to shew a greater favour, then by him done unto them, when they were in so poor an estate in Egypt, he multiplyed them in two hundred and fifty years from seventy to six hundred thousand, in so much as that they were now grown to some full maturity, as a female grown up from a childe to a woman, her breasts being also fully grown, and she fit now for marriage. And being come to this, he saith, that he passing by cast his eye upon her, as man taketh a wife making a covenant with her, which was done Exod. 24. Then was she also ordained with gold and silver, and filke, &c. and shewed to be most beautiful, when being brought into the land of Canaan, and put into other mens possessions they grew wealthy. Then also they were fed with fine wheat and honey, and grew into a kingdom in the dayes of Saul and of David and Solomon, in whose time specially she was so greatly honored by other Nations; but all the beauty for which he saith was by his comelines.

Thus the Lord having proceeded in shewing his beneficence towards Israel comes in the next place to accuse this his wife, whom he had spiritually married, of most gross ingratitude, sinning against the marriage covenant by following other Gods, and of unparalleled incontinency, from v. 15. to v. 26. After which he sheweth what judgements he had brought upon her v. 27. by diminishing her ordinary food by famine, as in the time of Ahab, when it rained not in three years and six moneths, then by giving her to the will of those that hated her, that is, the Philistims, who slew Saul and his sons upon the mountaines of Gilboa, which is pointed at when he saith, that they into whose hands they came were the daughters of the Philistims, *that were ashamed of their lewd way*, because that although the Cities of the Philistims here called daughters were idolatrous, yet they kept them to their own gods, and received not the gods of other Nations, as the Israelites did both those of the Egyptians and Assyrians. The Vulg. for these words, *I have diminished thy ordinary food*, hath it, *I will take away thy justification*, the word Hebr. is חֲקֵךְ a statute or portion, and because it signifieth statute, is by some expounded of the cessation of the ordinance of sacrificing and of other rites in the publike worship of God in his temple. But it agreeth better as Rab. David and Vatablus to expound it, to that which God in mercy had appointed to Israel both for food and ornament in most bountiful manner, wheat, fine flowre, honey, gold and silver and other precious things making that state glorious, as was before said v. 10, 11, 12, 13, &c. but these things being abused to idolatry he now threateneth to take away. See a like passage to this, Hosh. 2. whereas in N. T. it is rendered in the Preteritense *I have taken away*, Hebr. it is in the Future, but these Tenses are sometimes put one for another, and so most probably it is done here, because as hath been before noted, both the Philistims sometime lorded it over Israel in Elyse time, when the Arke was taken, but after the prophesying of Ezekiel nothing is said of the Philistims more, as getting dominion over them, but only of the Caldees; wherefore these words, as Calvin saith, have reference to things past, being an upbraiding of them for their extreme hardness of heart in that they were not moved by Gods judgements, by which they had already suffered, to repent, but persisted still in their old sins, as it were running headlong to utter destruction, against corrections, which operate upon those that have any grace to their reformation; which is to be noted by us, that we may know that being corrected, if we be not amended our sins are now of measure sinful, and so nothing can be expected, but utter ruine and desolation to the whole kingdom.

*How weak is thy heart, saith the Lord, when as thou dost all these things, the work of an imperious whorish woman?* The Vulg. *Wherewith shall I cleanse thy heart, when as thou dost all these works of an whorish woman, & procacis?* The reason of the difference in these expositions is, because the word מִל signifieth to circumcise, and hereof in the future may come מְלִיחָה which is the word here used, and to circumcise the heart and to cleanse it, is all one; but forso much as the word

V. 7.

V. 8, 9, 10.

adorned

V. 11, 12,

13, 14.

V. 15, 16,

18, &amp;c.

V. 27.

Calvin.

Now.

V. 30.

word *חלש* properly signifieth weak and tender, it is best to take it in this sense. But then here seemeth to be an opposition, the same which is called weak, being charged with doing the works of a strong and domineering whore. But there is herein no repugnancy, for the wicked are weak in heart and dissolute in respect of all that is good, letting flow from them, and being herein of no strength to retaine, but yet they are strong to do evil, so *Israel* like a whorish woman in idolatry had a most weak heart to hold fast any thing that was good, but did stoutly the whorish works of idolatry with the gods of *Egypt*, of *Assyria* and *Caldea*, and attaining to a kind of preeminency herein, as an whorish woman able to prostitute her self to all comers.

V. 33.

*They give gifts to all whores, but thou givest gifts to all thy lovers:* Here the Lord further aggravateth the wickedness of the idolatrous Jews by comparing them in their spiritual whoredoms with other whores. In saying, that they gave gifts to their lovers, he alludeth to the manner of married women, who not being content with their own husbands secretly allure others to incontinency with them and to have their lusts satisfied by them spare for no cost. For so did the idolatrous *Israelites*, not being content with the true God, who had married them to himself, they bestowed much of their goods, which he of his bounty had given them, upon idols, building them temples, giving rich gifts unto them, and maintaining priests to serve them, partly also conceiving that by this means, that they should have the more favour with the *Egyptians*, *Assyrians* and *Caldeans*, if they concurred with them in worshipping the same gods; thus they profusely spent their substance upon heathenish superstition, for which yet they fared never a whit the better at their hands, but the worse, being contemned and derided, and by God for their perfidy towards him left to be over-cropped and subdued, and utterly spoiled by them.

V. 37.

*I will gather all thy lovers, with whom thou hast taken pleasure, &c.* Here followeth their full judgement for their forementioned abominations, he threatneth to gather against them all their lovers, that is, *Egyptians* and *Caldeans*, whose amity they had sought by conforming to their idolatries thinking thereby to be safe, but now the Lord sheweth, that by his just judgement they should together be a means of their destruction, as indeed they were, the *Caldees* by fighting against them, breaking into and burning their City, and the *Egyptians*, because through their means and a confederacy with them the King of *Babylon* was exasperated against them and destroyed them. At what time also they that hated them, especially the *Edomites* came together with the *Caldees*, as is noted, *Psalme* 137. where their cruelty and clamours against them at their destruction are described.

V. 39.

*I will destroy thy eminent places,* The Vulg. *thy stems*: whereby he meant their altar made to idols and temples in high places, for when enemies pravaile and destroy and lay wast any countrey, they spare not the very religious places there, although they have the like in their own countrey.

V. 47.

The Lord not thinking it enough to aggravate the wickedness of the Jews, as he hath formerly done, now to justifie his severe proceedings against them by shewing them not only to have come of the *Amorites* and *Hittites*, who were long agoe expelled out of the land for their abominations, but that *Judea* was by sinning become the sister of *Sodom* and of *Samaria*, that is, the kingdom of the ten tribes, whose metropolis or chief City was *Samaria*, full of all manner of idolatry from the time of their first King *Jeroboam* to the time of their last, *Hosheah*. And he not only equalizeth *Judea* to these in sin, but sheweth her to be a farre greater sinner.

V. 49.

But how could this be, touching *Sodom* he sheweth how, v. 49. by reckoning up her sins, pride & haughtiness caused by plenty, called fulness of bread, turned into sin, also by gluttony and drunkenness, and idleness, and wicked pleasures loving that followed hereupon. And as for their pride and haughtiness of mind, it was an high opinion of their own excellency and stable felicity

felicity, from which they thought they could never be moved. But the Jews outstripped them in wickedness; because amongst them was added to all these another abomination far greater, and that was idolatry, for of this we read not in *Sodom*, and if it were, yet it was a greater sin in the Jews, because they were bound from it by covenant as was said before, v. 8. but so were not the *Sodomites*. And touching *Samaria*, *Jerusalem* was more wicked then she also, as followeth, v. 51. because the Temple was at *Jerusalem*; and after the division of the Kingdoms many godly Kings and Priests upholding the true worship of God there, whereas *Samaria* had neither Temple nor King to move them to good, but temples of idols and all idolatrous Kings to stir them up to evil. Whereunto we may also adde, that *Jerusalem* had warning by the destruction of *Samaria* to repent, but would take none, but grew daily more and more corrupt in the time of *Jeboiakim* and *Zedekiah*. Whence note, that the parentage of wicked Christians is not such, nor their affinity such as they suppose it to be, for they think that God is their father, his holy Church, in which is salvation, their mother, and that Christ and his Apostles are their brethren, but they are foully deceived, the *Amorites* and *Hittites*, Heathen *Indians* and *Barbarians* be their fathers and mothers, and *Turks* and *Tartars* their brethren and sisters. Yea 2. they are worse then any of these, and therefore shall be more severely punished, because more obliged to God, and injoying more means of grace, the Word and Sacraments, and have had warning by the ruins of others both long agoe *Constantinople* falling into the hands of the cruel *Turks*, and lately *Germany* being brought to desolation, which should make us to look to our selves in *England*, and not to be hardened in our sins, thinking yet that no such judgements shall befall us.

But what meaneth he by saying, v. 52. *Thou hast justified thy sisters?* Sol. That they were more righteous and less sinful, as wicked as they were, then they, as an evil colour being laid by one twice as bad justifieth it comparatively to be a good colour, and likewise if faces or fruits bad or worse be compared together: So *Chorazin* and *Bethsaida* justified *Sodom* and *Gomorrhah*, as worthy to be judges of them and themselves worthy of condemnation. Yet that those wicked Cities were far from being reputed righteous indeed he saith, v. 53. *When I bring againe the Captivity of Sodom and Samaria back, I will bring thine back also*, that is, never; Hebr. it is, *I will turn the captivity of Sodom, and the Captivity of thee, of thy daughters in the midst of them*, whereupon Hebrew expositors gather, that *Sodom* and all shall one day be restored againe.

But this is absurd and contrary to other plaine passages of Scripture; the meaning therefore is, I will turn both these captivities alike, that of *Sodom* then being never, no more shall this of *Jerusalem*. But how is it that the Lord then in so many places promiseth the contrary, and did it also in the time of *Cyrus*? Sol. *Calvin* answereth, that the prophets sometimes speak to the multitude or whole body of Jews, which was wicked and sinful, and sometimes to an Elect remnant amongst them, as *Esa. 8. 15.* to these all promises are made of mercy and favour, but against the other all threatnings are directed, and consequently this of never having their captivity turned. To this we may adde because of those that returned in the reigne of *Cyrus* many were wicked and such as lived in the manifest breach of Gods law against marrying with heathens, that this prophesy is to be extended to the Jews captivity in the time of the *Romans* after which they could no more expect a returning to build the City and Temple againe, onely a remnant of them shall one day have their captivity wherein they are yet held in sin and unbelief, turned when the vail shall be taken from before their eyes, and they shall become Christians and be saved. Some by *Sodom* understand *Ammonites* and *Moabites*, because they were begotten by *Lot* in *Sodom*s confines and so take take these words, as seriously spoken for some comfort, as if it were meant that the *Samaritans*, and *Sodom* should all finde mercy in the end, that is, the *Ammonites* and *Moabites*, by being

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resto-

V. 51.

Note.

V. 52.

Matth. 11.

V. 53.

Calvin.

Note.

2 Cor. 3.  
Rom. 11.- Lys.  
Vat. L.



restored to their own countrey, but this is a plaine offering of violence to the text, wherein no comfort is spoken, but destruction threatened for ever.

V. 55.

Thus also v. 55. speaking to the same effect againe is to be understood, and v. 54. *Thus thou shalt bear thine infamy or reproach, and be a comfort unto them,* that is, their sins being lesser and so their punishment somewhat lesser then thine, because there are degrees of torments amongst the damned, as of glory amongst them that are saved, according to that, *It shall be easier for Sodom at the day of judgement then for thee,* v. 56. *Thy sister Sodom was not mentioned by thy mouth in the day of thy pride,* that is, thou thoughtest basely of Sodom as worthily punished for their abominable sins, as being thy self in thine own conceit far more excellent.

V. 56.

V. 57.

Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and of the daughters of the Philistims, that despised thee. Or the daughters of the Philistims, see before v. 27. The meaning of this place is, that so great was the Jews pride & self-conceitedness, before that any execution for their sins was done upon them by the Syrians or Philistims; for then their vile-ness began to be discovered by their punishments, and they could not be so impudent as to deny it, and if they were, it was by the judgements then upon them apparent to the Nations round about, especially to those by whom they were judged. v. 58. 59. are conclusion of this tract further confirming the exposition before going touching their utter destruction, as that of Sodom and Samaria, *Thou hast born thy lewdness and thine abominations, and I have done to thee as thou hast done in breaking the covenant,* that is, when thou shalt be punished, as hath been said, and remaine under my judgements without any deliverance.

V. 60.

*Nevertheless I will remember my covenant with thee :* Here after exprobrations and threatnings against the community of the wicked Jews, after the manner of other Prophets Ezekiel returneth to matter of consolation to the remnant elect amongst them, wherein he pointeth at the grace and favour, which should be extended towards them under the Gospel to their conversion to the faith and everlasting salvation.

V. 61.

And he speaketh of these also, as having had their hands in the same abominations, but in the time of the Gospel converted. For he saith, *Thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, and shalt have them of my gift for daughters, but not by thy covenant :* Hereby intimating, that a man then cometh into covenant with God, when he is ashamed of his sins past, and therefore turneth from them to serve God in newness of life, holding it now a shameful thing to live in sin, but a grace & an honor to live righteously and holily, according to which the Apostle saith, *What fruit had yee of those things of which yee are now ashamed?* Then in saying, *thou shalt receive thy sisters,* &c. he prophesieth also of the conversion of the Gentiles, by means of the Jews, that is, the Apostles going out to preach the Gospel unto them, in which regard, that he saith, *that he would give them unto them for daughters,* as being by them begotten unto God, as Paul saith to the Corin. *Though ye have many instructors, yet yee have but one father, for I have begotten you.* But not by thy covenant : this is added as a further declaration of his meaning. v. 60. *I will remember my covenant made with thee in thy youth, not thine,* for thou wast perfidious and brakest it, so that if I had regarded this, I should never more have owned thee to do thee so great a grace as to make thee the mother of other Nations in respect of the faith, first converting thee hereunto, and beginning this blessed work soly amongst the lost sheep of the house of Israel, as he did when he sent his Disciples forth, saying, *Go not into the way of the Gentiles, but to the lost sheep of the house of Israel,* and againe, *I was not sent, but to the lost sheep of the house of Israel,* and then by them, as a mother begetting unto himself other daughters, the Nations, some only Sodom and Samaria being named and the rest understood. The Lord therefore calleth it his, not their covenant, for they having broken it he was no more bound thereby on their part, but only because he would not be

Note.  
Rom. 6.

1 Cor. 4. 15.

Math. 10.  
Math. 15.

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like unto them, but set his goodness still against their naughtiness continued constant in that which he had promised, although they did not, but brake most foully with him. But why is it called the covenant made with her in her youth, v. 60. seeing it is a new covenant, that is made under the Gospel, Jer. 31. 31? *Sol.* It is not called new for the substance thereof, for that was all one, but for the manner of giving it, the first being confirmed with the blood of beasts, this by the blood of Christ, that having nothing expressed but doing so to live, this beleeving and living, and that given with great terror, and accompanied with the heavy burthens of many ceremonies, this in all mildness, and no such burthen imposed. Yet it is for substance the covenant made with her in her youth, viz. for faith, which was the main thing, that first made their father *Abraham* so gracious with God, and so brought him and his posterity into this covenant, whereby God bound himself to be his God and the God of his seed for ever, v. 62. 63. are nothing else, but a repeating of the same that was said before for further confirmation of the establishment of this covenant for ever, and of her being confounded at recounting her sins past, and never open her mouth more to justify her self or to insult over others, as she had formerly done over *Sodom*.

Gen. 15.  
Rom. 4.  
Heb. 11.

## CHAP. XVII.

**I**N this Chapter by a parable or similitude taken from two Eagles, and a branch of an high Cedar and seed put into a fruitful soile and well watered the same is further declared, that was threatned before, viz. the destruction of *Jerusalem* and the King thereof, the original and cause hereof being so laid open, and the manner of proceeding, as that it being applyed any one might easily conceive, that it could not be expected, that it should fall out otherwise, but this destruction must needs come, as was before threatned for sin, in respect of their evil dealings with *Nebuchadnezzar* after oath made unto him, and so great a favour received to set up one of their own of the royal blood to reign there permitting them to continue a Kingdom still in their own fruitful land, only being put to the paying of tribute.

To come to the words of the similitude, or riddle, he saith, *A great Eagle long winged, full of feathers of divers colours came to Lebanon and took the highest branch of the Cedar.* By this Eagle *Nebuchad*, the King of Babylon was meant, he is said to be an Eagle, because as an Eagle is the King of all flying fowles, so was he of all countreys and nations; and to be full of feathers, and long winged, because his dominion extended far, and his strength was great; and these feathers were of divers colours, to set forth the divers sorts of people of divers fashions and manners in subjection to him.

V. 3.

*Lebanon* to which he came, was *Jerusalem*, so called also in this riddle for the multitude of the high and stately buildings, of which it consisted, as *Lebanon* abounded with tall Cedars; or for the many high and great men thereof; and I see no reason why *Calvin* should reject this exposition as he doth, understanding by *Lebanon*, as the most eminent part of the land of *Judea*, the whole kingdom, because in was *Jerusalem*, and against it that *Nebuchad*. came, when he took *Jehoiakin* and carryed him away captive into Babylon. The highest branch of the Cedar or Cedars here, for the singular number is put for the plural, was King *Jehoiakin*, whom he carryed away, as is before said. For although there were many great men high branches of this Cedar-like City, yet he was the highest. v. 4. He cropt off the top of his young twigger, and carryed and set it in the land of Merchants or City, that is, he took not only the highest branch, the King, but many of the nobility, who were as the tops of the boughs next unto it, and this branch with them he carryed into Babylon, which is called a land of traffick and City of Merchants, because the City of

Calvin.

V. 4.

V. 5.

Babylon was the metropolis of the whole empire, whereunto they repaired from all parts, as Merchants to a place of greatest traffick, and here this branch was set, that is, kept in some good fashion, the more favour being shewed to him, because he voluntarily yeilded himself. *v. 5. He took also of the seed of the land and planted it in a fruitful field, &c.* that is, having carryed away *Jehoiakin*, he made *Zedekiah*, his uncle, and so one of the royal seed king in his stead, for which he is called the seed of the land planted therein, and because that land was most fruitful, he saith, that he planted it in a fruitful field by great waters, as a willow, for that land was watered with the early, and the latter raine, and so the seed here committed to the ground might well grow and prosper greatly, and so might *Zedekiah* being thus advanced by the favour of that King, if he had had the grace to make use of it, have lived in great worldly pompe over that he could have done before being but a private man.

V. 6.

And it grew and became a spreading vine of low stature, and the branches turned towards him and the roots thereof were under him. That is, *Zedekiah* being thus set up flourished at the first, yet as a tributary King, and so low in comparison of one that is absolute, being under the Eagle before said, that is, *Nebuchadnezzar* both branches and rootes, that is, from his favour receiving all his glory, and not to continue longer then he held in this his subordinacy to him, but whilst he did, he brought forth branches, that is, he had children, as royal branches who might have succeeded him.

V. 7.

Behold there was another great Eagle with great wings and many feathers, and this vine did bend her roots toward him that he might water it by the furrows of her plantation. This was the King of Egypt, to whom *Zedekiah* trusting rebelled against King *Nebuchad.* that had planted him, and the furrows of its plantation are now spoken of, and *v. 8. A fruitful soile and great waters,* because Egypt to which he now trusted, had a great vine, and was fruitful, supposing, that by a new confederacy with the King thereof he should flourish more then he had yet done, living no more, as a tributary King, but as an absolute Monarch.

V. 9.

But what saith the Lord *v. 9. Shall it prosper? shall he not pull up the roots thereof, &c. even without great power or many people to pluck it up,* that is, whatsoever *Zedekiah* thinketh by this his revolting against his faith given to *Nebuchad.* he shall not prosper, but having begun to remove himself from the place, where he was planted by turning his roots now another way, his leaves shall soon wither he being pluckt quite up by the roots, as he was when he was taken, and his children being slaine his eyes were put out, and he carryed into Bablyon and dyed there. But what is that he saith, *This was without great power? Sol.* He meaneth not, that the King of Babylon should come with no great forces, but if he had come but with a few, they would have sufficed to pluck up this vine *Zedekiah* standing so loose in the ground by his own doings, his roots being pluckt from the place, where they first stood, and were fixed and turned another way. And this is according to that of *Jeremy.* *If the Caldeans were but a few, and they all wounded men, they should yet rise up and burn this City, v. 10. Shall it prosper where it was planted? it shall wither in the furrows where it grew,* That is, having turned the roots to Egypt, as was before said, and so having, as it might be thought a new and better plantation, even in furrows, which are moist, and wherein plants grow commonly fastest, yet he saith it should wither and decay, and in speaking of furrows he alludeth to the land of Egypt where it rains not, but was all watred by furrows drawing from the river Nilus to run into all their fields.

Jer. 37. 10.

V. 10.

V. 11. 12. 13.

Note.

And all this exposition is confirmed by the interpretation made, *v. 11. 12, &c. to v. 22.* wherein the sin of *Zedekiah* his breaking his oath is greatly aggravated and above all threatened, and hereby is shewed what an abomination it is not to keep oathes made to Kings, and for confirmation of covenants, and therefore with what a great sin we are intangled in this land, where neither oath of Allegiance, nor of Supremacy, or that voluntarily made to preserve his person, &c. is regarded to be kept, but is so palpably broken



broken. v. 22. And thenceforth to the end of the Chapter, according to the prophetic manner, matter of comfort is added after the threatnings before going, especially in respect of Christ the most high branch to come and to be planted upon an high and elevated mountaine, and he is aptly set forth here, as the head of his branches, or the principal of the stock of David, of which line he came. *I will take from the top of the high Cedars, and set of the head of his branches a tender one, and I will plant it upon an high mountaine and eminent.* Here in speaking of Christ he calleth him the top of the high Cedar and yet a tender one, and *Esa. 11.* he is set forth, as a branch coming out of the stubble of that tree, that is, *Jesse* the father of *David*, which is the lowest branch, and not a branch pluckt of the top. But hereby is meant first his divinity, in regard of which he was the top and head of all that lineage, the crown and greatest glory thereof. 2. His humanity, in regard of which he was but a tender one and weak and low, as he is also called, v. 24. He was planted upon an high mountaine, when upon mount *Zion*, where the Temple stood, he sat preaching the Gospel, as is further expressed in the next words, v. 23. *In the mountaine of the height of Israel I will plant it,* for although mount *Zion* were not the highest mountaine, yet for the excellency in regard of the Temples standing there and Christs preaching there it was the highest in esteem of all other mountaines of the earth, and so it is likewise set forth, *Esa. 2.* And this branch here planted, *brancheth and fructifieth, and here all fowles of every wing dwell and are shadowed, as in the branches of a goodly Cedar.* That is, people of all countreys and nations, to whom the fruit of Christs preaching extendeth hence, shall dwell in him by faith, when his Apostles sent out by him going into all countreys shall preach him, and repentance, and faith, and salvation in his name.

V. 22.

*And all the trees in the field shall know, that I the Lord have brought down the high tree and exalted the low, have dried up the green tree, and made the dry to flourish.* That is, all men (for so they are often set forth by trees) shall know, what my power and justice is, when they shall see *Zedekiah* an high King, as he seemeth to himself, and green, because growing in wealth and strength by his confederacy with *Egypt*, brought down by *Nebuchadnezzar*, and withering away to a most poor and decayed estate, and againe after this the low stubble of *Dauids* house in the branch Christ springing up, and waxing so green and flourishing by the accession of so many Kingdoms unto him, which was before dry, and so in humane reason such as from which no such rise could have been expected.

V. 24.

## CHAP. XVIII.

**H**ere, because the prophet had formerly aggravated the sins of the Jews then living by the sins of their fathers, and they hereupon complained, as if they were unjustly dealt withal, for that when their fathers committing the same sins, that they did, yet escaping they were now threatned with destruction. To convince them therefore of their unjust complaining in this regard and so justify the Lord in these his proceedings against them, he largely declareth in this Chapter, that neither they nor any other were at any time judged unjustly by the Lord, but in all justice and righteousness.

And he beginneth first with the manner of their complaint, they said by way of Proverb, *The fathers have eaten soure grapes, and the childrens teeth are set on edge,* That is, they had committed the sins, and their children smarted for them, which was a thing, that nature abhorreth from, seeing his teeth only are set on edge, that eateth soure or green fruit, and not his childes.

V. 2.

Against this first he opposeth a certaine ground, whereby this proverb is overthrown, v. 4. *As I live, all souls are mine, saith the Lord, as the sent of the son,*

V. 4.

so of the father, the soul that sinneth shall dye, That is, I have a like interest in all souls, and they are alike dear unto me, as I made them all, therefore I will undoubtedly proceed alike against every man, not respecting any relations of one to another, but where I finde any wicked they shall dye for their wickedness, and they only, not others for them. And this is further amplified, v. 5. 6, &c. by putting divers cases.

V. 5.

1. Of a mans being righteous in all points of righteousness, in this case whether he be father or son he shall not dye but live.

V. 10. 11.

2. Of the son of a righteous father degenerating to wickedness, he shall not live for his fathers righteousness, but dye.

V. 14. 15.

3. Of a righteous son of a wicked father, v. 14. 15, &c. he shall not dye although his father were wicked, but live assuredly.

V. 21.

4. Of the same soul, that hath done wickedly, but repenteth and turneth, and fulfilleth all righteousness now by keeping all Gods comandements v. 21. 22. he shall live notwithstanding his former unrighteousness, and not be punished with death therefore.

V. 24.

5. Of a righteous man turning from his righteousness to sin, v. 2. 4. He shall not live, but die, his former righteousness standing him in no stead.

Calvin.

Ob.

Rom. 5. 12.

Sol.

And these two last cases are repeated againe for further confirmation of the same, v. 26, 27, 28. Against that which hath been said, that the son shall not die for the fathers sin, it may be objected that by one man sin cometh upon all and death by sin, yea upon those that have not sinned actually, as Adam did, that is, infants. Sol. To this Calvin saith both, that God seeth sin in them, although man cannot, for he seeth sin in the seeds thereof, and that infants came not within the compass of that which is here spoken, for it is to them that objected against Gods justice, and therefore were of ripe yeers. And in this last I rest. But for the sin of our first parents being ours and death due therefore, before any actual sinning, the place alledged is plaine, and infants being daily taken away by death do confirme it more and more. For it is a corporeal death first and chiefly, of which the Lord here speaketh, because he hath reference to the judgements before threatened of killing them with the sword, famine and pestilence, although death eternall is to be understood also, yea rather then the corporeal, because that in time of common judgements for the sins of a people, the righteous may be cut off amongst the wicked, as this our prophet also afterwards speaketh, saying, *I will destroy the righteous together with the wicked*, but no one righteous person shall together with them dye eternally. If it be said, this then is not universally true, *The son shall not dye for the fathers sins*, because for the first mans and none of their own many dye daily both corporally and eternally. I answer, the first man was made after Gods image and had power not to have sinned by vertue of his creation, and so to have stood in the state of innocency and immortality for ever together with all his posterity, and therefore it agreeth well with justice, as if he had stood, in whose loines was all mankind, to save all alive, so he turning sinner for that sin of his to destroy all.

But for other men and the children coming of them it is not so, they are dead in sins and trespasses, and have no power of themselves to do or to will the good, and as the father is, so is the son, not looked upon in him to dye together for one anothers sins, or to live for one anothers righteousness, but each one after Adam stands and falls to himself only, in regard of any thing actually done by the one or the other whether good or evil. Now in the enumeration of particular sins here putting al the cases together, they are by Jerom noted to be 17. as the parts of righteousness are. 1. To execute judgement. 2. To joyn to judgement righteousness or justice. 3. Not to eat upon the mountaines. 4. Not to lift up the eyes to idols. 5. Not to go in to another mans wife. 6. Not to go in to a menstruous woman, his own wife. 7. Not to make sad any man. 8. To restore the pledge. 9. To take nothing by violence. 10. To give bread to the hungry. 11. To cloath the naked. 12. Not to put money to usury. 13. To take nothing again of that which thou

V. 5.

Hieron.

thou hast given. 14. To turn his hand from iniquity. 15. To judge truly betwixt man and man. 16. To walk in the precepts of the Lord. 17. To keep his judgements and justifications. Thus he, but who so shall count them, as they are reckoned up in the text shall finde but 14. and if any other particular can be named it comes under one of these heads. And it is to be noted, because in speaking of the righteous he mentioneth not some, but all points of righteousness, as being in him, then promising, that he shall live, not otherwise, hereby shewing, that it is not enough for a man to live free from some, but from all sins, and to do some good things required, but all and every of them, and therefore he who cometh short of this is not reputed righteous before God, but wicked, and shall dye for it. 2. Because thus a foundation of despaire were laid if some other way were not opened to escape, he propoundeth life to be attained and deliverance from the danger of death in the case of turning by repentance. For in this case all sins past are forgiven, and none of them cometh any more in remembrance. \* 3. Yet this turning by repentance is not only by sorrowing and confessing and praying, but breaking off from all sin and doing all good duties from thenceforth to the end of our lives. Lastly, because when he that turneth doth the best that he can, he is still subject to some sinning through the flesh, or, unregenerate part remaining in him as long as he liveth. Unto this comfort here given, another here passed over in silence is added by the Gospel, *That which we cannot do by reason of the flesh, God sending his son, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us through him.* To come now to the words, as they lye in order, where the parts of righteousness are set forth. 1. *If a man be just and doth that which is lawful and right,* Heb. and in other translations it is, *doth judgement and justice,* betwixt which, Calvin, when they go together, putteth this difference, justice is to deal righteously with all men in all things, judgement to be helpful to those as much as in us lyeth, that suffer wrong, which is a thing called for at every ones hands, although at the hands of Judges and Justices especially. 2. *He hath not eaten upon the mountaine,* That is, feasted with idolaters going to their sacrifices, as the *Midianitish* women allured the *Israelites* sometime to do, for which the Plague of God was sent amongst them. And this feasting is said to be upon mountaines, because they had their temples and altars upon high places for the most part, where idolatry was committed. 3. *Nor lift up is eyes to the idols of Israel,* That is, not prayed unto or worshipped them, because in prayer we do or ought to lift up our eyes towards heaven, but this phrase is used, to meet with such, as would haply justifie themselves by saying, that they pray not to images, but use them only for a remembrance by lifting their eyes up unto them, being put in minde of God and his Saints. But the righteous man that shall live, doth not so much as lift up his eyes to idols to be stirred up by so doing to any pretended good, and therefore not one papist is righteous, but wicked for this sin alone. And he saith, *The idols of the house of Israel,* lest any should think, it is true indeed, to lift up our eyes to idols of the heathen were an abomination, but images allowed by the church to be used for the ends before said, are not of that sort, and therefore it is not evil to look at them. In saying that the prophet at once cuts off all such pretexts, and leaveth them, that do but so without excuse. The 4. of abhorring from adultery, and 5. of not going to his own wife in her flowres and 6. of fleeing oppression, 7. of restoring the pledge, and 8. of doing no violence to any man, are all plaine without exposition, being also obvious in many other places, and the 9. of giving our bread to the hungry, and 10. of cloathing the naked. But the 11. putting money to usury, v. 8. hath wrought diversly amongst worldly minded men, some standing upon the word *בית* biting, and denying any encrease taking, that is not biting, to be usury: but against them this text plainly maketh, because it is added *nor taken any increase,* some varying the word and calling that, which they take for lending interest, as Calvin saith, was a devise amongst the *French*, upon these grounds is trade in usury with-

Note.

Note.

Note.

Rom. 8. 3.

V. 5.

Calvin.

Esa. 11. 16.

Numb. 25.

V. 8.

out



Exod. 22. 25.

Math. 7. 12.  
*Quod ubi non  
 vis fieri, alteri  
 ne feceris.*

Esa. 11. 23.

V. 9.

Luc. 1. 6.

John 1. 43.

V. 10.

out fear of being counted wicked for so doing. But he contrariwise saith, that any lending for increase is usury. Yet all usury is not unlawful, as namely that, which is not a taking of increase of the poore, touching whom it is expressly said, *If thou lendest to any of my people that is poor, thou shalt not be an usurer unto him.* 2. When a man maketh not usury a trade, but only sometime having money to live upon, which he cannot yet convert into something else, which may bring gaine in, he lendeth to such as have wealth, but occasion for the present to borrow for their advantage another way. In this case to take for the use of his money, is not unlawful, but it is just and equal for the benefit redounding to another by his money to take recompence of money therefore; thus he. But although I deny not his reason to be good, yet I cannot subscribe unto him, that any usury is lawful, seeing whatsoever may rightly be called by this name is by the very word setting it forth censured as a biting or oppressing, against which it is in many places exclaimed both by the Law and Prophets. We must therefore rather come to the definition of usury, which I take it, is best made by them that say, it is a lending of money upon condition to receive increase therefore to the damage of the borrower. For although he be rich, he must not by me be damned, and if he be not, that which is contracted for and taken, is no usury, but a lawful contract, as in bargaining to have a penny, for a penny worth. For it is not against the law of lending, which forbiddeth only lending for biting increase, or for any increase to the poor; and no otherwise, neither is it against the general tenour of the law, which is love, that requireth a man to do to another as he would have others do to him, and contrariwise, do not to another what thou wouldst not have done to thee. For a man ought not to desire to be benefited by another without making him recompence who hath no need of his charity. For the *quantum*, that may be taken, as a just recompence, the law hath set one limit, and because that is yet too much, conscience ought to set another, viz. not much, but somewhat above the proportion commonly to be made out of the same money by purchasing; that is, six or seven pound *pro centum*, by the Imperial law it is allowed to take no more as I have read then five pound *pro centum*. But because in lending money time is often lost and an hazard is run more then in purchasing land, in equity somewhat more may be taken then the rent of so much land. But for such as lend to the poor upon usury, or exact upon any without conscience, they take not the way of life, but of death in their so doing. Hither to the 11. now followeth the 12. point of righteousness, *That hath withdrawn his hand from iniquity*, that is, taken no bribes to prevent justice; which being not taken care of, justice is perverted, and of Princes and Judges men are made companions of thieves. 13. *Hath executed true judgement between man and man*, that is, being a judge or arbitrator not carryed by love or hatred, but altogether going by the right rule of justice towards such as come before him. 14. *Hath walked in my statutes and kept my judgements to deale truly*. Here by statutes some understand the ordinances of the ceremonial law, concerning which it is said, that Zachary and Elizabeth walked in all the commandments, and ordinances of the Lord without blame; but this is too restrained, it is rather to be held because the prophet would not proceed in enumerating more particulars, he thus endeth his capitulation in this general; that he might make a perfect description of a righteous man, and so it is, as if he had said, if there be any other point of righteousness yet unnamed, I will put it all up in a word, he is righteous that hath walked in all my commandments both moral, ceremonial and judicial, dealing in all things truly, and sincerely, being without fraud or guile, as it is said of Nathaneel, *Behold an Israelite indeed, in whom there is no guile.*

If he beget a son that is a robber, a shedder of blood, that doth the like to any of these things. Hebr. doing one of these, and in Vulg. Lat. also. Here is the second case put of a son degenerating from the righteousness of his father in any one of the things here mentioned. 1. By robbing or bloodshed contrary to the doing

doing of no violence before commended, and to oppression fleeing, and to restoring the pledge for the word *אֶרֶב* is to break, or to make a breach, so that it is a general word setting forth both robbing, bloodshed and all kind of oppression, and violence, and breaking the bonds of continency also by adultery and other unclean copulations, or any way else breaking out against the law of God.

Then having used a word implying all vices in general, v. 11. he enumerateth particulars most of them in the words before used, only v. 12. whereas the father is said not to have oppressed, but to have broken his bread to the hungry, and clothed the naked, for all these it is said, *hath oppressed the poor and needy*, intimating, that not only to do them wrong, but not to exercise charity towards them is an oppression, and so it is not to execute judgement and justice, touching which nothing is particularly said here, but this is left also to be understood under this head of oppression, because he that seeth the poor oppressed and helpeth him not according to his power, is guilty of this sin of oppression also. 2. For going in to a menstruous woman he saith, *hath committed abomination*. And here it is to be noted, that not all or many of the sins here reckoned up, but one is enough to bring a man to destruction, because he saith, *doth one of these*, that we may so flee sin, as not Herod like when we do many things required, live in some one sin still, for fear of being guilty of all by means of this one.

Here followeth the third case of a good son of an evil father, there being herein no difference from that which was said in the first case, v. 5. 6, &c. till he came at v. 17. *he hath taken off his hand from the poor*, Hebr. *hath turned his hand from the poor*, this is opposed to oppressing the poor and needy spoken of v. 12. it being meant, that he keeps his hand from all such oppression, neither taking a pledge with his hand, nor holding it, if it be a thing, without which the poor man cannot live, or his health be preserved, nor a bribe to judge against him, but not from helping him being oppressed, or slain, or ready to perish for want of relief.

*Have I any pleasure at all, that the wicked should dye, but that he should turn from his ways and live?* The case of a wicked man turning and living, notwithstanding his former wickedness being laid open in the premises, now he inferreth upon this ground that the Lord willeth not, neither delighteth in any mans death, but in his conversion and salvation, that none, how far soever they have gone in sin, might despaire, but by hope in his mercy be drawn to turn unto him, that is so gracious.

But against this it is objected both that he hath fore-appointed some to damnation, and that it is not in man to wil, but he worketh to will and to do of his own good pleasure: if then he take no pleasure in the death of the wicked, why doth he not turn him?

*Sol.* He offers him grace and pardon for all that is past to turn him, yea he counsels him to turn, and intreats him, by his benefits seeks to lead him to repentance, and which is more then all this, he knockes at the door of his heart by his Spirit, and who can say then, but that it is true, which is here said, he delighteth not in his dying?

*Obj.* But all this is nothing, if either he hath fore-appointed him to death, or worketh not effectually with the meanes, whereby he may be converted.

*Sol.* He fore-ordaineth none to damnation, but such as he foreseeth will be impenitent, when he hath used all the means of reclaiming them, that may be, and therefore Christ speaking of the cursed going into hell fire, saith, not prepared for you, but for the devil and his angels, whereas contrariwise to the blessed he saith, *come into the kingdom prepared for you from the beginning*, so that impenitent sinners come into condemnation by their preferring of the pleasures of sin before the joy of salvation; for his effectual working upon his will, he worketh so by his word and spirit, that he may, if there be not an aversion in his will, turn himself being thus holpen, as it is said here

V. 11.

V. 12.

Note:  
Jam. 2. 10.

V. 14, 15,  
16, 17.

V. 23.

Rom. 9.  
Phil. 2. 13.

Rom. 2. 4.  
Revel. 3. 20.

August. Qui fecit te sine te, non servabit te sine te.

here v. 32. Turn your selves and live, for if God, who biddeth us thus to do, stood not ready to help and inable us, this were but a delusion. But doing all that can be expected to be done on his part, yea that he could do, as he saith, *Esa. 5.* the impenitent sinner is unreasonable in charging him, as the cause of his non-conversion, when as indeed he is soly the cause thereof to himself and consequently of damnation, as a man in the water held up by the chin, that thrusts away his hand that holds him up that he might swim out, if he sinketh and be drowned, is the sole cause of his own death. And the rather is the sinner the cause of his own damnation, because he is not only held up as it were, but exhorted over and over to turn and live, v. 30, 31, 32. so that unless God would save him against his will, or take and carry him to heaven as a block or dead thing, he never putting on to do any thing tending to salvation, and so do more for him, then for any that are saved, he can never attaine life, but must dye and perish everlastingly. God indeed as *August.* hath it, made thee without thee, but thou must not expect, that he should save thee without thee.

## CHAP. XIX.

V. 1, 2.

**T**ake thou up a lamentation for the princes of Israel, and say, What is thy mother? a lionness. In this Chapter under the similitude of a lionness and her whelps such kings as of late were in Judea are set forth, the one being *Jehoaz* the first son of *Josiah*, whom *Pharaoh Necho* took and carryed into Egypt, another *Jehoiakim*, whom he made king in his stead, that was taken and carryed into Babylon.

2 King. 23. 24.  
2 Chron. 36.

2 Kin. 23. 35.  
2 Kin. 24. 1, 2.

2 Chron. 36. 6.

V. 6.

V. 7.

V. 8.

V. 9.

So that the state is set forth by the lionness, which consisted of men addicted to make preys the rich of the poor, as a lionness makes a prey of other beasts. For the two whelps taken and brought up till they became lions, the first *Jehoaz* was made King by the people, after that *Josiah* his father was slaine by *Pharaoh Necho*, but when he had reigned three moneths, in which time he is said to have done evil, that is, as is here expressed, by oppressing the people, *Pharaoh* being displeased at their boldness to set him up for King without his consent came and took him away into Egypt, where he dyed. Then *Eliakim*, whom he called *Jehoiakim* being by him made king did evil likewise, yea more is said touching his oppressions to pay the money imposed to the King of Egypt. Then the king of Babylon coming against him he became his servant three yeers, but thenceforth rebelled and suffered much by bands of the Caldees, and Syrians and other Nations coming against him, so that he was taken and bound in chains to be carryed into Babylon. The cause of all which and manner is here thus expressed, v. 6. He went up and down amongst the lions and became a lion, and learned to catch the prey and devoured men. v. 7. and he knew their desolate places, and laid wast their Cities, &c. v. 8. Then the Nations set against him on every side from their provinces, and spread their net over him, he was taken, v. 9. and they put him in ward in chaines, and they brought him to the king of Babylon, &c. Where by his going up and down amongst the lions is meant, as the Kings of Egypt and Babylon, who were like lions, whom he made a covenant for tribute and so as they exacted upon men taking their goods from them, for which he is said to have devoured them. But for the next words, v. 7. he knew their desolate places, Hebr. it is *למנוחיו* his widows, Vulg. he learned to make widows, and to bring his Cities to desolation. Calvin following Cald. render it, he knew her palaces, turning *ל* into *ר* but why any should render it by desolate places, I see no reason, unless by widows desolate places be set forth metaphorically. For any change of a letter from the Hebr. copy I cannot by any means assent; besides that rendering it by palaces perverts the sense, which is that this king having devoured the men by oppressions and tyrannically cutting off them,

tha



that withstood his proceedings, whereby many widows were made, ceased not here, but found means to pill and poll them also, that had any wealth left, whereby their Cities were made desolate and without any substantial inhabitants. Then it followeth, *the land was desolate and the fulness thereof by the noise of his roaring*: wherein he still goes on in the allegory of a lion, for he roareth after his prey, and this being heard the inhabitants being few, and most women, lye open to his fury, and so being destroyed the place is made desolate. But as when it is thus, the men of the Cities or towns about gather together to take this roaring and devouring lion, so by Gods just judgement bands of the Caldees, Syrians, Ammonites and Moabites came and took *Jehoiakim*, or weakened him so, that the king of Babylon coming he had no power to stand against him, but soon fell into his hands, and was bound, as is aforesaid. But neither there nor here is he said to have been carryed into Babylon but only to be bound, he then haply agreeing thenceforth to live in obedience to him, whereupon he was permitted still to reign under him, and then his roaring voice was heard no more upon the mountains of Israel, which although it was not verified immediately, for he reigned after his binding still eight yeers, or seven, that is, to the 11. yeer from his beginning to reigne, and it was in his fourth yeer, that he was taken and bound. But he was most probably so curbed, as that he had not the liberty of roaring as before, and after his death, his son coming to the crown, that is, *Jehoiakin*, he was carryed away into Babylon within three moneths, and his wife and children and all the principal men of Judah to the number of ten thousand, and the treasures of the Lords house, whereby both he and his Princes were disabled for ever to roare again as a lion in Israel. All this of the second whelp is by *Jerom* applyed to *Jehoiakim*, because not *Jehoiakin*, but he was carryed away by the king of Babylon, and could roare no more. So that according to his exposition *Jehozak* was the first, and *Jehoiakin* the second, and this is favoured by the course of the history, which saith, that both these were made kings by the people, as here by the lionness, but *Jehoiakin* was made by the king of Egypt, and therefore I leave it to the judicious reader to be considered. Some he saith, by the one understand *Jobanan* the son of *Careah*, and by the other *Zedekiah*, but the one of these went and was not carryed into Egypt, and *Zedekiah* was carryed into Babylon after this, and the said *Jobanan* went into Egypt after him, whereas the things here spoken of are historical relations of that which was done before and not propheticall predictions of that which should be done after. He also speaketh of some that expound these things mystically of Satan like a roaring lion, but leaveth this, as of which no good sense without much straining can be made of that which is here said. Some upon these relations enter into a common place of the shortness of the lives of Tyrants, because *Jehozak* one of these was cut off soon after that he had reigned three moneths, and the other at the like time went from reigning into exile and bonds. And although *Jehoiakin* and *Zedekiah* lived longer yet, yet both together exceeded not twenty two yeers. *Jerom* in *Epitaphio Nepotiani* tells of *Constantius*, a favourer of the Arian heresie whilst he was preparing to fight against the enemy dyed suddenly in a village called *Mopsis*, leaving to his great grief the Empire to the enemy; *Julian* the Apostata fighting against his enemy in *Media* perished by the hand of Christ, whom he had denied in *France*; *Valens* also overcome in the *Gothick* war perished; *Valentinianus* being almost a childe still after the Empire recovered by much blood lost his life in a place before defiled by his brothers blood, and had his dead body to his great infamy hanged up; *Procopius*, *Maximus*, *Eugenius*, who whilst they stood were a terror to all men, became in this the more miserable, that they were first brought into servitude and then destroyed. But what should I reckon up more examples, of which all histories are full, seeing to many written of in sacred history the like miserable end befell, *Saul* was slaine and had his head cut off, and all ignominy done to his dead body by the *Philistines*. How shamefully did *Texabel*, perish by being trodden under the feet

2 King. 24. 2.

2 Chron. 36. 6.

Hieron.

The short time  
of Tyrants.

Hieron.

+ 1. 7

Note.

of horses, and eaten up of dogs, and *Abab* falling at *Ramoth Gilead* by the *Aramites* hands, *Athaliah* slaine by *Jehoiadah*; *Jeram*, and *Athaliah* by *Jehu*, and *Joash* by his enemies, after extremity of torments, and *Athaliah* by his own subjects with many others, which were too long to capitulate: which should be a warning to Kings how they turn lions to their people, for so they are not likely to have any long joy of their high dignity. And to get a kingdom let no man aspire by violence and bloodshed, for he that sheds the blood of man, by man shall his blood be shed, as is notably exemplified, 2 *Kings* 16. and in King *John* sometime King of *England*, and in *Richard* the third murderer of his two Nephewes left to him in trust by their dying father *Edward* 4. Again note, that a man that is cruel and oppresseth others, is not a man, but a lion, a beast, as *Jude* speaketh, made to be taken and destroyed, he getteth enmity at all mens hands round about, making them to rise up against him as the country riseth against a lion, yea against a wolfe or a foxe, that kill but sheep or lambs, but much more devouring men, as it is here said, wheras contrariwise a great man doing good and being courteous to inferior persons is, as *Vespasian* was sometime called, *delicæ humani generis*.

Note.

V. 10.

V. 11.

*Thy mother is like a vine in thy blood planted by the waters*; Having set forth the state of *Judea* by a similitude taken from a lionness, now he sets it forth by another from a vine, which at the first grew and branched and brought forth fruit and flourished, exceedingly growing to a mighty kingdom, in setting which forth he useth many words, that her present misery might be the more aggravated to humble the Jews the more, and to make them lament their wofull condition, according both to the beginning and ending of the chapter, which are of taking up a lamentation. But what meaneth this, *A vine planted in thy blood*? This is said in reference to the similitude of a childe new born, and being yet in the blood, before used, *Ch. 16.* the meaning being, that the original of the Jewish Nation was foul and filthy, neither was there any thing in it, for which the Lord should be affected to it, but rather have loathed it, yet out of his meer mercy he took her and made her anniable by his grace.

Septuag.

Lyra.

Thus it was with *Israel* considered as a woman, but now shee is set forth in another consideration, viz. of a vine, that of being in her blood still retained to intimate her filchiness and unworthiness, that Gods mercy might be the more magnified in planting her as a noble vine in a fruitful place, and so his judgements next spoken of v. 12. the more justified. Some for these words *in thy blood* have, as the floure of a pomegranate or *אֶשְׂכֵּי* was as the *Sept.* but thus for *אֶשְׂכֵּי* it must be *אֶשְׂכֵּי* signifying a pomegranat. *Lyra* by the vine here spoken of understands *Zedekiah*, who is said to be planted in blood, because that he was the cause of so much bloodshed. But I rest in the first, for he never flourished so, as is here said, neither is the King a mother, but the son of a mother, and lastly his planting together with the state in his time is spoken of v. 13. where this vine being pluckt up and burnt is said to have been planted in a barren place. But this question being thus resolved another ariseth, how this vine being said to be pluckt up and burnt can yet be said to be replanted in another place, and what place this barren place was? *Sol.* It was pluckt up and burnt as it were, when *Jehoiakin* and those ten thousand with him were carried into captivity together with the rich vessels of the temple, but such as remained were replanted againe and set in a poor condition, as in a barren wilderness, although in the same land, because they were now in a servile estate, and the profit of the land rather redounded to the benefit of the Caldees, then of them the inhabitants thereof, by reason of the tribute to which they were bound. Moreover it may be called dry and barren, because as a vine planted upon such ground, although it groweth a little for a time, yet there being no moisture in the ground it soon fadeth again, as this state is also further said to have done, v. 14. even by a fire coming out of its own branches, which was verified, when *Zedekiah* revolting from the obedience of the king of *Babylon*, to whom he

V. 14.

he had sworn, brought the Caldean army with fire and sword upon his City to the utter ruining and consuming thereof. Hence note the free grace of God in Christ, whereby he setteth his love upon his Elect, and not for any worthiness in them, yea against their unworthiness and filthiness, for he planted Israel being a vine in her blood, that is defiled and filthy. 2. No people thus preferred by God standeth so sure, but there is danger of being plucked up for sin. 3. They that after sufferings, are againe replanted as it were, by being spared from utter ruine like Sodom shall not yet stand, but come into danger again, a fire to destroy them coming out of themselves, when they break out again into foule and gross sinning.

Note.

## CHAP. XX.

**T**His Chapter is begun like chap. 14. with the coming of the elders of Israel to the Prophet to inquire, that is, to hear from him the word of God, pretending, as is most probable, to receive instructions from him, although they had no hearts to follow them, because there were false prophets, who spake contrary to the teaching of him and *Jeremiab*. Now he by revelation from God, knowing their hearts, first tells them, that the Lord would not be inquired of by them, yet he put to his discretion knowing, how averse they were in their hearts from all goodness, whether he would judge them or no, that is, enter into any disputation with them or no by laying open once againe their wickedness and Gods gracious dealing with them; hereupon, if they would not be wrought upon to repent, adjudging them to destruction, yet in fine he sheweth, that the Lord bad him argue the case, and expostulate with and judge them, as followeth, v. 5. 6. &c. to the end of the chapter. Then he beginneth with laying open Gods gracious dealing with their fathers, and their sinning against him, even whilst they were yet in Egypt. For he by *Moses* sent unto them to bring them out of Egypt into the land of Canaan, that is, from hard servitude to desirable liberty, and from poverty to riches, and possessions, where they might live in the midst of all plenty, only they were required to cast away their idols, the idols of Egypt, of which abomination of theirs we read nothing in *Exodus*, but here it is plaine, that in Egypt when *Moses* came first unto them they were idolaters, and obnoxious idolaters, as the next words shew v. 8. *They would not cast them away*. And for this the Lord was at the point of destroying them there for their ingratitude, all which in *Exodus* is in silence passed over. Yet it may be gathered by their churlish carriage of themselves towards *Moses*, who came with signs and wonders to deliver them, because *Pharaoh* now used them more hardly, that they were very disobedient unto him, in so much that they said, he had made their favour to stink before *Pharaoh*, and prayed God to judge between him and them. Yet the Lord for his names sake delivered them, & prosecuting them with his favour in the wilderness at mount *Sinai* he gave them his statutes of the ten commandments and judicial laws and other ordinances about his service, by living according to which they might continue acceptable alwayes unto him, and live and be prosperous.

If it be demanded here, whether men by keeping Gods command. may attain everlasting life, because it is said, *I gave them statutes by which he that doth them shall live*?

Some answer, that living and prospering in this world only is meant, because it is our duty to obey Gods precepts, and therefore having done so we merit nothing but are unprofitable servants. But according to this rule we should not in obeying have our lives prolonged here, because that even this is more then we are worthy of. It is not then for that we shall be worthy, if we obey, that life is promised, but out of Gods benignity, who might with-

V. 1.

V. 3.

V. 4.

V. 5. 6.

V. 7.

V. 8.

V. 9.

V. 9.

V. 10. 11.



out this condition require all due obedience at our hands, wherefore out of his grace he makes this covenant with us, Do this and live, meaning both here by being saved from judgements, which if we sin will come upon our land and hasten death, and in the world to come, from which we shall surely be rejected, if we happen to live long here, as a sinner may do according to that saying, *If a sinner liveth a hundred yeers and God prolongeth his dayes, &c.* Now because no man can perfectly keep the commandements and so attaine to life, unto the law of doing is added the law of beleeving, our imperfections, who repent us of our sins, and to the uttermost of our power turn from them, being passed over, if we believe in Christ, and so perfect justification and salvation is attained. And so it is not in vaine that God bids us do this and live, which he knoweth we cannot exactly do, for we repenting us of our failings, and doing what we can, the Son of God puts to his helping hand, and both obeyeth perfectly for us, and payeth his blood for a ransom of our failings, whereby we come undoubtedly to live indeed.

Rom. 8. 3.

V. 12.

*Also I gave them my sabbaths, that they might be a signe between me and them, and that I am the Lord, who sanctifie them.* Having spoken of the commandements in general, now he mentioneth that of the Sabbath in particular, whereby they were distinguished from other nations by being made followers of God, who having made heaven and earth, and all things in six dayes rested the seventh and hallowed, or sanctified it, and in keeping it by resting, as he did, they were sanctified, or separated from other peoples to be a peculiar people to the Lord, wherefore the Sabbath Day was not appointed for any pleasure that the Lord takes in mens bodily resting, as in a point of holiness, as in the worshiping of him aright and reverencing his name required by the three former commandements, but that resting they might keep it holy to him, and by bodily resting learn to cease and rest from sin in deed, word and thought, as *Isaiah* teacheth, & learn, that there was another rest to come in heaven, which the *Messiah* at his coming would procure unto us for ever and ever, and inward rest of conscience through peace with God by faith, that they might readily imbrace him at his coming, and not harden their hearts through unbelieve. Now because God teacheth not by signes and figures any more, it being come, that was pointed at in that Sabbath, Christs resurrection and so perfecting the work of our redemption put an end to the resting upon that day. Only because the Sabbath was to be kept holy by ceasing from work and attending upon Gods worship, there is a day in stead thereof thus kept amongst Christians from week to week, which began at the very time of the resurrection of Christ, which we have as much need to keep by sanctifying it and sanctifying our selves by ceasing from sin, both upon the first day of the week, and all the dayes following, as the Jews had to keep theirs, to the worlds end.

Esa. 58.

Rom. 5.

Heb. 4. 34, &amp;c.

And this may now well be taken for a signe when it is so kept betwixt God and the Christian, as that then was, he being no good Christian, that keepeth not this day holy, as was said of such, as kept not that in the time thereof, though misapplied, *This man is not of God, because he keepeth not the Sabbath day*, although not by so strict bodily resting, as spiritually then and alwayes. *Lyra* noteth here, that Sabbaths are named in the plural numb. because there were more then one, viz. of the three great feasts, and of the humiliation day.

Joh. 9.

V. 13.

*And I said, I will poure out my wrath in the wilderness to consume them:* Hitherto the statutes given them, now he sheweth how they transgressed against them, many of them worshipping the golden calf, thus committing most gross idolatry, and sometimes murmuring and detracting from God, as in the want of bread, in the want of water, and of flesh, and before that when the Egyptians pursued them into the wilderness, in so much as that he was at the point of destroying them, but that *Moses* opposed himself and stood in the gap.

Exod. 14.

Exod. 32.

V. 15.

*Yet I lifted up my hand unto them in the wilderness that I would not bring them into the land flowing with milk and honey, the glory of all lands;* Wherein he goeth on according

ding to the History which sheweth, that they murmured at the return of the searchers, being at the point of making them a captaine to return to Egypt againe, whereupon the Lord threatned that all of them from twenty yeers old and upward should dye in the wilderness, and so they did. And by lifting up his hand is meant his swearing, as *Psal. 95. it is said, he sware in his wrath that they should not enter into his rest.* For his calling the land of Canaan the glory of all lands, this was spoken for the fruitfulness thereof, although now it be very barren and inferior to many other countryes since the desolation thereof for their most horrible sin in crucifying Christ, as Sodon that was before as the garden of God, but being destroyed, a perpetual spectacle of barrenness, and this is added in praising that land so highly, to shew their ingratitude the more, that murmured against him that was about to do them so great a favour.

He goeth on in the history telling, how the Lord also charged their children after they were dead, as is shewed *Numb. 26.* that they should not do like their fathers, *v. 15.* but they not regarding any charge given them transgressed as well as their fathers, which most probably is spoken of the foule sins by them committed with the daughters of *Midian* and their idols, in which many thousands of them perished, for it was in the last yeer of their travelling in the wilderness, whilst they lived idly in the plaines of *Moab*, and therefore it is most likely, their few fathers, who were alive still to that time, if there were any, sinned not then in that kind, but their children, of whom it is here spoken, for after this immediately followeth their numbring, and it is said, none of them remained alive save *Caleb* and *Joshua*. Therefore God was also then so provoked by them, that he was at the point of destroying them againe.

Therefore I gave them statutes, that were not good, That is, by delivering them over to be led after false gods, and to their rites, in observing which when they thought to procure great grace and favour to themselves, and to prosper the better and live the longer, they were utterly deceived, their lives being the sooner cut off, as they were for their sinning with *Baal-peor*, and afterwards being planted in Canaan, after the death of *Joshua*, they sinned much more for following the like rites. Some, saith *Calvin*, expound this place of the statutes of the decalogue, but notoriously amiss, for both those statutes are said to be such, that a man by doing them shall live, and elsewhere it is said, that the commandements are good and righteous and holy. But that by statutes here are meant idolatrous statutes, may be gathered from another prophet, who chargeth them to have followed the statutes of *Omri*, and of the house of *Ahab*. And for Gods giving them these statutes, it was only by delivering them up to a reprobate sense, thus to be blindly led on in a toylsome way of superstition to the prejudice of their lives both here and hereafter in stead of living by so doing. Whereby we may see under what a judgement superstitious persons lye, and what will be the end of all their toyle and cost this way, namely death and destruction for evermore.

And I polluted them in their gifts, in that they caused to pass through the fire all that openeth the womb, *Hebr. in causing to pass through the fire*, and this best agreeth with that which went before *v. 25.* the Lord takes it upon himself, as being the author of this grievous spiritual judgement, whereby they were made to run headlong into such gross abominations, and because he did it for sin, it was just with him, although abominable in them. But yet it is to be understood that he did not this effective, but only permissive, leaving them to blindness of minde and hardness of heart to do thus. In saying that he thus polluted their gifts, he intimateth, that they offered also gifts to the Lord, as well as their first born children to *Molech*, but because they halted between two opinions, they served God and idols also; their offerings to God were made abominable as well as those to false gods, for the Lord will not part stakes with them, but he served alone and only by rites of his own instituting, or else he accepts no more of the service offered, then of a most unclean thing.

Numb. 14.

V. 21.

Numb. 25.

V. 25.

Judg. 7.  
*Calvin.*

Rom. 7.

Mich. 6. 16.

Rom. 1.  
*Note.*

V. 26.

*Note.**Note.*

V. 27. 28, &amp;c.

The prophet proceeds in reprovng them for their groves and high places, wherein they would, notwithstanding his serious prohibitions worship him and not at Jerusalem only, as he appointed, intimating hereby, that as for the matter, so for their circumstances about his worship he cannot indure any but such he hath prescribed, and not man invented, although it may seem to carnally wise men to be too great a nakedness in divine worship to keep now under the N. T. to the simple way, by him appointed without vestments, geniculations or crouchings to the high altar, or crossings, or adorations, elevations or circumgestations of the host, going in pilgrimage to *Jerus.* to pray there, or to Saints shrives, or to say prayers by numbers, and often to repeat the same, adding also prayers to Saints departed and for the dead, with many more devised and used amongst the Papists, divers from Gods ordaining, and many of them most contrary.

V. 29.

*What is the high place, to which yee goe, and the name of it is called Bamah to this day, that is, the high place:* hereby he intimateth their stiffe perseverance in that sin not only of their fathers, but of them also, concluding that here was cause enough, why he would not by them be inquired of, as he spake at the first.

V. 32.

*That which cometh into your mind shall not be at all, whereas yee say we will be as the Heathen, &c.* Now the prophet cometh to discover their hypocrisy, when in coming to him to inquire they pretended piety towards God, but had such wicked thoughts in their minds, that if they could not have a good answer of present comfort, they would make an utter defection to the heathen doing as they did, serving wood and stone, supposing that hereby they should get the more favour amongst them, whereas they were now maligned by all nations round about for their serving one God differing from all others and in a divers way, but by revolting to them they should be incorporated amongst them, as one people. And thus some carnal professors of the true Religion at this day, when they see the worldly felicity of others, and the poor and afflicted estate, in which they themselves are, they begin to think of falling to them.

Note.

V. 33.

But what saith the Lord to such, v. 33. *As I live, saith the Lord, with a mighty hand and a stretched out arme and fury poured out, I will rule over you, That is, yee shall not, neither will I suffer you to do as yee thinke, but as a man doth by his fugitive servant, I will bring you back from putting in execution the thing projected by you, but it shall be to your smart.* Whereby we may see, how hateful a thing it is to God for any of his people for any fear or favour to fall away and to turn heathenishly superstitious, they shall be sure if they have but such a thought in their minds to be severely dealt withal therefore, and so they shall neither have their will in that respect, nor yet shall they have any comfort of being the people of the Lord. Wherefore let us take heed of any thoughts of apostasie and resolve to persevere in the truth imbraced with what miseries so ever we are at any time beset.

Note

V. 34.

*And I will bring you out from this people, and gather you from the countreyes where yee are scattered with a mighty hand and fury poured out.* The gathering of them here spoken of is to be understood of the wicked reprobates of the Jewes, to whom he speaks nothing but terror. Yet they, he saith, should be gathered from the Nations, but in saying, *in fury*, he sheweth plainly, that their bringing back out of captivity should not be in mercy, so that they might have joy of it, but that notwithstanding this seeming temporal favour done then, they should after it miserably perish in the wilderness, as v. 35. wherein he alludeth to those wicked children of Israel who were brought out of Egypt indeed, but they all perished in the wilderness, v. 36.

V. 37.

*And I will make you to pass under the rod, and I will bring you into the band of the covenant, Vulg. I will subject you to my scepter,* for the word *סֵפֶר* signifieth either rod or scepter, but because it is said, *I will make you to pass*, it is better rendered under the rod, it being hereby shewed, that his bringing them into the wilderness before spoken of should be but in the way of castigation, whereby they

being



being corrected, but not destroyed should from thenceforth come into the band of the covenant made with them of old, not to serve any more other Gods, which they had desperately resolved before to do. And this was indeed fulfilled, when returning out of captivity they sinned not by idolatry any more, except some few in the dayes of *Antiochus Epiphanes*, yet then also more for fear, then god will to such abominations. And although in their return from Babylon to Judea they passed through the wilderness, as their fathers had done before out of Egypt, *v. 35, 36.* yet by wilderness here that was not meant, but the very land of Judea, which when they came into it lay desolate as a wilderness, wherein they did a long time after suffer much, as we may gather both *Hag. 1.* where they are stirred up to fall to building the temple, which yet lay ruinous, and are told of the great scarcity of all things, as in a wilderness through the spoiling of their corn and vineyards by mildew, caterpillars, canker-worms, and grasshoppers, and also long after this *Nehem. 1.* where one coming from *Jerus.* telleth him of the lying waste of the place of the sepulchers of their fathers, which made him very sad and heavy. *Calvin*, who illustrates that of the rod here spoken of by a shepherds crook, who hereby numbers his sheep, not suffering any of his number to stray away and be lost, and of a kings mustering his souldiers, that none of them may be suffered to go away, although they would, using severe discipline to reduce them, that are running away to the enemy, he I say, coming to speak of the band of the covenant faith, that it is not meant, that they should hereby be held yet in mercy, but by a divine power secretly working and keeping them from the apostasie before spoken of, nothing being said of mercy till *v. 40.*

But from the verse next following it is plaine, that he distinguisheth betwixt these brought into the band of the covenant and wicked reprobates, against whom he threatneth to be in so great fury. For he saith of these, *I will purge from amongst you the rebels and them that transgress, and I will bring them out of the country where they sojourne, and they shall not enter into the land of Israel.* Whereby must needs be meant, that although they returned with the rest into the place, yet it was not againe come to be as the old land of Israel flowing with milk and honey, but as a wilderness still and a desolation till they were worn away, because we read nothing in the history of their return from Babylon, of the death of any by the way. Note hence, that afflictions work not alike upon all to make them cleave faster to God, but many there are that suffer, and beginning to be delivered never attaine full deliverance, but when all danger seemeth to be past, their greatest judgement of quite cutting off cometh, and such are all hypocrites and prophane containers of godliness; others who are wrought upon by afflictions to fear God being by them brought into the bands of the covenant, from which they gat loose before.

*As for you (O house of Israel) go yee and serve every one his idols, &c.* According to the distinction before spoken of here the prophet divideth his speech in this verse speaking to the wicked, *v. 40.* to the Elect. To the wicked, *go serve yee every one his idols,* where a question ariseth, because *v. 32.* he said, *that they should not be permitted to serve wood and stone,* for if so, how are they here bidden to do it?

*Sol.* They are not hereby permitted, but in saying thus the Lord declared, that whilst they did thus, their offerings could not be acceptable to him, as the next words shew, *pollute you my holy name no more with your gifts and with your idols,* for when gifts are offered to God and idols served together, those offerings are polluted, and God is more provoked, then pacified. In bidding them therefore serve their idols he speaketh but to the same effect that *Elijah* did, if *Baal* be God follow after him, and halt not betwixt two opinions, and *Revel. 3.* Forasmuch as yee are neither hot nor cold, *I would yee were neither hot or cold,* to be cold or to follow *Baal* being preferred before lukewarmness, or mingling the service of God and superstition together. A thing to be noted against them, that re-

forme the service of God according to his word in part, but in part are tainted still with superstitious inventions of men, a papist is more tolerable then such a one.

V. 40, 41, &c

Note.

Rom. 6.

Rom. 6. 9.

V. 46.

V. 47. 48.

V. 49.

Having given the wicked their portion in the former words, now he cometh to the Elect, shewing what they should now do, and how acceptable their offerings should be to the Lord, they now loathing much their former evil wayes, whereby we may see, that even the Elect are sometimes in an evil way, but by afflictions they come to be better taught and then they loath that which before they loved and are ashamed of that, wherein they gloried. And till a man be brought to this his service and offerings made to God are not accepted, whereas it is said, *That all the house of Israel, and in the height of Israel, shall serve me*, it is to be understood, that they only are called Israel, that be the Elect, a few yet called all, for all are not Israel that be of Israel, and the place is said to be the mountaine of the height of Israel, as *Esa. 2.* in speaking of the Gospel times, whereby it appeareth that this also is a prophesie chiefly of the Church, which should be in those dayes.

Set thy face towards the South, and drop thy word towards the South, and prophesie against the Forrest of the South field. By the South here the Kingdom of Judah and specially *Jerus.* is to be understood, which stood towards the South in the land of Canaan, and by the Forrest the Temple there, so called, because built of Cedars taken out of the Forrest of *Lebanon*, and the thing prophesied is of a fire, that should burn it down, as it did, when *Nebuzzaradan* after the taking of *Jerusalem* by *Nebuchadnezzar* came and burnt it, For this the prophet sheweth how much he was affected with sorrow, but the wicked Jews made a mock of that which he said, saying, *he speaketh parables*, that is, like a mad man, things which he understandeth not himself, neither can any other man, and therefore he is ridiculous, and his sayings are not to be regarded.

#### CHAP. XXI.

V. 1. 2.

V. 3

Note.

Luc. 18.

Joh. 7.

Pf. 91.

Pfal. 37.

**H**AVING prophesied *ch. 20. 46, 47.* against *Jerus.* by a Metaphorical speech of a Forrest in the South, now he cometh *v. 1. 2.* plainly to declare what he meant thereby, viz. *Jerusalem*, adding also *Israel*.

And *v. 3.* to the fire before spoken of he addeth that the sword should *slay both the righteous and the wicked*. Now because this cannot justly be done the *Sept.* hath it *the unrighteous and the wicked*, the *Gald.* I will make the righteous flee and destroy the wicked. But the words are plaine for slaying both alike, which may seem strange because *ch. 18.* the contrary is averred, and *ch. 9.* the righteous mourning for sin are marked and saved. *Sol.* That of *Ezek. 18.* is spoken of particular persons, he that is righteous shall live and not perish by Gods judgements, as particular wicked persons shall, or rather he shall not dye eternally. That of *ch. 9.* is spoken only of those that mourn for sin, not of all righteous persons, because there are some, that think themselves so righteous, that they have no need to mourn for their sins; and some, if they mourn for their own, yet they are not affected with grief for other mens, whereby they make themselves guilty, and so in time of common destruction are cut off as well as the actors of wickedness. For by this means *Israel* was smitten by the men of *Ai*, when *Achan* only had sinned in the accursed thing. But for righteous men that acknowledge and are grieved for unrighteousness both in themselves and others, the word of God is sure, they shall neither fall by the sword, pestilence or famine, together with the wicked, but only by persecution to seal the truth with their blood the most righteous are often cut off, but it is to be translated from this to a better life, and if any such be seized upon by any judgement in common with others, it is either because

they

they want a particular faith, whereby a man gets under the feathers of the almighty, or that being judged here he may not perish with the world, because even the best have some corruption still remaining, which if God thus purgeth, he cannot but be justified in so doing: Or by the righteous and wicked here we may understand Judah and Israel, the one set forth by the name of the holy places, v. 2. for both are spoken of, and v. 4. he threateneth, that the sword shall go through the land not only in the South, as Chap. 20. 47. but from the South to the North, from Judah to Israel, the one being a righteous kingdom in comparison of the other for the service of God there maintained and many holy priests living there, and godly princes, whereas in Israel there was no one king godly during the whole time, that that kingdom stood, as we may see in their story.

It contemneth the rod of my son as every tree, Vulg. thou movest the scepter of my son, thou hast cut down every tree, Heb. how is the scepter of my son made glad cutting down every tree? And the meaning is, the sword here threatened cutting down all the trees of the forest, as it shall, and bringing the land to desolation, how is it, that the scepter or kingdom of Judah, or the tribe of Judah (for the word שֶׁבֶט shebet signifieth either) is merry or rejoiceth, as thinking to escape the destruction generally coming upon all men meant by trees, through the sword of the Caldees, and Judah is set forth by this name, my son, because peculiarly chosen and adopted by God, as it is said of Israel, Israel is my son, my first born. And taking it in this sense we have the stupidity of the Jews here complained of, who being nothing moved at all Gods threatnings of this sharpe and bright sword that was ready to come, made merry, as in former times, eating and drinking and feasting without fear thereof: a like complaint to which is made by Esay, The Lord called to fasting, and behold killing of sheep and oxen, &c. and their stupidity is aggravated the more by calling Judah his son, that is, well educated of God and instructed, as Esa. 1. 2. and by saying rod, as N. Tr. hath it, and the word also signifieth, and then speaking of other nations as trees, which they saw by experience by this sword to be already cut down; and therefore it was madness in this petty kingdome that was but a rod or stick of a tree in comparison of a tree, yea many trees, all trees in the Caldees way, to think to stand still against his puissance with which God went along making it irresistible. And to this the Cald. paraphrast agreeth, saying, that the tribes of Judah and Benjamin are here taxed for rejoicing at the carrying Israel captive, who served idols, although they did the like, being without tear of the same judgement to come upon them.

It shall be upon all the princes of Israel, terror by treason of the sword shall be upon my people, Vulg. Thus in all the dukes of Israel, which fled, they were delivered to the sword together with my people, expounded by Lyra, this sword of the Caldees shall cut off the princes and people, who before escaped the sword of the Assyrians, that is, Sennacheribs, when he coming against Jerusalem had his army destroyed by an angel, and was made to flee away with shame, but the word פָּנָם signifieth not fleeing, but feares or peregrinations, and therefore the words may be rendred, peregrinations were by the sword to my people, and then the meaning is, they being subdued shall be carried away captive, and so made to dwell as strangers in a forrein countrey.

Because it is a trial, and what if the sword contemne the rod, it shall be no more, saith the Lord God, Vulg. Because it is approved, and when it hath overthrown the scepter, and it shall not be saith the Lord; Likewise by Lyra expounded, the sword of the Caldees is allowed by God to be sharpe enough to do the execution before threatened, and having done this, whereby the kingdom of Judah shall be overthrown, that kingdom shall have a king no more, for by the scepter a kingdom or king is aptly understood, Hebr. because trying, and what if even despising the scepter, these words being a reason of the captivity before threatened, caused by the Caldees sword, as if it had been said, it shall be so, for it is a sword of probation to try Judah, both king, princes and people, as often

1. Cor. 11. 33.

V. 10.

Esa. 22. 12.

Cald. paraph.

V. 12.

Lyra.

V. 13.

attesti



afflictions and judgements are spoken of as a refiners fire to purge out dross, and therefore it ought not to seem strange, if the scepter or kingdom of Judah be hereby overthrown so, as that there shall be no more king thereof. The word rendred *despising*, signifying also reprobating or rejecting, that is, the wicked King Zedekiah then reigning, as dross.

V. 15.

Hieron.

Junius.

Let the sword be doubled the third time against the slain. By these words it is intimated, that the smiting here prophesied of was the third time of their smiting by the Caldees. 1. In the dayes of *Jehoiakim*, 2. of *Jehoiakin*, 3. of *Zedekiah*, and now it was doubled being made more strong then ever before to the utter destruction of the kingdom of Judah, whereas before it was only weakened and made lower and baser. And he addeth, it is the sword of the great men, that are slaine, it entereth into their privy chambers, to shew, that none were so great, but that they should hereby be cut off, so hidden in private chambers or other lurking places, but they should hereby be found out and perish likewise.

V. 16.

Lyra.

Esai. 10.

V. 17.

Rab. David.

Lyra.

Vatabl.

Hieron. exultat  
quasi hortator  
gladii servientis.

Go thee one way or other, on the right hand or the left, that is saith *Junius*, thou sword, unto which an apostrophe by the Lord is here made, it being meant that which way soever it went, it should do execution, for the better expression whereof the *Vulg.* hath it, *Be sharpened, go to the right hand or left.* But *Lyra* applyeth it to *Nebuchadnezzar*, who is spoken by the name of the sword of the Lord, as sometime the king of *Assur* is called his rod or staffe, *I will also smite mine hands together, and cause my fury to rest*, that is, when this is doing, I will as it were set on *Nebuchadnezzar* and his men, as men by clapping their hands set on dogs to pull down and tear the Bear, with whom they fight, whereby is meant the invincible courage, that he would give unto them to do this work till that all the Lords fury being poured out it should rest for want of any more such work to do. Some expound it of the Lords expressing his grief by saying, that he would clap his hands, but *Jerom* better as hath been already said, he exults as an exhorter of the raging sword, the Cald. *I will bring revenge upon revenge*, the prophet was bidden, v. 14. to clap his hands, and v. 12. to smite upon his thigh, to shew how the Jews should be smitten with grief and astonishment: but now on the contrary side the Lord saith, that he will clap with his hands in way of exulting for the success of his justice, as to set on *Nebuchadnezzar*, for so the phrase is often used for rejoycing, as *Psal.* 47. 1. *Lament.* 2. 15. 2 *King.* 11. 12. and in some other places.

V. 21.

Hieron.

Cyril.  
Theoph.

The King of Babylon stood at the head of the way, at the parting of two ways to use divination, he made his arrows bright, he consulted with images, he looked into the liver, *Vulg.* he mingled arrowes, whereupon *Jerom* saith, he took two arrows writing upon the one *Jerusalem*, and upon the other *Rabbath*, then putting them into a quiver together he took one out being blindfolded, upon which seeing *Jerusalem* written he divined, that he should go with success against *Jerusalem*. And this the prophet speaks, not as if he had already done so, but that he would shortly do so, and then his hand being guided by the Lord, although to him unknown, it should fall out thus, and then he should come indeed and prevaile. But hereby he meant not to set up the credit of such divinations used by heathens, but only that the divination thus to be made concurring with his prophesie, it should more fully appear that so it should be, and they being superstitious in the same kind, as well as the heathen, it was not amiss hereby to terrifie them the more. And it was no new or strange thing, that God should thus declare things to come to the destruction of the wicked by wicked means, seeing he revealed so great mysteries by *Balaam*, and by a counterfeit *Samuel* raised up by the witch of *Endor* to the terrour of *Saul*, foretelling his terrible ruine. For the Jewes using such like divinations, see *Jerom* also upon *Hof.* 4. and *Cyril* and *Theophylact*, where I have spoken more of this and the kind of divination called *palloparria*, consulting with a staffe, *Vatabl.* following the reading in our N. Tr. he made his arrows bright, saith that the heads of them being made very bright, the wizzards saw as in a glass the events

to come of setting forth to war. But the word קלל how ever it signifieth be polished or made bright, yet it also signifieth, *be made light*, whereupon the Cald. and Polychron. say, that his standing at the head of two wayes to cast up two arrows taken together in one hand is meant, observing on which hand they fell, whether in the way to Jerusalem or Rabbath, that he might direct his journey accordingly, and because the word signifieth to make light, this most probably was meant, he made them light, that they might flee the higher.

At his right hand was the divination for Jerus. to open his mouth in the slaughter, Lots being cast and all means of divination used, as was before said, it was found that Jerusalem was the place, against which he must go and prevail, then he opened his mouth crying out to his army to bring the battering rams, that is, engines of war like rams, whereby to beat against the walls to break them down that they might enter, and to cast up mounds and to make fortresses about it, from which they might fight and shoote at them within. Thus the siege and making breaches in the walls were described, as if all this were now in acting; v. 23. And it shall be to them as a false divination in their fight for them that have sworn oaths. Here the foolishness of the Jewes in the midst of all these three atenings is set forth to be such, that the sledged them, although they were guilty of the foule sin of perjury in breaking the oath made to the King of Babylon, with which they were also before charged, but now it is said oaths, implying, as Junius hath it, their oaths to God also in entering into covenant with him, the Vulg. initiating the rest of the Sabbath, for these words, *that have sworn oaths*, that is, saith Jerom, Nebuchadnezzar by all his preparations working no more against Jerusalem then one resting on the Sabbath day, Heb. it שבע שבועות which words signifie either seven sevens, whereupon some think, that Nebuchadnezzar casting of lots or seeking divinations to come against them was iterated 49. times over, and so was ridiculous, others because שבע signifieth a week and the week went by the Sabbath, Sabbaths of Sabbaths, as hath been said. Lastly some because שבע signifieth an oath, render it, *swearing oaths*, as if it were meant the Caldees have sworn to them, as they had done to the Caldees, whereby they were in covenant together and so were secure in respect of any invasion. And this seemeth to be confirmed by the next words to be the meaning, *but he will call to remembrance the iniquity, that they may be taken*, that is, the perfidy on their part. But the word שבע is never put for swearing; only the feminine שבעות it by some in some places rendred *oaths*, and if we take it for seven times seven, it may have a good sense thus, it shall be a false divination in their opinion, to them, as the time at the end of seven times seven weeks, when the yeer of Jubilee was, if by weeks we understand weeks or yeeres, or weeks of dayes, because at the end of so many weeks came the feast of Pentecost, being a time of rejoycing for the fruits of the earth plentifully brought forth and reaped. The meaning being, that notwithstanding all divinations concurring with prophetes against them, they feared nothing, being perswaded, that the preparations of the King of Babylon spoken of should come to nothing, and they should still dwell in their own land keeping Pentecosts and Jubilees still, as also they were brought in speaking, Esa. 22. *Tamorrow shall be as this day and much more abundant*. And to these words thus understood do the next well agree, *but he will call to remembrance the iniquity*, and v. 24. which saith the same, as if he had said, they think thus, and so rest secure, but God remembers that which they forget, or will not acknowledge to be sin, their idolatry, oppressions and other wickednesses, and so they shall be taken.

And thou prophane wicked prince of Israel, whose day is come, when iniquity shall have end, remove the diadem, take off the crown, this shall not be the man: exalt him that is low, and abase him that is high. The Vulg. Lat. for diadem here hath *Circulus*, the miter, expounded by Lira of the cessation both of the priesthood and kingdom, for when Zedekiah the king was taken and carried away and the king-

Cald. par.  
Polychron.

V. 22.

V. 23.

Junius.

Micron.

V. 25. 26.

Lira.

dom e

Junius.

dome by this means ceased in him, *Josiah* the high priest that wore the golden mitre was carried away also. And *Zedekiah* is called the prophane Prince for his impiety towards God, and wicked for his injustice towards men. *Junius* and others understand by both diadem and crown the emblems of the Kingdom, for the head of the King used to be bound about with a diadem, that is, a fine linen cloth, and then the crown was set on. For *diadem* signifieth to bind about, from which *diadema* cometh, and the heads of emperours of old were painted with a white broad fillet bound and eyed about. And the speech is directed only to the King, and therefore against him only is this spoken to shew his deposing and to the cessation of the Kingdom in him. And prophaneity is laid to his charge, because he brake his oath to *Nebuchadnezzar*, and it is here shewed, that there should be no more King after him till Christ should come. For although after the captivity there was a prince, and the principality coming to the priest, *Alexander* made himself King and some others after him, yet those Kings were not worthy the speaking of, the state being then in such a confusion, and in the time of the Princes, they ruling but as inferior persons at the will of other Kings. The low one to be exalted was Christ, who was poor and humble, the high one to be brought down wicked *Zedekiah*, to whom no respective termes are given, because the speech cometh, as it were from God, with whom is no respect of persons.

V. 27.

Lyra.

For the next words, v. 27. *Overtum, overturn*, the Vulg. hath it *iniquity, iniquity*, *I will make it and this is not done, till he come whose the judgement is, and I will deliver it to him*, expounded by *Lyra* of the iniquity of *Zedekiah*, which was threefold, 1. towards God by idolatry, 2. towards the people by oppressions, 3. towards *Nebuchad.* by breaking his oath made unto him. For him who is said to come whose the judgement is, he understandeth by him *Nebuchadnezzar*, who judged *Zedekiah*, killing his children before his face, then putting out his eyes and carrying him unto Babylon, and so the crown was delivered by God, as it were unto him. And by the low one said to be exalted, v. 26. he will have *David* meant, who was humble, and low in condition, when he was taken from being a shepherd to be a glorious King; and by the high, *Zedekiah*: although the Rabbins, he saith, by the low understand *Gedaliah*, who was not of the blood royal, yet by *Nebuchad.* advanced to be governor of the people left in the land. *Jerom* by those words, *this exalts him that is low, and abaseth him that is high*, for so he renders the words, v. 26. *Hæc exaltat humilem*, understands it of the crown, which whilst it was upon the head of *Zedekiah*, did this, lifting up by his royal power to high places the unworthy that were his flatterers, but putting down to make way for them, such as were high. And coming to speak of him, to whom judgement is given, this he saith was to Christ to whom all judgement is committed by the Father, before whose coming again none hath the crown, but to him it was delivered, as properly pertaining to him; Before that if any took the crown upon him, it was iniquity iniquity, that is, manifold iniquity, as in *Hircanus* the priest, that would be King, when it belonged not unto him, but he was mistaken in the name, for *Alexander* was the first that took this honor upon him. Heb. it is *נפול* also signifying to do wickedly, or perversly, to pervert, but still in the same sense, and therefore the Vulg. here is best, and I see no reason why we may not follow the exposition of *Jerom*: *Junius* for *perverte*, hath *perverſam reddam illam*, and in expounding it, *evertam*, which way I confess the sense commonly received would be good if the word would bear it, the crown shall no more be set upon the head of any man till Christ cometh; And he saith, the same word is often repeated to shew, that the crown of *Judea* was often overthrown by *Nebuchadnezzar*, in *Jehoiakim*, *Jehoiakim* and *Zedekiah*, even thrice according to the times here spoken of. Some that for overturn have, make crooked or to stand awry, apply the three times, one to *Nebuchadnezzar* 2. to the Kings of Syria and Egypt, 3. to the Romans, but this is far fetcht and the time of the Romans overthrowing Jerusalem which was after Christs coming agreeth not, and therefore I rest in that before going, when the crown should be taken from *Zedekiah* they should do perversly, that should

Hieron.

Junius.

presume



presume to put it on till Christ should come, both *Alexander, Aristobulus, and Hircanus*, being three high priests one after another that did so, but with very ill success, as may be seen in my continuation of the history at the end of *Hester*. Yet it is not meant, that the government of *Judah* should quite cease before *Herod*, in whose dayes Christ was to come, which time it was before prophesied, that it should continue, *Gen. 49. 10.* And so it did continue first in princes of *Judah*, untill the time of *Antiochus Epiphanes*, who cut them off, then in high priests of *Levi* indeed by the fathers side, and of *Judah* by the mothers, till the said *Herod* coming put an end to their principality also. Therefore it is to be noted, that he saith *ever, ever, ever I will make it*, but *pervert*, that is, turn it another way making it stand awry and not aright, as formerly it did, by setting up princes for Kings, and so making the Kingdome low and base in comparison of that, which it hath been.

Having hitherto spoken against *Judah*, as whereupon the lot fell first, now he cometh to the Ammonites, of whose City *Rabbath* before v. 20. the one on the right hand, the other on the left, having therefore *done* with *Judah* on the right, now he cometh to Ammon on the left, whose inhabitants are also threatened with destruction, and that by a bright and sharpe sword, as *Judah*. And here also it is added, *Whilest they see vanity and drive a lye to thee, to bring thee upon the neckes of them that are slaine, of the wicked, whose day is come when their iniquity is at an end*, the same words being used that were at the end of v. 25. the word *ny* signifying either iniquity or sorrow suffered for it, and if we render it word for word in either place, it is in the time of the end of iniquity, whereby is meant, that they should have their turn to suffer by the sword of *Nebuchadnezzar* next after the Jews. Here by those that saw vanity and lyes for them, he meaneth their idolatrous priests amongst the Ammonites, who when they heard, that *Nebuchad.* came by divinations against them said, that they had answer from their gods, that he should not come, but herein they were seers of vanity, &c. for he should certainly come and destroy them also. But trusting to these idolatrous priests, when they were confident, that they should be safe, he saith they should fall upon the necks of the slaine, that is, soon after those wicked ones of *Judah*. And herein they are threatened more then *Judah*: because he saith not only, that they shall be slaine in their own countrey by brutish men and skilful to destroy, v. 29, 30, 31. but also that they should be no more remembered v. 32. whereas touching *Judah* he speaketh but of a perverting till one cometh, that shall have the crown again. The Ammonites being herein made a figure of such as are destroyed for ever in hell, who are as these fewel for the fire, and no more thought upon to have mercy extended to them for ever.

Note.

V. 28.

V. 29.

V. 32.

Note.

## CHAP. XXII.

Ch. 20. 4.

V. 3.

V. 7.

V. 8.

V. 9.

V. 10.

V. 11.

V. 12.

V. 13.

V. 16.

Junius.

V. 18. 19.

V. 20.

V. 24.

Lyra.

Lyra.

**I**n this chapter the sins of the Jews inhabiting Jerus. which were laid open Ch. 20. for which the Lord asked the prophet saying, wilt thou judge them? are with the same preamble first made further declared, And they were first idolatry and bloodshed, v. 3, 4, 5, 6. making the holy City infamous amongst the heathen, for which the princes are specially accused. 2. Dishonouring parents and oppressing strangers and widows, v. 7. 3. Despising Gods holy things, that is, his sacrifices, which was done as is shewed Mal. 1. when they counted any thing good enough to make an offering of the blind, and torn, &c. and profaning his Sabbaths. 4. Eating upon the mountaines, and carrying tales to shed blood, of eating upon the mountaines enough hath been spoken before, Ezek. 18. and of talebearing, Levit. 19. 16. 5. Incest with a mans fathers wife, after the manner of Reuben, and as 1 Cor. 5. and going in to a menstruous woman, Ch. 18. 6. Adultery, incest with daughter in law, and with sister, of which see Levit. 18. 7. Bribes taking, usury and extortion.

*I have smitten my hand at thy dishonest gaine, &c.* that is, to set thine enemies, the Caldees upon thee, as ch. 21. 17.

*Thou shalt take thine inheritance in thy self in the sight of the heathen*, the Vulg. *I will possess thee*, the Cald. *I will sanctifie thee*, being expounded by such as follow that reading. *I will again possess thee*, as mine inheritance and sanctifie thee, after thy sufferings before spoken of, and by means of them; *Aquila and Theodot. I will defile thee*, others, *I will wound thee*, because *ח* signifieth to wound, but the word *נחל* signifieth possess as an inheritance: Heb. *Thou shalt possess in thee*, unless deriving it from *calal* to pollute we render it, *being prophaned or polluted in thy self in the sight of the heathen thou shalt know that I am the Lord*, and this stands best with sense, Thou polluted City having in thee so much sin, and punished accordingly by being given over into the hands of the heathen, and made to dwell in misery in an heathen countrey shalt be made by experience to know that I am the Lord justly judging thee thus, who wouldest not by any means be brought to repentance and amendment of life.

Having shewed, what they should suffer in the land of the heathens, now he sheweth what they should suffer in their own land before their going into captivity during the time of the siege, viz. they should be as lead, brass and iron, in the midst of the ardent fire of Gods wrath burning, and kept here till they were as silver and these baser metals melted together by the famine, pestilence and sword, and the burning of the City and the Temple.

Finally, silver also being named, v. 20. more then before to set forth the righteous perishing together with the wicked, as Ch. 21. 3. but they were only such righteous ones, as were like reprobate silver, seeming to be such, as is there shewed, but not such indeed.

*Thou art the land, that is not cleansed or rained upon in the day of indignation.* Having set forth the state of the Jews by one comparison to base metals, brass, whereby as *Lyra* saith, such as seemed to be gold are set forth, as by pewter they that seemed to be silver, by lead that is easily melted carnal persons having the love of God in them turned into the love of pleasure, and iron men obdurate in sin, by silver the righteous perishing also corporeally together with them, which last yet I have shewed to be against that of marking such to be preserved, Ch. 9.

For the words of this verse, the Vulg. hath it, *thou art an unclean land, terra non compluta*, expounded by *Lyra*, unclean in regard of many foule sins before commemorated, and not rained upon (by *non compluta*, it being meant, *terra, super quam pluvia non descendit*, as Esai. 5. *I will command the clouds, that they shall not raine upon it*, the vacuity of all goodness.

Then

Then followeth the cause making it so, v. 25. *There is a conspiracy of prophets in the midst thereof ravening the prey, like a roaring lion, they have taken the precious things, &c.* that is, of false prophets there is a conspiracy against the true, as of *Hananiah* against *Jeremy*, and of the priests also, as v. 26. viz. *Pashur* and other priests, who also conspired against *Jeremiah*, and having persecuted the true prophets of God to the death they took the spoiles, here called the precious things, and so made their wives poor widows, as is added, *they multiplied widows in the land*, v. 27. he proceedeth to princes, and v. 29 to the people in general, charging them all with intolerable oppressions.

Then v. 30. he saith, that he looked for one to make up the hedge, to stand in the gap, but I found none: Here the Lord sheweth, how that notwithstanding sin so greatly abounding in *Jerusalem*, if he could have found some righteous persons there that had by fervent prayer sought to make up the hedge, and as *Moses* stood in the gap, that sin had made there, by earnest opposing themselves against evil, seeking the reformation of the City, he would not have proceeded to bring the judgements threatened. If there had been but one godly prophet more besides *Jeremiah*, a few priests, one or two godly princes, and some few godly people amongst those many thousands, that were so grossly tainted with sin, according to the four sorts mentioned before, v. 25, &c. to v. 30. For it is not likely, that he meant precisely one, as also *Lyra* saith, for there was *Jeremiah* and *Baruch*, and some godly persons more, that there were marked in their foreheads, ch. 9. yea ch. 14. he expressly saith, although *Noah*, *Jed* and *Daniel* had been there, he would not have spared the City, but them only, wherefore I assent rather to him holding, that by one a competent number is meant, as in *Sodom*, the Lord said, if there had been found ten righteous, he would spare *Sodom* for their sakes: Whence note, that sin makes a gap or breach in the hedge of Gods providence about a state. 2. When it is thus, God looks that his faithful servants should make it up againe by prayer and opposing sinful courses, and so bring himself righteous, he is a maker up of the breach. 3. There must yet, for the saving of a state from utter ruine, be a competent number of such men therein, and then Gods mercy is such, that for their sakes, the whole shall be saved in the most dangerous times, yet none wicked shall for anothers sake be saved eternally, but only temporally, there being for all such another time of reckoning, when they shall not escape everlasting destruction both of soul and body, which may make us still to live in hope, that *England* shall stand, wherein I doubt not, but that there be some in every place, and many in populous places throughout the land, that fear God, and pray and labour earnestly against sin daily, the number of whom God increase.

Therefore have I poured upon them the fire of mine indignation, &c. Because it was not so in *Jerusalem*, but righteous men failed altogether, the Lord here threatneth them with a flood of judgements according to the overflowing of their sins, and he speaks of this, as a thing past, although to come for the certainty of the judgement.

V. 25.

V. 27.

Lyra.

Note.

V. 31.

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CHAP.



## CHAP. XXI II.

IN this chap. the prophet sets forth at Gods direction the same, that he did *chap.* 16. but with this difference, there he plainly without any parable laid open their sins, here by a parable of *Abolab* and *Abolibab*, to the first of which he compareth *Samaria*, the head City of the kingdom of *Israel*, and to the other the kingdom of *Judah*, which these names served most aptly to set forth, for *Abolab* signifieth a tent, and *Abolibab*, a tent or tabernacle in her, or the one her tabernacle, the other my tabernacle in her, *Samaria* being so called, because her tabernacle, to which she resorted to worship her golden calf was at *Bethel*, and likewise at *Dan*, and in *Jerus.* was the tent of God where *Judah* worshipped. Both these are said to have fornicated in *Egypt*, because their idolatry had the original from thence, where both they had of old been idolaters, as hath been the wed upon *Ch. 20. 7.* and they learned to worship an ox or calf. But this was not all their sin, but first *Abolab* went further in committing idolatry with the Gods of the *Affyrians*, for which and for other foule sins she was destroyed by the same *Affyrians*. Then *Abolibab* was so far from being amended by her punishment, that she did worse, in that she served idols and burnt her sons and daughters to them in sacrifice, and from this abominable sin came to the house of God to worship him, who abhorreth more those, that do so then such as serve idols altogether, as appeareth by the speech of *Elijah*, *How long halt ye betwixt two opinions? if the Lord be God follow him, &c.* and of the H.G. *I would thou wert either hot or cold.*

And in speaking of *Abolibab* and her whoredoms with the *Babylonians*, and with how great love she was carryed towards them, he saith yet *v. 17.* that her affection was alienated from them, and likewise *v. 22.* whereby he meaneth her leaving the *Caldean* and confederating with the *Egyptians*, as *Zedekiah*, the last King of *Judah* did even contrary to his oath after that he had served the King of *Babylon* three years. For all her sins therefore and for this as a capital one *Judah* or *Abolibab* is threatened with destruction. And in amplifying this destruction, he saith, *v. 25.* *They shall take away thy nose and thine ears*, because they used to do thus to adulteresses, to cut off their noses, and to persured persons to cut off their ears setting them upon the pillory to their greatest disgrace. Therefore hereby is shewed, that the *Jewes* should not only suffer most extreemly by fire and sword, but also by being otherwise debased and most ignominiously used.

*I will bring them against thee on every side, the Babylonians, Caldeans, Pekod, Shoub, and Koa, and the Affyrians, v. 24.* And they shall come against thee with chariots, waggon and wheels, &c. The Vulg. for *Pekod* hath noble men, tyrants and princes, and for the first of these *Jerom* saith, that the Latine simplicity hath ternos flatores expounding it of those that were the third from the King, but the *Sept.* he saith, hath it *tristat*, as they were called, that were second to the King, *1 Chron. 11.* it is said of some of *Dauids* worthies, that they attained not to the first three, they were princes of horse and foot, magistrates of either Militia. But the *Cald.* retaines the proper names of *Pekod, Shoa and Goa.* And *Junius* saith, that they were countreys lying in *Affyria*, of which see before, *Jer. 50. 21.* That of cutting off the nose and the eares is by *Pet. Damianus* applied to *John* an antipope, who like a thief came to the pontifical seate putting down *Gregory*, for which he was taken and had his nose and eares cut off and then set upon an horse with his face to his taile, being made to hold his taile instead of a bridle to his great ignominy and disgrace.

The rest of the *ch.* is spent in further dilating upon their punishments and the cause thereof, their sins, especially idolatry, in speaking of which *v. 41.* he saith, *Thou hast upon a table prepared set mine incense and mine oyle*, which is so spoken because that to serve their idols they robbed God, to whom such oblations

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properly belonged, and they had both these and all other things of his donation, which aggravated their sin against him, in that they so foully dishonoured him with his own, which should have gone to the honouring of him, according to that, *Honour the Lord with thy substance and with the first fruites of all thine increase.*

*The voice of a multitude being at ease was in her;* Vulg. of a multitude exulting, whereby is shewed with what joy and mirth with singing to the honour of their idols they were in that abominable service, the word Hebr. שְׂלוֹמָה, which if it be derived from שָׁלוֹם signifieth, they were at ease, or in peace: but there is a radix שָׁלַח signifieth a quail, and this word haply is here put to express their rejoycing before their idols, as quails males and females coming together through salacity exult greatly, so they committing whoredom with idols. And with the men of the common sort were brought Sabeans from the wilderness, Vulg. they that of the multitude of men were brought and came out of the wilderness. The word סַבְאִים rendred in N. Tr. Sabeans signifieth drunkards, and therefore it is so rendred by the Sept. the Vulg. seemeth to mistake ס here used for ש, and so read it, as if it were סַבְאִים, which come, as if it came of סָבַח but it is best to keep to the Hebr. verity, which hath it, drunkards, for nothing was more common then at idolatrous feasts to drink drunken, yea idolaters are set forth as drunkards, *Esa. 29. 9.* and before in this chap. v. 33. it is said, *thou shalt be filled with drunkenness,* when their punishment is spoken of for idolatry, the idolater being compared to one that drinketh his head is intoxicated with error, whereby he madly goeth after idols, and at last he is made to drink of the cup of Gods wrath, whereby he is so gone, as with the strongest drink that he stumbleth and falleth and riseth up no more, but periseth for ever.

If any yet will understand Sabeans, or Ethiopians, or Tartars inhabiting the wilderness, because it is said, that he came from the wilderness, it may have a good sense so, the Jewes were so stupendiously addicted to this spiritual adultery of idolatry, that in this way they refused not the society, or conjunction with the basest of all others, the blacke Ethiopians, and the theevish Tartars, who ranged continually about the wilderness to rob passengers; or this of coming from the wilderness may well be applyed to drunkards, who are as rude and rugged condition'd as those that are brought up in the wilderness and void of all civility.

*The righteous men shall judge them after the manner of adulteresses,* that is, the Caldees, into whose hands they should come. But how they be called righteous? *Ans.* for their executing of the sentence of the righteous judge upon them without any partiality, and not for any righteousness, that was in themselves, for they were wicked idolaters, as the Jewes were, and lived in all other sins, as they did, only it is probable, that they kept covenants, to which they were sworn, better then the Jewes, and were more morally righteous, the great ones towards the inferiour sort under their dominion, not being so oppressive: whereunto we may also adde, that they were altogether addicted to the Religion of which they were, and were not a compound of linsie-woolse, halting betwixt two opinions, as the Jewes did, neither did they enjoy such means, living in darkeness and without the light of the word, which the Jewes enjoyed. And therefore in comparison of them they were righteous. Whence note, that they who live under means, and yet are wicked, are so wicked, that the very barbarous heathen are more righteous then they; Sodom and Gomorrah, then Chorazin and Bethsaida; Tyrus and Sidon, then Capernaum. And therefore whatsoever nation professeth the truth and liveth under the teaching thereof, but is wicked, may justly fear to be given over into the hands of heathens, Turkes and Infidels and Papists, to be by them judged, as they deserve, that is, with stoning, as v. 47. as adulterers and adulteresses ought by the law of God to be served, and having their houses burnt, and others of them slaine with the sword together with their children.

Pro. 3. 9.

V. 42.

V. 45.

Note.

March. 11.

March. 13.

V. 47.

## CHAP. XXIV.

Ch. I. I.

2 King. 25.

[N this chap. the Lord biddeth Ezekiel set down the yeery month and day in which Nebuchadnezzar began his siege of Jerusalem: three years after he had begun to prophete unto them, which was the sixth yeere of Jerusalem's captivity, this the tenth yeere, the tenth moneth, the tenth day of the moneth. And now his prophesie of their destruction began to worke, and this the Lord would most probably have him note, after which it is also noted in the history upon what day and moneth after the City was taken, that it might be certainly known at what time the seventy yeeres of their continuing in captivity spoken of by Jeremiah began, and consequently their end, that they might be comforted the more in looking for deliverance at that time, and the more confidently praying for it, as Daniel did.

V. 3. 4.

V. 10.

V. 5.

Lye.

V. 6.

V. 7.

For the contents of this chapter: The miserable case of the Jews is herein set forth under the similitude of a pot, wherein flesh and bones chopt in pieces being set over an hot burning fire are boiled till they be consumed and wasted all. Of the like similitude see Jer. 1. 13. The pother here spoken of was Jerus. the parts or peices of flesh to be sodden away in it were the Jews, flocking thither from all parts for the defence of the City, the bones were the stoutest and most expert warriours, and the boiling of them all, that they might be consumed, intimated a long continued siege, by reason whereof they should be wasted, some after, others by famine and pestilence, the fire made under with much wood served to set forth the Caldees army which was to them as this fire, and finally with fire burnt down the City. But what meaneth he by saying, burn the bones under it? not as some expound it, saith Lye, because bones make a more ardent fire then wood, for the contrary is true, but as R. Salomon hath it, the putting of the bones under was the putting of them under the pieces of flesh, the flesh being laid upon them and born up by them lying at the bottom of the pot: and hereby was set forth, how the strong and valiant should bear the greatest brunt of this war, but yet their strength and valour should not save them; the stronger they were the more fiery heat should come neerer to them to consume them.

Woe to the bloody City, to the pot, whose scum is in it, bring it out piece by piece, let no lot fall upon it. Here it is made plaine, that the City was the pot having abundance of corruption therein, set forth by scum, and the pieces to be brought forth, upon which no lot should fall, were the people, whereof none should be preserved, but he burnt and consumed by the fire of Gods wrath, as the contrary to which is used to be done, when the enemy spares some, by lots casting, distinguishing thus betwixt those that should dye or not, it is meant that it should not now be so with them, but all should suffer alike, that is, all but some poor of the land left to till the ground, the rest that escaped the sword, famine and pestilence, being carried away to Babylon to endure greater misery, and such as remained not tarrying long after, but being carried into Egypt to perish there, as the history, Jer. 43. sheweth, which yet is to be restrained to the body of reprobates, the elect often set forth by the name of a remnant being every where spared.

Her blood is in the midst of her, she set it upon the top of a rock, and covered it not: Here their impudency in sinning is set forth, oppressions and murders were committed openly, they not caring who saw them in practising so great abominations, and he alludeth to the law of God, which was, that blood being let out of a beast should be covered in the ground. But they in stead of doing so, shed mens blood, and not in secret, but openly, and a rock is spoken of, as opposite to the earth, which hath dust or moulds to cover the blood shed withal, whereas rocky and stony ground hath none, and therefore by the Vulg. it is rendred, *lympidissima rupes*. Thus they shed the blood of the

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prophets, and of their children, whom they offered openly to Molok, and Abimelech according to the letter is said to have slain his brethren being seventy upon a stone, and Es 3. 9. *They were open in their sins with Sodom, they hid them not.* And this is the height of sinning, when blood is shed by power, or other horrible wickedness is committed, and justified, as if the proceedings were righteous, because they that do this have power, and they to whom, have no power to resist. But the Judge who is the righteous Judge of all the world threatneth revenge by doing the like to all such. v. 8. *I have set her blood upon the top of a rock, that it should not be covered, as they have murdered openly combining together to do, as the foresaid Abimelech, and the Jews more lately, so they shall suffer by the shedding of their blood in like manner in the sight of all men, as both Abimelech did by a piece of a millstone cast down upon his head, and beating out his braines, and the Jews most cruelly murdered by the Chaldeans, and the chief of them being brought forth and judged and slain by the king of Babylon at Riblah, the King Zedekiah himself not directly, but with much more paine, his eyes being put out, and then he being carried into Babylon and dying there.*

*Heap on wood, kindle the fire, consume the flesh, spice it well and let the bones be burnt.* The Vulg. for *spice it well*, hath *exquatur tota compositio*, let the whole composition be belled. The word *spice* here used signifieth to make a composition of spices and to boile them, and therefore it is best rendred by the Vulg. Lat. boile the composition of spices, use them as the Apothecary doth his Aromaticall stuffe of divers sorts keeping them upon the fire a long time till all the vertue be boiled out. To shew the long continuance of the judgement upon them, he addeth this metaphor to the former of boiling flesh and bones.

*Then set it empty upon the coales, that the brass thereof may be hot and burn.* He goeth in his allegory, shewing that the inhabitants of the City being consumed and such as remained taken out to be carryed into captivity, and so the whole City emptyed, fire should be put to to burn the buildings, as it was by Nebuzaradan shortly after who was steward of the King of Babylon.

*Because I purged thee, and thou wast not purged, thou shalt not be purged any more, &c.* that is, thy judgements sent upon thee formerly and prophets to threaten and exhort thee, whereby thou mightst have been brought to repentance and newness of life; this being called a purging, because a most effectual means thus to purge a nation. And for this way of purging, what grievous sufferings they had, may be seen in the days of Manasse, against whom the Chaldeans came and took and carryed him away into Babylon, then in the dayes of Jehoaaz by the King of Egypt, of Jehoiakim by the Babylonians again taking and binding him, then of Jehoiakin when they suffered most, and lastly of Zedekiah, against whom bands of divers enemies came before this fatal overthrow of the whole Kingdom now threatened; and for prophets, they had Isaiah, and Haggai long before, and now Jeremiah and Ezekiel. So that they were purged, that is, had all means of purgation administered unto them although they wrought not; therefore no more such purging must be expected but utter destruction, Gods fury seizing upon a people so desperately wicked: v. 16. *I will take away the desire of thine eyes with a stroke, &c.* Here the Lord further sheweth in the example of Ezekiel, that the destruction of the people should be so great, and the danger still so continuing to the survivors, that they should be so overwhelmed with grief therefore, that they should not make any mourning, as they had in times past used to do for the death of their dearest friends.

For this end his wife was smitten by death and he was forbidden to mourn for her, and being asked the reason he telleth them, that so it should be with them, v. 20, 21, 22. As his wife was the desire of his eyes, whom he dearly loved, so was the sanctuary to them, as taking their chief glory to lye therein, and if any of them were not so much affected to it, yet surely they were to their sons and daughters, but their sanctuary should be burnt

Judg. 9. 1.

Note.

V. 8.

V. 10.

V. 11.

2 Kings 25.

V. 13.

V. 16.

V. 20, 21, &amp;c.

8. V  
V. 22. 23.

Lyra.

2 Sam. 35. 30

V. 25.

and their children die: yea they should be as men so overcome with sorrow, that they should have no manner to stand for this: all the mourning, that they should make, being little enough for their mortal misery, who were still living in companion of whom they should think the dead happy. A like thing unto this was enjoined *Ieremias* before, ch. 16. by 7, 8. the deposition of the robe may serve for this also: yea, would blood yet. But what meaneth he by saying, *Ye shall not cover your lips, nor eat the bread of men, nor drink wine upon your bed, and your shoes upon your feet.* The Vulg. for covering lips, hath covering of a face, or mouth, and for not eating the bread of men, the bread of mourners, and for your shoes upon their heads, *Coronas*, crowns, expanded by *Lyræ* of black, which close mourners wear about their heads covering also their eyes with, kind of an austere die, to which mourners for the time tyed themselves, refusing the daintier, and more liberal for sorrow. The *corona* of *Lyra* fits forth nothing else, but that which they did commonly wear upon their heads for the greater decency, and of shoes keeping on upon their feet, he speaketh, because in time of sorrow they went barefooted, as *David* was in *Bethleem* full of sorrow for the conspiracy of *Abalom* against him, *He went with his head covered and barefoot*, that is, his crown, or other circ, which he commonly used, being laid off, that he might put on a mourning habit covering head and face. The Hebr. word *שפת* here used signifieth the chaire upon the lip, as *שפה* doth the lip or *ara*, as the Vulg. hath it, and if it be understood the lip, by a Synecdoche, the whole being named for the part, the upper lip for the haire growing upon it, it is all one, because the face being all covered, that is covered also. But for the word rendered by the Vulg. mourners, Hebr. is *אנשי*, men, but it must necessarily be understood of men, that mourne, it being meant of feasts made at burials, as I have further shewed upon *Jer. 16. 8.* for now the Jews should be in so great perplexity, that they should make no solemn funerals, as at other times they had done, wherein they used to eat and drink to the father, or husband, or son of the deceased in a cup of a consolation, as *Ieremy* telleth it, to chear him up, after some time by him before spent in abstinence through his great sorrow. v. 25. *when I take away their strength, the joy of their glory, the desire of their eye, and that whereby they set their minds.* Here the prophet to conclude the Chapter summeth up their losses, when their City should be destroyed and their temple especially, called before, the excellency of your strength, and the desire of your eyes, v. 21. when this should be taken away by being burnt with fire, their strength should faile because the place of meeting to plant Religion which is the temple, being prophaned, as is there said, or cruelly demolished, which is done, when the house of God is made no more account of then a bath or a stable, or any room in a mans own house, we are in danger of losing Gods protection, and consequently our joy, glory, desire of our eyes, etc. that is, all comfort, and contrariwise to *Lyra* exposed to all misery and sorrow. For then is a Nation in an happy case, when they make the house of God amongst them their chief strength, the maintaining of that, and the reverent worshipping of God their joy and glory, no object is so pleasing to them, as to see the beauty of the sanctuary, neither are they so well satisfied in their souls with any thing, as when they have been there to worship, and to hear Christ teaching in the Ministry of his word for the divine consolation that they have hereby. The words rendered *wherein their soul resteth*, are *שבת* *שבת*, the elevation or burden of your souls, that is, the thing about which your mindes are most charged with care and fear, being solicitous for it, as *Eliz* was for the Arke of God, when it was carryed out against the Philistims, lest the place of worship there exhibited should be any way perverted or corrupted. And the rendering *whereby* *Lyra* in this sense is rather to be preferred, then elevation, because this was their joy and glory was spoken of before. A passage worthy our consideration, amongst whom the houses of God are so much vilified and undervalued, other meeting houses being rather preferred before them, and they turned into prisons, stables, lodging roomes, and what not? some to ruinous heaps.

hearts. As corrupt as the Jews were, they abhorred from such prophane-  
 te was the barbarous Caldees that knew not God, who did this. Their strength  
 and glory being thus taken away, the Lord hath him, that some, who es-  
 caped with their lives, should come and tell him thereof in the Caldean coun-  
 trey, and then he should be no more dumb, but open his mouth and speak,  
 and they should know, that he was the Lord, and that Ezekiel had not been a  
 portentous or signe unto them in vain; all things being come to pass,  
 which he by parables before prophesied of, but he was then not with standing  
 no otherwise thought upon, but as a dumb man, but now he should speak, that he  
 should speak, and the Jews, schooled by sufferings, should then forth hearken  
 willingly to his instructions, being then brought to know and fear God,  
 which they would not formerly do. And of the fulfilling of this, see ch. 43. 21,  
 22. whence note, that they who are conceivably, while they are in a prosperous  
 estate, being moved to repentance by no kind of teaching, whether plain or para-  
 bolical, are in danger by smart through judgements to be compelled to that,  
 from which they are most averse otherwise, that we may rather shew our selves  
 like good scholars, double, by the means of teaching by God vouchsafed unto  
 us, then by hardening our hearts bring so severe a rod upon our selves; so  
 the Prophet Esay threateneth the indocible with teaching by men of another  
 tongue to their cost, and with a lisping lip, intimating their deriding them.

V. 26. 27.

Ez. 28. 11.

## CHAP. XXV.

The Prophet having hitherto declared the judgements to come upon Israel,  
 and touched a little upon the Ammonites, ch. 21. 28. now prophesieth  
 again, both against the Ammonites, Moabites, Edomites, and Philistines, be-  
 cause they rejoiced at the destruction of Jerusalem, and the temple, as bearing  
 alwayes a deadly hatred against the Jews for the Religions sake. Whence note  
 how great a sin it is for the wicked and seduced by error in Religion, to hate  
 the professors of the truth. For this the wrath of God shall burn against  
 them untill they be destroyed, and likewise it, shall be to all wicked men that  
 rejoyce at the fall of Gods people, although for their sins worthy to be so se-  
 verely corrected, because this is to rejoyce at the dishonor of the true God,  
 and at the pulling down of the Religion, which he hath set up, to the in-  
 couraging of men in a false Religion, as being nothing inferior to the true,  
 yea rather superiour, which the living God will never endure. Whereas v. 4.  
 the Lord threatneth to deliver the Ammonites into the hands of the men of  
 the East; some hereby understand the Medes and the Persians, some the Arabi-  
 ans, who dwelt Eastward from Ammon, and abounded with cattle, and spe-  
 cially with Camels, for which it is further said v. 3. I will give Rabbah to be  
 stables for Camels; that is, the Ammonites chief City. But Jews by the men of  
 the East understandeth the Caldees, whose King Nebuchadnezzar brought divi-  
 nations to go either against Jerusalem first or against Rabbah of the Ammonites  
 ch. 21. 21. and having destroyed Jerusalem, he within five years, after, went a-  
 gainst and destroyed Ammon, as Josephus saith, but of the Arabians, doing it  
 we no where read. v. 9. I will open the side of Moab from his Cities, which are on his  
 frontiers, the Vulg. for side hath shoulder, as wherein a mans chief strength ly-  
 eth, the meaning is, that as the side being opened an entrance is given into the  
 body through the ribs for the destruction thereof because the strongest defence  
 is taken away, so the frontier Cities of Moab, which were strongest should  
 not hinder the Caldeans from entering the countrey, and therefore it should  
 not be able to stand against their forces, but be subdued and overthrowen.  
 Thus the two peoples that came of Lot, for their hatred and inhumanity  
 against the Israelites their kindred, were adjudged to destruction.

And

Jer. 49.  
 Joseph. Antiq. L.  
 10. c. 11.  
 V. 9.

Hieron.

V. 4.

Nest.



V. 12.

And next unto them the posterity of *Eſau* or *Edom*, which stood in nearer relation to them; for *Eſau* was *Israel*'s brother; and here it is laid to their charge, that they took revenge upon *Judah*, that is, helping the *Caldees* in destroying *Jerusalem*; as is said, *Obadiah* v. 14. and *Pſal.* 137. Therefore the Lord threatneth revenge against them by the hand of *Israel*, which how it is to be understood, see *Jerem.* 49. 2.

V. 14.

The *Philistines* are also threatened, as old enemies; as also *Obad.* v. 19. and *Jer.* 47. where enough hath been spoken of Gods judgements upon them, and their subduing afterwards to *Israel*. The word *redred South* is *Teman* signifying the South, and was the chief City of the *Edomites*.

V. 15.

V. 16.

Non.

The *Cherethim* v. 16. which he saith, he would cut off, speaking by a *Paronomasia*, for *חית* signifieth to cut off, were a people of the *Philistines*, who came with *David* from thence, and were together with the *Pelechites* his guard, of whom see *2 Sam.* 15.

## CHAP. XXVI.

**T**His whole Chap. is a prophesie against *Tyrus* a strong and proud City upon the sea, of which it hath been often spoken, especially *Esa.* 23. and the cause of the destruction thereof was the same that brought *Ammon* and *Moab*, &c. to ruine, her rejoycing at the fall of *Jerusalem*.

V. 4.

I will also scrape her dust from her and make her like the top of a rock. This is spoken to shew the utter ruine of *Tyre*, being so overturned, as that not so much as any earth should be left there; but as the City was built upon a rock, and the earth that was about it was brought from other places to make gardens, so that being now thrown down into the sea, it should be left, as a bare rock, as it was at the first. v. 6. *to her daughters shall be slain in the field*, that is, *Zidon* and other Cities in subjection to *Tyrus*, as the mother City.

V. 6.

V. 14.

Whereas it is threatened, that *Tyrus* should be built no more, yet *Esa.* 23. 15. it is said, that it should be built after seventy years, the meaning is, not to be the head of a Kingdom, for although it were built againe in the time of the *Persians*, yet neither was it built by *Tyrians*, the posterity of the old inhabitants, but by others, neither was it a Kingdome, or free City any more but tributary.

V. 19.

He speakes of great waters brought upon her, meaning great forces, but called waters in alluding to the situation of *Tyre*, which was upon the sea. For although the foundation of the City were an high rock, yet it is said to be overflowed with waters, and to go into the pit, because places drowned are never any more seen, but ly perpetually in the bottom of the sea, as in a pit.

V. 20.

The going down of *Tyre* into the pit, is further illustrated by comparing her going down with that of the old world long agoe, intimating hereby, at *Jerem.* hath it, the *Tyrians* destruction both temporally and eternally in the pit of hell, *When I shall set glory in the land of the living*, that is, I shall glorifie my servants and blest them with eternal life in my heavenly Kingdom.

## CHAP.

## CHAP. XXVII.

**I**N this Chap. that the ruine of Tyre might appear to be the greater, the prophet setteth forth at large the wealth and magnificence of that City, and the great command that for over other places, so that it might seem to be of incomparable strength and invincible. Here is nothing that needeth exposition; till we come to *v. 11*. The *Gammadims* were upon thy towers, whereby because the word signifieth a cubit, some saith *Junius*, understand men but one cubit high, viz. the pygmies, but how probable this is, let the reader judge, forso much as they are spoken of as part of the forces, which stood to defend Tyre. He therefore conjectureth, that the word is not proper, but appellative, by *Gammadim* cubit men, strong armed men being understood to draw the bow and shoote most mightily. Yet there were a people of this name, who as *Pliny* saith inhabited a region in Phenicia lying upon the sea in the form of a cubit, being from thence called *Gammadim*, which region was devoured long agoe by the sea.

Touching wheat of *Minith*, *v. 17*. this was a City of the Ammonites smitten by *Israhel* and brought under long agoe, see *Judg. 11. 35*. and the wheat here growing most probably was of the finest sort, and of *panas*, that is Phenicia, as *Junius* hath it, *Panas* also signifieth balsome, whereby the Vulg. therefore rendereth it, or it is the proper name of a place, or signifieth a kind of por-hearb, and for wheat of *Minith*, the Vulg. hath *triticum primum*, the principal wheat, respecting rather the sense, then the word or name.

The wine of *Helbon* is by the Vulg. called *for wine*, the Scholiast thinketh the City *Malmasia* to be meant, which afforded a most delicate wine called *Malmasey*, but then it must be of *Damascus* in *Syria*, of which he is speaking, nor of *Crete*.

For *Mosel* the Sept. hath *vagabundus*, as if some sort of merchants were meant that for traffick went up and down to all parts, the word מוֹסֵל signifieth translated, N. Tr. agreeably to this, going to and fro.

## CHAP. XXVII.

**H**AVING spoken against the whole City of Tyre in the two former Chapters, here he cometh in particular to charge the prince with intolerable pride and self-conceitedness in respect of his great riches and imaginary wisdom, whereby he gat them, he holding himself for this to be a God, *Jerom*, *August.* *Ambros.* *Isidor.* and *Tertull.* because no man is so mad, or ever was, to say thus of himself, understand it as spoken of the devil under the name of the prince of Tyre. But as *Esa. 14*. he speaketh so of *Belsazzar*, as that his speech is more, something being said of the devil properly, and some things of the King of Babylon in allusion to him; so it is here. His heart was so proud that he thought there was no God above him, or more excellent then he, so did he dote upon his own wit and wealth, and he was confident, that God would not deturb, or bring him down from his high honour; yea if we shall say, that that man spake so of himself, it is no more then *Caius Caligula*, a Roman Emperour did, and *Heliogabalus*, and *Julius Cesar*. suffered divine honours to be done unto him, and *Nebuchad.* set up his image to be all worshipped. And *Opat. Milevit.* applyeth this of the prince of Tyre to *Dondus*, a bishop, who thought himself in holiness to excel all other men, and therefore he would not suffer any to come unto him but with most low reverence, and

Junius.

Plin. nat. hist. l. 2. c. 91.

V. 17.

V. 18.

V. 19.

V. 2.

Hieron. Aug. de Civ. l. 15. Isidor. de summo bono.

Optat. l. 3.

he

Note.

he would have them called by his name *Donatist*, and he was Bishop of Tyre a colony of Carthage, and so a spiritual prince. But none ever more notoriously lifted up himself as a God, then the Popes of Rome, especially some of them have done, as he that suffered the Sicilian Embassadors to use these words unto him, *Domine deus papa miserere nostrum*, and they generally take upon them to forgive sins, not ministerially, but *potestative*, to make laws about divine things, and to dispense with express laws of God, and to set up and depose Kings, which none but God can do; but *Calvin*, *Zuinglius*, and the like to them were no such, as the Jesuite chargeth them to have been.

V. 3.

*Thou art wiser then Daniel*; Here he seeks to make him ashamed of that his most insulfe boasting by deriding him, and ironically telling him, Ah thou art wiser then *Daniel*? as if he had said, art thou not ashamed to compare with God, I will name unto thee a man, who by the consent of *Nebuchadnezzar* was the wisest of men, if thou thinkest thy self a God, thou must needs then much more think thy self wiser then he was, which is most ridiculous, For he as wise as he was, attributed nothing to him, but all his understanding to God alone. v. 12. *Thou sealest up the sum full of wisdom and perfect in beauty*, *Vulg.* *Thou art the seal of the similitude, full of wisdom and perfect in comeliness*, *Heb.* *thou sealing the sum or number*; some also render it *similitude*, but it cometh from *צן* signifying to weigh or to number, the meaning is, thou (O King of Tyre) art a very patterne of perfection, and full of wisdom and glory in thy own conceit. He prosecutes the same argument against the pride of that insolent King, who said that he was a God, for what is such a one, but a patterne of perfection, and most wise and glorious? For a scale hath in it the perfect form of him, that is hereby represented; and then is a letter written perfected, when the last act of setting to a scale is done to it, wherein he goeth on further ironically to taxe his foolish pride.

V. 12.

V. 13.

*Thou hast been in Eden, the garden of God, every precious stone was thy covering, &c.* Here another point of felicity, like that of *Adam* in the state of innocency, is mentioned, for he through his pride thought himself for being prince of so rich and magnifical a City most happy, and therefore adorned himself with all manner of precious stones, and it is to be noted, that the stones here named are the same, that were in the place of the high priest, but in number they came short, there being in it twelve, in his crown but nine, which

Greg. in was.

*Gregory* noteth to have been to set forth *Lucifer*, the most glorious sometime of the Angels, of whom there were nine orders, for he as others applyeth all this to the devil, but it is better, as I said before, to understand it, as was spoken, in way of allusion to the devil, but properly of the king of Tyre, who was so like unto him in pride, vaunting himself as a God, as he did, and a patterne of perfection to other Kings and Princes, and equal to *Adam* in Paradise, and to the high priest in the precious stones of his diadem, no more yet being reckoned up then nine, and the rest left to be understood, v. 14. *Thou art the anointed Cherub that covereth, &c. thou walkest up and down in the midst of stones of fire.* Here the prophet goeth on still in setting forth the exceeding great worldly glory of this King, that being set up so high, but for his pride and other sins brought down, his misery in falling might be the more aggravated, and so appear to be just matter of doleful lamentation to all his friends and such as stood in relation to him, as followeth v. 19. He is said to be a Cherub anointed in allusion to the Cherubims of Gold in the most holy place spreading their wings from one side to the other, which sanctuary or most holy place stood upon the holy mountaine of Zion, intimating the extent of his dominion to all parts about, and that, as God in his providence had appointed, as the Cherubims were by him appointed to be made, and so placed: For his walking amidst the stones of fire that was having the diadem upon his head set with precious stones, as was before said, that sparkled like fire, and shined brightly, thus also *Lyra*.

Lyra.

V. 15.

*Thou wert perfect in thy wayes from the day that thou wert created, till iniquity was found in*



in thee. This is not meant of any righteousness before God, or in his wayes, but of his posterity in worldly things, and therefore it is said, *in my wayes*, he had perfect prosperity, when God set him up to be so glorious a king, which is intimated by saying, in the day that he was created. But being in this height of worldly honour, for his iniquity now he sheweth, that he should be brought down.

Then v. 16, 17, 18, he declareth his iniquities violence and pride, to which he fell by reason of his greatness together with many other sins not expressed. And he mould with his City, he sheweth, be burnt to ashes to the astonishment of all beholders, that had before known Tyrus so magnificent.

Next unto Tyrus was the City of Zidon in wealth and prosperity, belonging to Tyrus, as may be gathered, *ch. 27. 8.* And both these Cities he intimateth to have been also vexing enemies to Israel as were the Ammonites and Philistims, v. 24. Because he saith, that there should be no more a pricking briar or thorne to Israel round about. And if it should be doubted, how this could be spoken, for so much as Israel was now far enough off from these Nations, viz. in Babylon, he saith, that the children of Israel should return, &c. thus prophesying of their coming out of captivity againe, as *Jeremiah* his colleague had done before, in speaking of the Nations round about as briars and thornes unto them; He alludeth to that of *Moses* touching the Canaanites, that should prove, if they remained, as thornes in their eyes and goades in their sides. And such must the people of God alwayes expect, that superstitious people suffered amongst them should be unto them; and therefore they are not to be tolerated, but to be rooted out.

V. 16.

V. 19.

V. 22. 23.

V. 24.

V. 25. 26.

Note.

## CHAP. XXIX.

**H**ere is a prophesie against Egypt, and the King thereof, because he promised helpe to *Zedekiah*, whereupon he bearing himself rebelled against the King of Babylon to his own destruction, and therefore he is accused to be as a broken reed, as also *Esa. 36. 6.* For time, it was the tenth year, the tenth month the tenth day, that is, of *Jehoiakins* captivity, and so the tenth year of *Zedekiah* his reigne, but the prophesie against Tyrus was in the 11. year, *ch. 26.* which was after this, but the order of time most probably was thus, because that although Tyre was last prophesied against, yet it was first destroyed by *Nebuchad.* as appeareth v. 17. where Egypt is said to be given unto him, as a reward for his executing judgement upon Tyre. This prophesie also if we compare it with *chap. 24. 1.* was a year after the siege of Jerusalem began, and therefore prooffe was by this time made of the King of Egypt's failing to helpe the King of Judah in his straits.

The King of Egypt is prophesied against as a great dragon in the midst of rivers, and he is thus compared, because Egypt stood a certaine time of the year every year in a river, as being all drowned by the river Nilus. And in speaking of the fishes sticking to his scales he meaneth, whom he threatneth to draw out together with him, he meaneth by them the Egyptians his subjects, who should together be carryed into captivity by the Chaldeans; for the whole land of Egypt is set forth by the name of a river, and the inhabitants of fishes Now this was not done, till the twenty seventh year, the first moneth as v. 17. which was 17. years after this, 16. after Judah destroyed, v. 3. he saith that this great dragon and all his fish shall be thrown into the wilderness, and there be meat to the beasts of the field and to the fowles of the aire; that is, some desert places in Caldea, where both the King and his dying through famine were suffered to lye unburied, and so became a prey to the beasts and fowles. The cause why the Egyptians were thus severely punished is laid

down

V. 1.

V. 3.

V. 4.

V. 5.

V. 6.

down part v. 3. their pride, *Thou saidst the river is mine*, and v. 6. their proving an help to tear and destroy Judah in stead of helping her, as a reed breaking, that a man leaneth upon, runneth into and teareth his shoulder.

V. 10.  
Junius.

He threatned to lay all Egypt wast from the tower of Syene to the border of Ethiopia, that is, from the South to the North.

V. 11.

No foot of man or beast shall pass through it, neither shall it be inhabited forty yeers.

V. 14.

Of the fulfilling of this no history maketh mention, but at the expiration of this time after the destruction of Jerus. the state of the king of Babylon beginning to decline, it is most probable, that the Egyptians began to gather together againe into their own land, which all this time lay in desolation, that now it began to be peopled againe, that is, about sixty yeers of the captivity of Judah, for if we adde to seventeen yeers after Jerusalem destroyed forty, we shall come neer sixty, and within ten yeers after Cyrus subdued Babylon, at what time they had a king againe called *Amasis*, but it is said then to be but a base kingdom, because under the Persians as long as that Monarchy stood, and that of the Grecians under *Alexander*, till the time of the Ptolemies, which was about two hundred yeers, whereas then it is said, that it should rise no more, it is meant only whilst that Monarchy stood, whereby it was brought down, or the Monarchies succeeding it, that is the Grecian and the Roman, for although it grew potent again under the Ptolemies, yet by Romans it was againe subdued and so continued a base kingdom, and when the Roman state declined, it came under the power of the Turke, and so continueth to this day.

V. 15. 16.

V. 17.

Here the Lord sheweth by what means Egypt should be thus brought down, first it should be given to *Nebuchadnezzar* for a reward of his labour in overthrowing the kingdom of Tyre, in the siege whereof because he spent 13 yeers it is said, that every head was made bald and every shoulder peiled, that is, off *Nebuchad.* souldiers by wearing their head-pieces, which did wear of their haire, and carrying burthens to land up the sea to the City upon their shoulders so long a time, thus *Lyra*, but *Jerom*, they made bald their heads also by carrying burthens upon them. And he is said to have had there no recompence, because the men of Tyre, when they saw that they should be overcome, carried away their goods by sea to Carthage and other parts, and went away themselves to inhabit elsewhere, by which means *Nebuchad.* found nothing at his entrance into Tyre, but a bare rock; so *Jerom* who saith, that he read it in an old Assyrian book. And he saith, that *Nebuchad.* had herein done his work, because that by a secret instinct from God for the punishment of the Tyrians, he went so unwearably on in the conquest of that City.

V. 18.

Hieron.

V. 21.

*In that day I will cause the horn of the house of Israel to bud forth*, &c. As he concluded, ch. 28. with comfort to the Israelites, so he doth this by the horn budding forth, understanding something to come long after, bringing farre greater even spiritual and everlasting comfort by Christ, wherefore Christ and not *Zerubbabel*, as some say, is this horne, for so he is called, *Luc. 1. 69.* the horne of salvation raised up for Israel. Whereas the time seemes not to agree, for it is said, *In that day*, but Christ came not till five hundred yeers after; I answer he came in that day, wherein Egypt was a base kingdome yet, as was before threatned, that it should be, for it was then under the Romans more then ever it was, *Anthony* and *Cleopatra* being overcome by *Augustus Cesar*. And if not so, yet if by a day we understand a day with the Lord, which is as a thousand yeers, this horne budded in that day. If it shall seem to make against this that he saith, *I will give thee the opening of the month*, as was said before, ch. 24. 27. The Lord by telling *Ezekiel* thus meaneth nothing else, but that his prophesie against Tyre and Egypt being fulfilled, it should then really appeare, that he had not opened his mouth in prophesying as he did in vaine, but all men should acknowledge him a true prophet and worthy to be regarded in all his prophesyings, fearing therefore by the like sins to pull upon themselves the like heavy judgements at any time hereafter.

## CHAP. XXX. AND

**I**N this Chap. is another prophesie against Egypt for further confirmation of that before going; and whereas there it was said, *From the tower of Syene to the border of Ethiopia*; here Ethiopia is threatened also, which adjoynd to Egypt, and was sometime under the same king, and commonly in league with him. *Lybia* also and *Lydia* and *Chub*, and all other his confederates are threatened likewise. *Junius* for *Lybia* hath *Putei*, and quoteth *Gen. 10. 6.* and for *Lydia* he refers us to *Gen. 10. 13.* where *Phut* is said to be one that came of *Ham*, and *Lud* another, and for *Lybia* Hebr. is *Phut*. Touching *Chub*, *Junius* also hath *Cubai*, saying they were a people of the inferiour part of *Lybia* by the river *Nigris*, for there *Ptol. geograph. lib. 4.* writeth of a City called *Chuphe*. It is since to be noted, that the confederates of any wicked Nation are in the same case that they are in, when judgements come, if they be not only confederates as *Abraham* and *Abimelech*, *Jacob* and *Laban*, not to hurt one another, but also to account the cause of one another common to help and to take part with the Nation confederate for offence and defence, for such commonly are all birds of a feather, and therefore worthy to be ruined together.

Messengers shall go forth from me in ships to make the careless Ethiopians afraid, that is, the Caldeans sayling thither from Egypt after the subduing thereof to subdue Ethiopia also, and the Lord calleth them his messengers, because sent by him to do that work there.

I will powre out my fury upon *Sin*, the strength of Egypt, *Vulg.* and *Jun.* *Pelusium* in his Annotations, although in the text he hath it *Sin*, as it is in Heb. but now there is no part of Egypt so called, but *Pelusium* a strong port town in Egypt over against Arabia *Petræa*, but called *Sin* according to the name of the wilderness of that name where mount *Sinai* stood.

At *Taphanes* the day shall be darkness; this was also another chief City of Egypt, and so was *No* and *Noph* and all the rest here named: by going into darkness he meaneth into misery, and likewise by being under a cloud of which he next speaketh alluding to the darkness in Egypt of old in the dayes of that hard hearted Tyrant *Pharaoh*, and to the cloud going betwixt the Israelites and Egyptians in *Pihahiroth* near the Red Sea, which was so fatal to them.

Having hitherto threatened Egypt the tenth year the tenth moneth, now the forces of *Pharaoh*, which were coming to help *Zedekiah* being broken in the 11. year, wherein *Jerusalem* was destroyed; he threateneth the same over again with other words, saying, that the sword should be taken out of *Pharaohs* hand and put into the hand of *Nebuchadnezzar* to be by him used to destroy Egypt, by sword power being meant, as *Rom. 13.*

## CHAP. XXXI.

**T**He 11. year, the third moneth. The same argument of threatening *Pharaoh* and his land with destruction is here further prosecuted at another time the same year, but three moneths after, and that altogether by the example of the king of Assyria his greatness and fall set forth, yet for his pride he was as a most high Cedar cut down, and so he sheweth *Pharaoh* should be and not be spared. That if he would not be moved by any thing yet spoken by way of commination, he might by this example of this his compeer, yet superiour to him in dominion by far, be moved, and humble himself and repent.

V. 4.

V. 5.

Junius.

Note.

V. 9.

V. 15.

V. 18.

V. 20.

V. 1.



## CHAP. XXXII.

V. 1.

V. 17.

Note.

**H**ere the prophet also proceedeth in the same argument, first stirring up to lamentation for the horrible destruction of Egypt in the twelfth year, the twelfth moneth, the first day. Then he diversly setteth forth the destruction thereof by mentioning other Nations likewise destroyed the fifteenth day of the same moneth, as *Assur* and *Elam*, *Mishech* and *Tubal*, the princes of the North and Zidon, whose not only fall, but lying in the pit he speaketh of, intimating their continuing in desolation and as Nations buried after their destruction, which as men dead buried are never seen any more, and mentioneth often uncircumcision to denote their baseness, and to shew, that although the Egyptians had learned of the Hebrews living amongst them to be circumcised, yet they should fall and lye for ever, as the uncircumcised in the pit of misery. Whence note, that no external rite profiteth, when they to whom it is used are uncircumcised in heart, as is shewed more at large *Rom. 2.* that is, uncomformable to that which the Lords peculiar people ought to be in humility, holiness and righteousness and pure and incorrupt worshipping of God.

## CHAP. XXXIII.

V. 1.

V. 21.

V. 25, 26, 27, 28.

V. 30, 31, 32, 33.

Note.

**I**N this Chapter from the 1. verse to the 21. the Prophet is againe told, that he was set for a watchman to the house of Israel as *ch. 3.* and bidden to speake, as he had done before, *ch. 18.*

The v. 21. it is shewed, how that spoken of *ch. 24. 27.* was in him fulfilled at the coming of one from Jerusalem *anno 12.* the tenth moneth the fifth day, at telling him of the destruction of Jerusalem his mouth was now opened againe, which had been dumb for speaking to the Jews a long time, that is almost three years, as may be gathered from comparing the time here spoken of with *ch. 24. 1.*

And what saith he now, that his mouth is againe opened to speak to Israel? Verily that for their sins, wherein they still went on, who dwelt yet in the waste of Judah, they should also be carryed away thence, and the whole land should lye desolate, although they thought, that they being many in comparison of *Abraham*, who was but one, should still be permitted to inhabit there.

Finally he concludeth the Chapter by laying open their gross hypocrisie, amongst whom he lived, who spake and agreed together to come and hear the word of God at his mouth and did so, but because their hearts still went after covetousness, he censureth this, as a conspiring against the prophet and no honour doing to him. And such are all they in these dayes that pretending zeal to the word do greatly frequent it, but notwithstanding this they are meer worldlings.

CHAP.

## CHAP. XXXIV.

**H**ere the prophet inveigheth against the false prophets of Israel by the name of shepherds, but evil ones, as Jer. 23. Only that which Jer. miab spake briefly, is more largely set forth.

And he layeth open their wickedness, in the 6. former verses, 1. they eat the fat, and clothed themselves with the wool, that is, took largely for their maintenance, although they did not the work for which, but contrariwise killed them, and starved them, which is done when they minister not the sincere milke of the word unto them, but in stead thereof the poison of false and erroneous doctrine. 2. They healed not the diseased and sick, nor bound up the broken, that is, endeavoured not the conversion of sinners, who were as persons sicke and diseased, for which the Lord saith, *The whole need not the physician, but the sick*, neither did they comfort consciences distressed for their sins. 3. They sought not that which was lost, that is, to bring into the fold such as were out, either being carried away by the deceit of hereticks seducing them, and making them to separate from the Church, or prophaneness making them to neglect to come thither. 5. *They ruled with force and cruelty*, that is, not seeking by exhortations, and loving perswasions to reduce them, but hardening their hearts by their spiteful proceedings.

By these means he sheweth, that they were scattered, because they had no shepherd, that is, although they had many, yet none to do to them, as was before said, by means of which negligence and the shepherds seeking themselves and not the good of the flock, they became so full of sin, that their enemies were for this brought upon them, who carried them away captive into other lands to their unspeakable misery. V. 7. 8. Having laid down the wickedness of the shepherds and their unrighteous dealing, now he proceedeth to threaten them, first briefly repeating againe the harme done to the sheep by their means, *my flock became a prey and meat to every beast of the field*, that is, to the Caldeans their enemies, who devoured them, as the wolfe doth sheep, and generally in case the shepherds be such, they, that is the people under their hand, are made a prey for the devil, who now seileth upon their souls, and is fed hereby, as it were with joy; for as the good spirit is grieved, when men go on in sin, and are not reformed, so the evil rejoyceth. And he saith, *there was no shepherd*; but if so, who were they against whom he inveigheth? *Sol.* They were shepherds and no shepherds, shepherds, because they had the office committed unto them, but no shepherds, because they did nothing lesse, then according to this their office, being altogether intent to the feeding of themselves, but suffering the flock for want of feeding to starve, they gathering worldly goods, whereupon their covetous mindes fed, but in the mean season through want of good instructions and exhortations famished in their soules, the provision, which the Lord made for the maintenance of his ministry out of the goods of the people, being quite perverted. Because it is done thus in the Church of Rome amongst the Bishops and fat beneficed Parsons, who take the benefit, reserving pensions to themselves, but put off the care of doing the dutie to others; hear how one of their own complaineth. It was the old sanction of the Church, that a benefice is given for a duty to be done, how then do they catch at the profits and gain of a benefice, who do not the duty, but transfer that to another; was this the minde of the founders of Churches to nourish idle men, and such as do nothing therein? would they not, if they should return to us, protest, that their legacies and testaments were overturned? yea being now in heaven do they not protest that they gave their goods for a legacy to the Church, that pastours might be therewith maintained, who might feed and govern aright in their own persons the faithful people of Christ, and not to such as turn them over to others, caring for nothing themselves, but how they may grow

V. 3.

1 Pet. 2. 2.

V. 4.

V. 5.

V. 7. 8. 9.

Nota.

*Corn. à Lapides  
Beneficium da-  
tur p[ro]p[ri]et[ati] offi-  
cium.*

Note.

fat and rich, would they not then implore the faith both of God and men, that they might be restored to such as to whom they bequeathed them? Neither is there cause thus to complaine in the Church of Rome, but very lately there was also in our reformed Church of England in respect both of Lord Bishops, rich Deans, Archdeacons, and Prebends, and other double beneficed men. And now that Episcopacy and the appendices thereto are rooted out together with pluralities, have we not as much cause to complaine, that goods and lands thus by pious men anciently given for the more plentiful feeding and governing of the flock of Christ by the most learned and able of the Ministry, are indeed taken away for the reason before going? but alas there is a foul failing in the latter clause, they are not taken to be given to whom they should, but to be sold for a small price to such worldlings, as being greedy of gaine out of any thing hanked after so rich a booty, although that which is thus gotten is like to prove hurt as the *Seian* horse, and the gold of *Telus* to the possessors thereof, whose estates after this, insensibly wasted and came to nothing. *v. 11, 12, &c.* The Lord promiseth to the comfort of the faithful, that he will take the pastoral office upon him and do all these things, which were needful for their good and neglected to be done by their former shepherds. Whereas by their means they were scattered, he promiseth to gather them from all parts to their own land again: and whereas they healed not the sick, he promiseth to strengthen them, to bind up the broken, to seek up the driven away and to feed them all. Of so doing thus, as it is the duty of every faithful pastour to do, heare *August.* speaking excellently of his owne practise. *I desire to provide not only ornaments but medicaments for your souls, I study to sew together things unsewed, to mend that which is rent, to cure the wounded, to wash the filthy, to restore the lost, and to adorne the whole with precious Margarites.* And *Gregory*, shewing how all these offices are done, saith the scattered are reduced or gathered together, when one falln into sin is by the vigour of the pastoral sollicitude brought back to the state of righteousness, the broken is bound up when discipline keeps down sin, that it may not disfigure *ad interim*, spread and increase to destruction, yet it must be so moderated and tempered with love, that there may be in the pastour both the piety of a mother and discipline of a father, not rigid strictness, or remisse piety. *Clement* saith that the broken is bound up when the broken hearted for sin are comforted, the weak are strengthened, when he that is shaken by temptation hath that laid before him, whereby he may be settled against it by faith, and by the sick and weak he understands the weak in faith, who are healed by his setting forth and preaching the faith unto them. *Lyra* by the weak will have those meant, who by the evil example of wicked pastours fell into sin, but now better taught they shall do so more.

Lyra.

V. 16.

For the last words of *v. 16.* *I will destroy the fat and strong, and feed them with judgement.* The Vulg. hath it, *I will keep, and will feed them in judgement,* but clean contrary to the Heb. *יחזק*, which hath none other signification, but to destroy, and against that which is implied in the words following *v. 17, 18.* where he saith, that he would distinguish between cattel and cattel; and as he comforteth the weak and sick, so he reproveth the fat and strong by the name of rams and he goats, and *v. 20.* expressly opposeth the fat to the lean. So that by the fat and strong he meaneth the rich and mighty, whether spiritual or temporal shepherds and rulers, that oppressed the poor, gathering wealth to themselves out of their ruines. And such of late we have had amongst us, who have pushed with the horne and shooed with the shoulder by reason of their great strength the poore sheepe of the Lord, exacting greater taxations upon them then needed, and by their treasurers, collectors and other trustees bringing others to extream poverty, that they might from poverty by extortions, oppressions and imbezeling of our goods be made rich. But besides that which hath been spoken of the destruction of such by Gods just judgements a seising upon them in this world, although for a time they may be deferred, yet all comfort through Christ is promised to the poor sheepe of

Note.

Aug. lib. Hom.  
50. hom. 26.  
Studeo dissuila  
conferre, con-  
scissas acervu-  
nerata curare,  
ablucere sordida,  
reparare perdi-  
ta, &c.  
Greg. pastor. p. 2.  
c. 6.



of his flock, whom they have thus wronged, no word of comfort in regard of the soul is spoken to them, but they are in all this tract passed over as reprobates and rejectaries for ever, v. 23, 24, &c. to the end of the Ch. where it is said, *I will set one shepherd over them David*, that is, the promised successor of David in his kingdom, in whom it should be made everlasting, for he is called David after the name of him, that first began that line, and was a King of Israel of greatest might and eminency of all others, as the Roman Emperors after *Julius Cesar* had the name of *Cesars*, the Kings of Egypt of *Ptolemies* after that *Ptolemee*, who first raised the kingdom of Egypt from baseness to magnificence. And it is said that he shall be their shepherd and feed them, so *Joh. 10.* the Lord speaketh at large of himself, as feeding and saving his sheep and fraying away the evil beasts from them, as here it is further promised, v. 25. This prophesie indeed first relates to the time of the Jewes return out of Babylon, when *Zorobabel*, and *Nehemiah* and other godly princes succeeding them ruled over the Jews, and although they had much trouble by reason of their enemies many yeers, yet evil beasts after that ceased in the land, there being none that tyrannically oppressed as before, and those enemies who opposed their building of the temple and City being by the kings favour towards them at length confounded. But most fully it was accomplished in the time of Christ, by whom his sheep were so fed with heavenly doctrine and protected by his power at the first although apprehended and imprisoned, as that they came safe out againe, and were filled with joy for their very sufferings, and above all in their saving from sin and the power of Satan, the most terrible wilde beast, that roaring lion, that sought to devour them. And finally in the dayes of *Constantine* the great they might without fear of persecuting enemies rest in quietness, as sheep in the fields, where there be no wolves or foxes, beares or lions to devour them, or their lambs.

And *I will raise up for them a plant of renowne*. Here the same Christ before called David is set forth by another name, as *Esa. 11. 1.* and in divers other places, where it hath been shewed why he was so called, viz. for similitude of his springing up out of the house of *Jesse* then decayed as the stub of a tree standing long without any shootes, but in the end beyond expectation branching forth and the branch coming thereof growing above the height and greatness of any other tree, for such a branch is a renowned branch indeed, and so was our Lord Jesus coming forth out of that house, which was now so poor, but no family thenceforth flourished so much as that did in him, who became a vine covering the whole earth.

## CHAP. XXXV.

IN this chap. the prophesie against Edom, which was very briefly uttered, chap. 25. 12. is againe resumed and prosecuted more largely, as the Edomites for their inveterate hatred against the children of Israel, and their helping the Caldeans in destroying them were well worthy. And they first charged for matter of fact, that they slew them with the sword in the day of their calamity when their iniquity had an end, the Vulg. in the time of extreme iniquity, Hebr. *בְּעֵת עֲוֹנוֹתָם* in the time of iniquities end, or sorrows end, the meaning being, when they suffered by the Caldees extremely they being slain by the sword & by famine and pestilence by means of the siege, and by carrying away into captivity, so that they had even made an end of punishing them, the Edomites most probably stirred up *Nebuzaradan* the king of Babels steward, who came after this to burn the City and Temple with fire, which was a most horrible sin, to such as are extremely miserable to adde more misery, and therefore the vengeance here threatened must needs come upon them to the full,

V. 23.

Act. 4.

1 Pet. 5. 8.

V. 29.

V. 5.

Note.

full, and so all they must expect, that it should be done to them; that sin in like manner hardening their hearts to oppress their oppressed brethren.

V. 6.

Lyra.

*I will prepare thee for blood, &c. sith thou hatest not blood, Vulg. and when thou hatest blood, blood shall pursue thee, expounded by Lyra, of those that were of the same blood, that is, the Israelites, of their hatred against whom it was spoken before, Heb. if thou hatest not blood, and it is plainly meant, the shedding of the blood of their distressed brethren, the Israelites, whose destruction they were so far from hating that they loved and rejoiced at it, wherefore he threateneth, that their blood should likewise be shed in abundance, and Lyra considering, that the Hebrew will not bear the other translation, at*

V. 9.

*last concludeth with this v. 9. I will make thee perpetual desolation, that is, when the Israelites shall return unto their own land, and shall be peopled againe, and all the parts thereof replenished with inhabitants, as it was in the time of the Persians, Edom shall yet lye desolate, as is further expressed, v. 14.*

V. 14.

*When all the earth rejoiceth, thou shalt be desolate, that is, all the land of Israel.*

V. 10.

*2. The Edomites are charged with covetousness and ambition, which carried them on to possess the whole land of Israel now that it was void of inhabitants, as is shewed, v. 10. where it is said, Thou hast said these two Nations, these two countries shall be mine, that is, the land of the two kingdoms, Judah and Israel. v. 11. I will make myself known amongst them, when I have judged thee,*

V. 11.

*that is, by working mightily for their restitution, whereby it should be well known what his favour was towards the Israelites and his fury against the Edomites, they still lying under his judgements. v. 12. Thou shalt know, that I have heard all thy blasphemies, which thou hast spoken against the mountaines of Israel, saying, they are laid desolate, they are given us to consume. Hence note, that it*

V. 12.

*is blasphemy to derogate from the tenth of Gods word in any thing, for he had promised restitution within seventy yeers to his people, and threatened desolation to their land only so long a time, but the Edomites to discredit the word of God, said contrariwise, that their land should alwayes lye desolate in respect of them, and that they the Edomites should consume henceforward the increase thereof as the owners; or that they had holpen to consume it by fire and sword to this end, that it should never come into their possession any more for this was an intolerable affront given unto God, who had so often promised the contrary.*

## CHAP. XXXVI.

**I**N this chap. the prophet returnes againe to the children of Israel comforting them by renewing the promise of their restitution in many more words, then he had done before.

V. 1.

And he beginneth with speaking to the mountaines and valleys, &c. as the prophets have used to do at sundry other times, intimating hereby, that the Lord can give eares to hear to senseless things, and to do, as he willetli them, either for the good or hurt of men, concerning whom he speaks unto them.

V. 11.

But whereas, v. 11. he promiseth to do better for his people of Israel, then in former times, this is not to be understood of that which should be done temporally for them upon their return out of the Babylonish captivity, but spiritually in the time of the Gospel by Christ, for that good, which is done for the faithful now, is far greater then any worldly benefit before bestowed upon them.

The prophet indeed spends most words from the beginning of the chap. hitherto and hence to v. 25. in speaking of their deliverance from Babylon, but in this verse he enlargeth himself in brief to the Evangelical times, and

and v. 25. speaks more fully of that exceeding great good, which should come by Christ for the cleansing away of sin and the grace of regeneration by his spirit. By sprinkling with clean water he meaneth the blood of Christ cleansing from all sin, herein alluding to the sprinkling of old appointed with water made of the ashes of a red heifer, and running water, the sprinkling wherewith cleansed from legal uncleanness. Of taking away the heart of stone from them, and giving them a new heart, see *Jer. 32. 30.* From v. 30. to the end of the Chap. he both amplifieth the benefit of their deliverance from captivity and planting them in their own countrey againe; and both for that and deliverance by Christ, he teacheth that neither of them were for their own sakes, but for his meer grace and mercy, that none might boast themselves, but acknowledge all the good which they enjoy, both temporal and spiritual to come herofrom to give him all the praise and glory for ever.

V. 25. 26. 27.

1 Joh. 1. 6.

Numb. 19.

V. 26.

Nor.

1 Cor. 4. 7.

## CHAP. XXXVII.

IN this Chap. the Lord biddeth the Prophet to teach by similitudes the gracious acts promised to be done in the former Chap. 1. of dry bones to which he is bidden to prophesie, and say Live yee, which he doing they lived and became men and women, whereby a demonstration was made of the living of the children of Israel againe in their own land, whereas now they lay dead, as it were, in Babylon, and so should do many years, till that according to man there was no more hope of this, then of their rising againe, who have lyen so long dead, that the flesh is all rotted off their bones. 2. By the similitude of two sticks, upon one of which he must write the name of Judah, upon the other the name of Ephraim, which being done, he must joyn them together, and then prophesie of the joyning together of the two kingdoms of Judah and Israel divided to *Rehoboam* and *Jeroboam* under *David* againe, that is Christ, by this name also set forth, *ch. 34. 24.* and after this he saith; that they shall be divided no more for ever, but continue as one people in a prosperous and happy estate, having the Lords Sanctuary in the midst of them. Here the name of Ephraim is put for the kingdom of Israel, because *Jeroboam* was of Ephraim. That this prophesie was not touching their estate under *Zerobabel*, or the Princes succeeding him after their return appears, because he was no King like *David*, neither were they of the ten tribes united to Judah under him, or any other succeeding him any more, but they still remaine in an exiled estate in expectation of the time, when the Lord by converting them to Christ will make them thus blessed and happy, according to *Rom. 11. 25.* and as hath been formerly said upon other like places in the prophets. The two Kingdoms, saith *Jerom*, are not precisely to be understood of the children of Israel according to the flesh, but according to the spirit, and so it is meant, whereas the division was before into Jews and Gentiles, now here should no more be any such division, but all should be one in Christ, the old partition wall being broken down. Whereas he speaketh of their dwelling in their own land againe after this, it is to be understood only by way of allusion to that which was done in the dayes of *David*: for as then their happiness lay in part in this, that they dwelt not in a strange land, but their own, which God in mercy had given them, so now the happiness of Christians should likewise lye in this, that in what land so ever they dwelt, it should be unto them no more as prophane but holy, and sanctified by their faith, whereby they should become as Gods Sanctuary in the midst of it, as the Land of Canaan of old was, in which petually the Lord had then his Sanctuary and Temple.

V. 16. 17, 18, &amp;c.

Hieron.

Gal. 3. 2.

CHAP.



V. 1. 2.

Lyra.

Junius.

Plin. l. 5. c. 25.

Dan. 10. 30.

Gen. 10. 2.

V. 5.

V. 6.

V. 8.

**CHAP. XXXVIII.** *Set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal.* By Gog Lyra understands Antichrist, who should arise and persecute the Church of Christ towards the end of the world, for which it is said, v. 8. *After many days in the latter years thou shalt come into the land, that is brought back from the sword, &c.* And he saith, that he is called Gog, signifying *testis covered*, because he should be the devil in the shape of a man, and in the land of Magog, signifying *de testis, of the covered*, as if he had said of his retinue or family, that is, such as took part with him. To approve which, he citeth Revel. 20. where Gog and Magog setting forth Antichrist are again spoken of after the thousand yeers, in which time Satan was shut up, expired, and 2 Thes. 2. 8. But Junius taking that which is here prophesied of to be concerning the enemies, by whom the Jews should suffer after their return out of captivity, and living again in prosperity for a time in their own land, by Gog understands a people in Asia the lesser, and particularly their king *Halyartes*, who at this time possessed that kingdom, who came of *Gyges*, that slew *Candaules* the king of the Lydians, being therefore called Gog the name being a little changed. From hence *Craesus* succeeding him, that king of the Lydians so much spoken of for his riches, enlarged that kingdom to the parts neer the land of Israel up to mount Lebanon, where there was a City spoken of by Geographers by the name *Gygarta* called in the Syrian tongue *Gogkarta*, the City of Gog, and this kingdom when *Alexanders* Empire was divided amongst his captaines, was called the kingdom of Syria, wherein *Antiochus Epiphanes*, *Seleucus*, *Demetrius* and *Nicanor* successively reigning, did much mischief to the Jews, as in the books of *Maccabees* appeareth, persecuting and coming with great Armies against them, as is here foretold. Magog was the City called *Heliopolis* notorious for all kind of idolatry, which was built by the Scythians or Sarmatians, after that making incursions into those parts they had subdued Syria Coelem, for so the Syrians called that City, as *Pliny* saith. That of Lyra is most generally received, but Junius speaketh much more probably, that by Gog may be understood the king of Syria, who should afterward reigne, the Empire of the Medes and Persians being at an end, and the Grecian Monarch, ending after that at the death of *Alexander*. For this was after many dayes and in the latter yeers, viz. about three hundred after the Jews returning againe to inhabit *Judea*. And of their great sufferings then *Daniel* also prophesieth. Whereas this Gog is said to be in the land of Magog and prince of Mehek and Tubal, these three are said to have come of *Japhet*, *Magog* the father of the Scythians or Sarmatians, who, as *Josephus* saith, were anciently called *Magogites*, *Tubal* of the Iberians and Albanians, *Meshech* of the Capadocians, three great nations, but now under one King or head, Gog as he is here called for the reason before going. And whereas Revel. 20. 8. Gog and Magog are againe spoken of it, it is only in allusion to that, which is here said, the enemies of the Church under the Gospel both Hereticks and Pagans being meant.

The thing threatened against Gog is like that before against the king of Egypt, to put an hook in his jawes, and to bring him back together with his forces, which are thus reckoned up, *Persia*, *Ethiopia*, *Lybia*, *Gomer* and the house of *Togarmah*. *Persia*, Heb. *Elam*, of which *Jer.* 49. 34. was in part under *Antiochus*, as is shewed 1 Mac. 3. 32. of the Ethiopians and Lybians, see Mac. 10. 11. and how *Ptolemee Evergetes* restored *Demetrius* to his kingdom again by their help, when he had bin by *Alexander* cast out. Of *Gomer* & *Togarmah*, see Gen. 10. 2, 3. they also came of *Japhet*, and then were under the dominion of *Antiochus* and *Seleucus*, of all which Gog composed his Army. And for what end this great Army was gathered together is shewed, v. 8. 9. 10. viz. to subdue & to spoile the Jews,

Jews, who had been so mightily brought from the sword of the Caldees, and planted in their own land, and had there gotten cattel and other substance, whereas the land lay wast before, but now this Gog, he sheweth, should come and make a prey of them, but for this he threateneth, that he should be visited, as is more largely expressed afterwards. v. 13. *Sheba and Dedan and the Merchants of Tarshish, of the sea, that is, the Arabians, who lived by robbing, and the Tyrians and Zidonians, who lived and gathered wealth by traffick- ing by sea, rejoiced at the spoiles taken from the Jews, being ready to help in this work, which is meant, when they are brought in saying, what thou canst take a prey? If thou beest, we are here ready to help and to assist, with thee for it, an expression of joy in them for the benefit, which they hoped thus to attain.*

From hence forward the Lord giveth order to his prophet, to let this Gog know that in all his proceedings he did nothing, but what he fore- knew and spake of by his Prophets, that is, this *Ezekiel, Daniel, and Ze- chariah*, intimating hereby, that he knew also how to suppress him again, when he pleased. And that the kings of Syria, whose kingdoms extended so far Northward, were here meant appeareth, because this Gog is spoken of as coming out of the North, v. 19. and therefore was the same, of whom Daniel speaketh ch. 10. where he speaketh for the King of Egypt, *saying, the king of the South, and for the king of Syria, the king of the North.*

At the same time, &c. *my fury shall come up in my face.* v. 20. *Then there shall be a great shaking in the land of Israel.* After the expeditions and persecutions raised by Antiochus against the Jews, here followeth a prophetic of his ruine, and the ruine of his kingdom, which God in great wrath and fury would bring upon him for his wickedness, partly in the land of Israel, where he was en- countered by Judas Maccabeus, and was often foiled in his forces, for which he is said there shall be a great shaking in the land of Israel: and then to set forth this shaking of this proud and cruel enemy the more, it is added, of the beasts, fowls, creeping things, &c. by an hyperbole, as *Hos. 4.* it is threatened, that the beasts and fowles, and fishes should mourn, and partly by domestical divisions, that should arise, as indeed there did betwixt Alexander and Demetrius compe- titors for the kingdom, whereby great destructions were brought upon it.

And this is set forth v. 21. *I will call for a sword against him throughout all my mountainer, every mans sword shall be against his brother.* In saying, *throughout all my mountainer*, he meaneth, that even in the land of Judea, which was mountainous, this falling out and fighting should be betwixt Alexander and Demetrius and Se- leucus the son of Grypus and others, of which see my continuation of this history after *Esther*. Antiochus being dead through the just judgement of God, Antiochus Epiphanes his son succeeded him, but Demetrius, to whom the kingdom properly belonged, coming against him, he was soon cut off, and then he having reigned a while Alexander the pretended son of Antiochus being backed by Ptolemy king of Egypt fought against him for the kingdom, by means of which domestical and intestine wars coming by the just judgement of God upon that kingdom, as is here threatened, it is not to be doubted, but that other judgements of pestilence, &c. followed as an overflowing flood, where- by those enemies of Gods people were consumed, as if by haile and fire from heaven, as is said v. 22. But they, who by Gog understand the Antichrist, as come toward the end of the world, say, that these judgements, of pestilence, overflowing raine, haile and fire, and brimstone shall be executed according to the letter, as is said in effect 1 *Thess. 2.* *When Christ shall consume by the breath of his mouth, and abolish by the brightness of his coming.* But this opinion of Anti- christ being one man yet to come, that should raise the great conflict and war against the Church of God, as it was for three years and an half, but he been often shewed to be a manifest error, and is also shewed in any exposition upon the Revelation, so that it can have no place here, or place for question in the meaning of the things here revealed, but only as hath been already shewed.

V. 13.

.1 V

.8 V

V. 14.

V. 17.

Dan. 11.  
Zech. 14.

V. 18. 19.

V. 20.

V. 21.

.8 V

V. 22.

.8 V

.01 V

.11 V

## CHAP. XXXIX.

V. 1.

V. 2.

*Junius.*

IN this Chap. the destruction of the Jews enemies, the kings of Syria, who persecuted them so cruelly, is further amplified. For having begun, as he did *chap.* 38. to threaten this king by the name of Gog, he varyeth only in this, that he saith, *I will leave but the sixth part of thee, and I will cause thee to come up from the North parts.* Jun. *I will bring thee tack, drawing thee with a senary hook;* that is, with an hook, which is six fold, being called an *barpagus*, an iron instrument, wherewith a bucket is drawn out of a well, or a ship is laid hold upon and pulled according to *Livy l. 8. de Punico bello*, the word here used being nothing else but a further expression of the hook before spoken of *Ch. 38. 4.* Heb. it is *שֵׁשׁ חֲמִשָּׁה*, *Sextabo te*, as the Latins use sometimes the word *decimate*, to destroy enemies or rebels taken every tenth man, so here he seemeth to mean a great destruction to be brought upon the forces of Gog, as our translators thought, not going by the sixth man in slaying, but slaying all but the sixth, yet that of *Junius* stands best with reason, because it is not likely, that the Lord meant, that in destroying Gog and his armies he would spare any, but make a full end of them, as against other enemies of his people he had formerly threatened to destroy them utterly as Sodom, not leaving a man of them.

And this prophesie of great troubles to come to the Jews, and then of deliverance herefrom by judging their enemies, was very useful for them, that when they should afterwards be thus tryed, they might not despaire, or be discomforted, as thinking, that all promises of happiness after their deliverance out of captivity would now come to nought, knowing by that which is here said, that although their sufferings should be great, yet they should not be but by divine dispensation, and that they should in a short time be delivered from them againe.

V. 4.

*Thou shalt fall upon the mountaines of Israel, thou and all thy bands,* that is, when thou shalt with thy forces be attempting the destruction of Judea, which is full of mountaines, thou shalt be cut off; and those forces of thine, which thou shalt send thither shall be overthrown and slaine, and lye unburied as meat for the beasts of the field and fowles of the aire, as was fulfilled in the time of *Judas Maccabeus*; and the king *Antiochus* himself was smitten with a grievous disease, of which he dyed in extream torment, as is shewed in the history of the *Maccabees*, the Tyrant being brought hereby to confess, that this judgement came upon him for that which he did against Gods people the Jews.

V. 6.

*Junius.*

*And I will send a fire on Magog, and them that dwell carelessly in the Isles:* this, saith *Junius*, was fulfilled, when the Romans came against Syria being let in by *Antalus* a king in Asia minor, who being offended with *Demetrius* the king of Syria made the Romans heirs of his kingdom, then they being in league with the Jews came in their aid and wasted the kingdom of Syria with fire and sword, and this was the fire upon Magog here threatened, and the Isles are mentioned, because that by *Japhets* posterity, wherof *Magog* was one, the Islands were inhabited, and so Syria suffering by this fire, it is not to be doubted, but that the Isles belonging thereunto suffered also.

V. 9.

*Junius.*

For handstaves which it is said here that they should burn, as also other weapons of war belonging to Gogs forces, *Junius* hath darts, which are cast with the hand, and he saith, that they should burn these 7. years, that is, a long time, and to shew what abundance of them there were, he addeth v. 10. that they should not cut down any wood to burn in this time, there should be such a plentiful supply of these to make them fire, which cannot be taken as spoken otherwise then hyperbolically.

V. 10.

V. 11.

*I will give to Gog graves in the land of Israel, from hence to v. 16. it is shewed,*



shewed, that of the forces of Gog, which should fight against the Jews, some should be buried, after that they were slain by Judas Maccabeus and his brethren, and v. 16. &c. some should lye unburied, becoming a prey to the beasts and fowls.

For the first the place is assigned, viz. *The valley of passengers on the east of the sea*, that is, on the other side of Jordan in the land of Gilead, whereby Merchants passed to and fro for traffick, that came from other parts, and this place was by the divine providence appointed, that strangers coming that way might continually see an example or monument of Gods judgements against the Jews enemies, and hereby be warned not once to open their mouths more to speak against and to vilifie them, as they commonly did because they hated them for their Religion so much differing from others in other countries of the world. And to expresse this he saith, *they should stop, not their noses*, as N. Tr. hath it, *but their mouths*, as the Hebr. verily hath it. And the very name of the place should be a perpetual remembrance of this, it being for the burials of the Gogites here called *Hamon Gog*, Gog multitude. *Junius* also saith, that there was also another place called the valley of passengers beyond Jordan lying by the lake of Genesareth, which was also by passengers much frequented.

And the house of Israel shall bury them there seven moneths. In these words and those following the burying of the slain Gogites is farther set forth to shew the exceeding great multitude of them, that they should be in burying seven moneths, a very long time for such a business; and to purge the land from all these dead stinking corpses he saith, that buryers should be appointed to look where others going before had set up a mark at a dead bone, that they might follow thither and leave none unburied. Whereby is also intimated, that even such as were buried lay first above ground so long, that the beasts of the field and fowles of the aire had come and cate up their flesh, their bones only being left to be buried.

From v. 17. to the 23. he threateneth such a destruction to the same forces, that there shall be flesh, and fat, and blood, enough to fill, and feast all the beasts and fowles round about, in an oratorical manner therefore inviting them to so plentiful a prey.

From henceforth to the end of the chap. it is shewed how manifest it should be made by judgements thus executed upon the enemies of Gods people, that they were not formerly given into the hands of the Caldeans, as if God had then quite rejected them, but for their chastisement, and reformation, which being made and continued in he promiseth perpetually to save and protect them, but they falling againe into sin, as they did before their destruction by the Romans, and that more notoriously then ever before, the Lord did not bind himself by this promise so, but that he might justly root them out againe with more severity then ever, according to the rule of his doings laid down Jer. 18. 10. and as it came to passe at that their fatal overthrow.

#### CHAP. XL.

IN this chap. and the rest following to the end of this prophesie, the restoration of the Church of God under the Gospel is by types and figures accommodated to those times, that all might the better be understood, abundantly represented. In this chap. and ch. 41. 42. as *Junius* hath it, the state of the Church being set forth, ch. 43. 44. of the ministry and worship of God, ch. 45. 46. &c. to the end of the Christian commonwealth.

And first here is an exact computation of the time, *The 25. year of our trans-*

V. 12.

V. 17. 18, &amp;c

V. 23. 24, &amp;c

*Junius**portation,*

- V. 1. portation, the beginning of the ye. 1, the tenth day of the month, the sixteenth year after that the City was smitten, So that the prophet still goeth on to reckon as at the beginning from the time of Jehoiakims captivity, after whom Zedekiah reigned 11. yeers, for unto these 11. when the City was smitten adde 14. passed since, and we come to the number of 25. now Ezekiel had this vision in the land of Judea, whither he was by the spirit transported, as he had been before, ch. 8. to see the abominations there committed. And being thus brought thither and placed upon an high mountain he saw as it were the frame of *a City on the South*, which City is further described afterwards, ch. 45. 46. &c. Being here he saw a man like shining brass, who stood in the gate of the City with a flaxen line and a reed in his hand to measure withal, as if a master builder being about to build should first plot out the ground by measure, whereupon he would build; and therefore the man here appearing must needs be Christ thus before representing the building of his Church, when he should come into the world and preach salvation to all that repent and believe in his name. And he well appeareth in the likeness of a man, because that hereby his being made man in time was prefigured, although he were the eternal Son of God the father, and as shining brass, because that after his resurrection and ascension into heaven he thus appeared unto John, hereby shewing his glory.
- Revel. 1. Then Ezekiel being prepared to attend and mark all things that should be shewed him, He saw first a wall about the house of God, and the reed, which the man had in his hand was six cubits long, and an hand breadth, and he with he measured the breadth of the building one reed and the height one reed. By cubits here Junius understandeth the kings cubit, which was three thumbs or four fingers more than an ordinary cubit, and by the breadth the thickness of the wall. And he observeth in this and the two Chapters following, a description consisting of five parts of the house and wall about it. First of the whole compass of the wall from v. 5. to v. 17. 2. Of the outward court, v. 17. to v. 28. 3. Of the middle court from v. 28. to 44. 4. Of the inward court from v. 44. to 48. 5. Of the temple ch. 41. and from thence to chap. 42. 15. from whence to the end of that chap. the whole compass of the wall from gate to gate is set forth; thus he for the analysis, but all this is nothing to the understanding of that, which the Lord sets forth hereby. Gregory a most learned Doctor of the Church speaking of the mysticalness of this place saith, that it might haply be counted presumption in him to attempt the explanation hereof, which none ever yet durst attempt to do, neither could, when he studied in private upon it, but to expaine it publikly being holpen by the prayers of his auditors he saith, that he was enlightened to the understanding hereof. By the wall round about the house he saith, that Christ is meant, who is as a wall about his house the Church, to protect it and every faithful person; for either is called the house of God, the Church, 1 Tim. 3. 15. and the beleever, 1 Cor. 6. 19. The reed of a cubits and an hand breadth, in the cubits setting forth the practical part of the life of the beleever, and in the palme the contemplative, which is much less whilst we live here then our practically, in the breadth of the house and the height, the one being a reed, and the other a reed is shewed obedience to Gods commandements in the latitude thereof, and knowledge which is as our altitude, to be equal to it, whereby must be meant, that much more time is spent in action, or doing things, that pertaine to this life, then in meditation upon divine things, that pertaine to the life to come, and that such as know the will of God and are sanctified, do live in proportionable obedience, otherwise their knowledge is but foolishness, and indeed obedience, or the fear of God, which makes a man live in obedience to Gods laws, is the beginning of wisdom and true knowledge, and therefore the breadth is first spoken of, then the height, and to approve this our Lord saith, *if ye obey, ye shall know, and they that fear the Lord know his secrets*, wherefore to attaine the height of knowledge, let us lay a foundation by getting us humble and obedient hearts ready to submit to the doing of any thing by God commanded, as he shall be pleased to shew it
- V. 2.
- V. 3.
- V. 4.
- Junius.
- Gregory.
- Note.
- Pro. 1. 7.
- Joh. 7. 17.
- Pl. 25. 14.

it unto us. *Jerom* also using a long preface here of the obscurity of this place, saith no more of the reed, and the length thereof six cubits and a hand breadth; and the breadth and height of the house being one reed, but that a palm breadth is the sixth part of a cubit, called by the Greeks *palastes*, and the reed in the six cubits thereof served to set forth, how all actions done by us in this world which was made in six dayes, are measured by God, and taken exact notice of: and that by the breadth and height of the same measure, practice and contemplation are set forth. For the words, *a reed six cubits long and an hand breadth*, *Hebr.* is *six cubits in an hand breadth*, as *Lyra* well noteth, whereby is meant, that the cubits here spoken of were not ordinary, but each one a common cubit and an hand breadth more, for so much was the cubit of the sanctuary longer then an ordinary cubit. And by the breadth of the house one reed, as the height was; he will not have the thicknesse of the wall about it understood, but the space betwixt the two side wals of a little house, because if the thicknesse and height of the wall were all one, there would be no good proportion in such a building. But forsomuch as it is said, *the breadth of the building*, not of the house, and I see not, to what end the figure of an house so little should be shewed; I hold rather with others, that it was the thicknesse of the wall, neither was there any disproportion in a wall so thick, and no higher about a Temple; for this was above ten feet high, and so the magnificent frame of the Temple within it might better be seen; and for the thicknesse, it was hereby the stronger and more defensible to keep off from the assaulting of it.

Then came he to the gate, which looketh to the East and went up the stairs, or degrees, and measured the threshold of the gate which was one reed broad, and the other threshold which was one reed broad also. He that came to the gate, and the gate here saith *Gregory* was all one, viz. Christ Jesus, who saith *I am the door by which enters by me, &c.* If any man shall doubt, how this can be, he answereth, even as well as the door and the shepherd entering in by the door, as he further saith speaking of himself in the same place. He also saith, the preacher is the door, because by his preaching men enter into the Kingdome of Heaven, having the way thither opened unto them, and the holy Scripture is the door for the same reason, and lastly saith, because hereby as by a door we enter. But I rest in the first, Christ is the gate, and he himself entered into Heaven, as by a gate, when by the merit of his low debasing himself he ascended above the Heavens, and had a name above all names, &c. The threshold of the gate was double as must needs be yielded, because he speaks of a threshold and a threshold, each of which was measured in breadth one reed, that is, the outward threshold and the inner, the one served to set forth the most famous of the faithfull progenitors of Christ, *Abraham, Isaac, and Jacob*, &c. of whom he came according to the flesh, and the other the holy Apostles, who were of equall vertue with them: for their propagating of his Gospell into all nations, whereby Christ was formed, as it were, again through their travell in the hearts of their hearers by faith in his name. For as the holy Patriarchs were like unto a threshold without, by whom it was then ascended unto Christ, when others seeing their faith and other shining vertues were drawn likewise to believe, and love vertue; so the Apostles were like a threshold within, whereby believers of all countries and nations came up to him since the time of his incarnation, when hearing them preach and seeing their holy conversation and miracles, which they wrought, they were converted unto him, comming thus up to the gate, which is said to stand eastward the more aptly, because our Lord is called the East, and sometimes the Sun, which riseth in the East. But what is meant by the degrees, by which this man ascended to this gate? *Sol.* Christ ascends by degrees, when grace begun by his word and spirit is increased daily more and more, for grace is not at the highest pitch in any man at the first, but this is come to by degrees, as in *Peter* himself, who had grace at the first, but in much weaknesse, yet afterwards he attained to so high a degree thereof, that he

*Hieron.**Lyra.*

V. 7.

*Gregor.**Joh. 10.**Phil. 2, 6, 7, &c.**Gal. 4, 9.*

2. V

3. V

*Zach. 6.**Mac. 4.**Eccl. 12, 13, &c.*



Aq. 4.

1 Pet. 2. 2.  
2 Pet. 3. 10.

V. 7.

Phil. 1. 17.

1 Job. 2. 15.

V. 8.

IV. 9.

Math. 11. 28.

feared not the higher powers, or any thing that they could do unto him, no more did the rest of the Apostles, whereas before they all fled from Christ, and Peters pusillanimity was such, that he durst not stand to the confession of him before a silly maid. But when the faithful are grown to this height of grace and Christian resolution, Christ is ascended up the stairs in them being thus the more glorified. Wherefore the same Peter exhorteth us to *desire the sincere milk of the word to grow thereby, and to grow in grace and the knowledge of Jesus Christ.*

*And every little chamber was one reed long and one reed broad, and between the little chambers were five cubits.* By these chambers understand particular faithful souls, wherein Christ is joyned thereunto in the greatest love, as a Bridegroom to his spouse or Bride, or the secret communion betwixt Christ and the Christian soul, for the strictness found in which love the soul is so dilated towards him, as that now it panteth after nothing so much, as to be with him in heaven, as taking no content or comfort in the things of this world, in comparison of being with Christ, as we may see in *Paul desiring to be dissolved and to be with Christ*, and for this the latitude of the chambers, or their breadth is here spoken of. Yet for the love that such have to the Church, and desire to be instruments of the salvation of others, they are held here longer in their desires of promoting so great a good of many souls, for which the length of these chambers shewed was equal to the breadth, the breadth one reed, and the length one. For the communion betwixt Christ and the Christian set forth by a chamber, see *Mark 2. 17. Can the children of the bridechamber fast as long as the bridegroom is with them?* and of the bridegroom and bride, *Job. 3. 29.* and of the bed, wherein the love of Christ is communicated to the Christian, *Cantle. 3. 7.* But what mean the five cubits between the chambers? *Sol.* The five senses, by means of which the Christian is too much addicted to the things of this world, not that it may be so, for *love not the world, nor the things of the world*, saith *S. John*, for he that loves the world, the love of the Father is not in him; but through the infirmity of the flesh, it is often thus even in the faithful. Yet they are not pleased, when it is thus with them, but they strive against it, and shall in time waxe stronger against being thus led by sense, and so live by faith, having even in the mean season hearts sincerely affected towards God and their poor neighbour for his sake, and actually doing works of charity, although they do not altogether leave the world, as some do, to intend heavenly things only. Yet they are between the chambers, and so part of this building. And in account before God, as conversing daily with the more perfect, by means of whom they also are by degrees brought on towards more perfection and heaven lines of minde. *And the threshold of the gate by the porch within was one reed:* this is nothing else, but a repetition of the same, that was said before v. 6. of the other threshold being as the one spoken of before it, a reed broad, because he had not there said where the one or the other threshold lay, but now by saying, that this was within, he makes it plain, that that threshold was without, as hath been before said.

*And the measure of the porch of the gate within one reed.* This verse in vulg. Lat. is wholly wanting, the words going before in the end of v. 7. being distinguished from it, as v. 8. but it is in the originall; but then a question ariseth, how the porch is said here to be but one reed, and yet v. 9. the porch is said to be eight cubits, that is, two more then the reed, seeing it was but six cubits, as was before shewed? *Sol.* It was one reed broad according to the breadth of the threshold both without and within, but eight cubits long, the measure of one reed being six cubits setting forth the Church militant upon earth, and that of eight cubits the Church triumphant in heaven. For here we live in a world made in six dayes, wherein we must labour and are but as it were in the porch, or way, that leadeth to that blessedness, yet we have some rest of a seventh day or sabbath, as it were by faith in Christ, to whom who ever cometh shall finde rest to his soul. But in the world to come we attain

attain, as it were, to an eighth day, when our joy shall be more enlarged, there being no six dayes of labour, or one in seven of rest, but all our time an eighth day, and that to eternitie. We not being wearied or laden any more, nor hungering nor thirsting, nor weeping, but all tears wiped from our eyes for ever, to set forth which, Christ rose upon the eighth day, by whom we shall have a joyfull resurrection to the same happinelle in the time by him appointed. And that this happy estate in heaven, is hereby set forth, because it is said, *the porch within was eight cubits*, is intimated by that word, *within*; and the posts of the gate were two cubits, this is further added to shew, that none are in this gate ready to enter this porch, but such as have in them the love of God and the love of their neighbour, these two are the two cubits, and one alone sufficeth not, we cannot love God, as *S. John* teacheth, unless we love our neighbour, and if we love our neighbour, but not God, to be carryed with all eagerneſſe to that, whereby he may be glorified, we rob God of his due to give it to a mortall creature; yea we honour man above God, as *Eli* is challenged, *thou hast honoured thy sons above me*.

And the little chambers of the gate Eastward, were three on this side, and three on that side. Of the little chambers, what was set forth by them ſee before, they were faithfull ſouls, or little Churches; which all make one Catholick Church and ſpouſe, or bride of Christ, in whom he is as in the ſame chamber, or bed, to communicate his love unto them. Now of theſe, ſome are on this ſide, and ſome on that: to intimate the faithfull under the old Teſtament, and the faithfull under the new; and they are ſaid to be three, either becauſe they all beleeved the holy Trinity, or on either ſide they were of three times, they under the old Teſtament, firſt before the giving of the Law; Secondly, in the time of *Moses* the Law-giver; Thirdly, in the time of the Prophets: they under the New Teſtament, firſt the faithfull of the Jewes, who firſt imbraced the Goſpell; Secondly, of the Gentiles, who came next in; Thirdly, of the remnant of the Jewes; which ſhall be towards the end of the World converted. Or elſe by theſe three, are ſet forth three orders of men in either of theſe times, the firſt of preachers; the ſecond, of continent perſons; the third, of the married, who yet are good and godly; who under the Old Teſtament were exemplified in *Noah*, *Job*, and *Daniel*, of whom it is ſpoken, *Ezek. 14. Noah* a preacher of righteouſneſſe, *Daniel*, who led a ſingle life, and *Job*, who lived hoſtly in the married eſtate. And under the New Teſtament, in many, who were ſome of them both Preachers and married men, as *Peter*, and others of the Apoſtles; ſome Preachers, and ſingle men, as *Paul*, and *John*: but it is to noted, againſt the preſent praſtiſe of the Church of *Rome*, that there were more married, then unmarried; and as of a thing commonly uſed, to receive the married into the miniſtery, it is preſcribed, *Let a Biſhop be the husband of one wife*. And they three had one meaſure on this ſide, and on that, and the poſts had one meaſure: that is, they were alike accepted of before God and glorified, in what ſort of Men ſoever, the two things before ſpoken of, were found, the love of God, and the love of their neighbour, and the acknowledgement of the Trinity in unity: and thoſe three of which the Apoſtle ſpeaketh, *Love*, *Hope*, and *Charity*. But this may ſeem ſtrange, ſaith *Gregory*, ſeeing of theſe three ſorts, one is much more excellent then another: the preacher that continually laboureth in the work of the Lord, then he, that for the kingdom of heaven makes himſelf chaſt, being therefore called a labourer together with God, an angell, a light, a builder, a leader, and emballadour, and one ſet over nations to whom others muſt be ſubject. The perſon living in perpetuall virginity, then the married, becauſe he careth not for the things of the world, as the other doth, but only for the things of the Lord, and how to pleaſe him. He anſwereth, yet they ſhall all be glorified with the ſame glory, as we may ſee in the labourers, who came into the vineyard at divers hours, yet they were all paid alike a penny. Thus he, but although the glory of one Saint, ſhalbe the ſame with that of another, yet there ſhall be degrees of glory to divers orders of men, viz. to preachers and to righteous Chriſtians, they

Not.

1 Joh. 3.

1 Sam. 2: 30.

V. 10.

1 Cor. 9.

1 Tim. 3.]

Gregory.

1 Cor. 17.

Dan. 12.  
 Matth. 10. 41,  
 42.  
 Matth. 19. 28,  
 29.

Matth. 25.  
 Note.

Revel. 14. 4.

V. 11.

Gregory.

Ezod. 6.

Psal. 119. 99.  
 100.  
 Luk. 10.

Matth. 11. 9.  
 11.

Dan. 12.

shall shine as the stars, these as the firmament, therefore we read of the reward of a Prophet, and of the reward of a righteous man as different in degree, although the same in substance, and of some, that shall sit upon twelve thrones, and of others of what sort soever, that suffer loss for Christ, that they shall receive everlasting life. But any degree of preference, that virgins shall have above other godly persons that are married, we read not, yea it is said, that half of them are wise, and the other half foolish, who shall never come in heaven, and of the wise only, that they were let in with the bridegroom, which may well startle those votaries of Rome, who attribute much unto this, that they have vowed virginity forever, hoping therefore all of them to follow the Lamb, and to be in greatest favour with him of all others.

And he measured the breadth of the entering of the gate ten cubits, and the length of the gate thirteen cubits. By the breadth of the gate here of ten cubits understand the faithfull under the Old Testament; and by the length of the gate those under the New, the one being set forth by ten, because both the Law then commanded the paying of the tenth; and all, that the common sort knew of the will of God, was the decalogue or ten Commandments only; but under the Gospel, the faithfull servants of Christ instead of having any thing promised them in this world for their service, are prepared to lose and forsake all for riches in heaven; and all commonly now know the Trinity three in one, infinite and everlasting essence, the Father, the Son, and the Holy Ghost, therefore the gate in length, exceedeth the entrance in breadth three cubits. The holy Fathers indeed and Prophets, had then the knowledge of the Trinity also, but they imparted it not unto others of the common sort plainly enough to be by them understood. But to me it seemeth rather, that by three added to ten it was shewed, that the Commandments, which were ten, should be by Christ so set forth, as that they should now be so far from being dissolved, that they should be enlarged at the least in expression of three things more forbidden, *unadvised anger, looking upon a woman to lust after her; and swearing in our common talk, as they are Matth. 5. 22. 28. 33.* But what means the diversity of measures here, the threshold one reed, the inner porch eight cubits, the entrance of the gate ten cubits, and the length of the gate thirteen? *Sol.* Hereby was shewed, that the knowledge of God, which the holy Fathers had at the first, should be more in the most eminent of the faithfull in divers ages to come. For God revealed himself not so fully to Abraham, Isaac, and Jacob, as to Moses, as appeareth, where he said, that by the name *Jehovah* he was not known unto them, but by this name he made himself known to Moses: again he communicated more knowledge to the Prophets, that lived afterwards, then to Moses, or Abraham, witnesseth that saying of the Prophet David, *I have more understanding then my teachers, then the ancient;* lastly the Apostles saw yet more, then all they, for many great Kings and Prophets, saith our Lord unto them, *desired to see, that which ye see, and saw it not,* for they saw and knew Christ came in the flesh, which none before them did. For this John the Baptist is said to be a Prophet, yea, and greater then a Prophet, and that there was not any man born of a woman greater then he. And Daniel was according to this, that many should run to and fro, and that knowledge should increase, whereupon Gregory *quanto magis mundus ad extremitatem ducitur, tanto nobis eternæ scientiæ aditus largius aperitur.* And the space before the little chambers was one cubit on this side, and one cubit on that side, and the little chambers were six cubits on this side, and six on that: *vulg.* And the border before the chambers of one cubit, and one cubit the end on both sides. Hebr. And the border before the chamber one cubit, and one cubit the border on this side and on that. The meaning being best expressed in our translation. By this space or border of one cubit understand Faith in Christ, which is placed before the Chambers setting forth the souls love to Christ, and his mutually to her, because faith goeth before love; and we cannot have that love to him, nor he to us, till faith cometh into our hearts, and this is said to be of one cubit, because of the unity thereof in all the faithfull, they hold not divers, but one and the same faith, for the up-  
 holding



holding of which the Apostles Creed was first compiled; and when divers faiths began to be held by the Arrians, the Nicene Creed; and finally the Athanasian; still to keep up the unity of the same faith in all things, and this is said to be the border before these chambers on this side and on that; to shew, that although the times were divers, wherein believers lived under the Old Testament, and under the New, yet the faith was one and the same at all times, for which it is said *Jesus Christ, yesterday, and to day, and the same for ever*: only they believed in him, that was to come, we in him already come: as is at large declared *Hebr. 11*. And the same was prefigured in the Arke, which was finished in the top in a cubit, although downward many cubits in all the dimensions thereof; all parts yet in the finishing met in one, and so doth the Church in one, Christ being joyned and coupled together, till it groweth to a perfect Temple in the Lord, as the members of the body are joyned all together to one head: hitherto the border before the chambers. But what meaneth this that the chambers are now said to be of six cubits, whereas before they were said to be a reed, which was six cubits and an hand breadth? To this *Gregory* answereth, that the hand breadth is here left out, which setteth forth contemplation, and six cubits only named shewing practice, because most of those of whom congregations do consist, attain not to the knowledge of divine mysteries, as being too high for their understanding to reach unto, that is, the more sublime and difficult passages of the Word, of which, or some of which the Apostle discourseth, *Heb. 7*. but tells the believing Hebrews, that they were not capable of these no more then little children, whose food is milk, of strong meat. Yet they attain to the practicable part, obeying and doing good, and being inflamed with the love of God out of that knowledge which they have. And if the little chambers, the measure whereof is here set down six cubits, be thus understood, then they are two wayes offered to our consideration, before as having their name from the more heavenly and lightsome part, here from the greater part of them, that were not of so deep understanding, yet godly and accordingly practicable.

He measured then the gate from the roof of one little chamber, to the roof of another; the breadth was twenty five cubits, door against door. By the gate as was before shewed, Christ is to be understood, or the holy Scripture, because hereby it is opened into the kingdom of heaven, by the little chambers the mutuall love betwixt Christ and the faithful soul; the roof of the gate then, if hereby we understand knowledge attained by the holy Scriptures, is a covering put hereupon, by the obscure setting forth of things therein contained, by means whereof many never come to the knowledge hereof in this world, although all they, that shall be saved, are such as read, hear, and study the Scriptures; and by these means from places, that be easie to be understood, come to some competent knowledge of God, and of his Son Jesus Christ, which is life everlasting. And from the most intelligent, many things are hidden touching the kingdom of heaven, till they come thither, for which the Apostle saith, *here we know but in part*, even as a man, that is told much of a noble city, whilest he is in the way unto it, understandeth not all yet, which he shall know, when he cometh thither; so we in our pilgrimage being told many things touching heaven, to which we are travelling, understand somewhat indeed touching this most happy estate; but when we come there, we shall see and know much more, even the greatest things, that are yet hidden from us, as under a roof or covering, for so the word *xx* here used, signifieth either roof or covering. Whereas the little chambers have also their roof, from which to this it is now measured: the like is to be held touching the intire love of Christ hereby set forth. Whether ours to him, or his to us, that believe in him: his is covered and not so revealed, till we shall come where he is to abide alwaies with him, as then it shall be, and the Christians love to him, is covered from they eyes of men, because there are many, who shew much love, but it is only fained, so that it is hidden from us, and we

Heb. 13. 8.

Eph. 2. 20.

Gregori.

Heb. 5. 15.

V. 13.

Joh. 17. 3.

1 Cor. 13.

Hieron.

Gregor.

Math. 5. 45.  
Rom. 12. v. 19  
Luk. 6. 28. 35.

Gal. 6. 1.  
Phil. 4.

Luk. 30.

Math. 11. 28.

Joh. 3. 12.  
Esa. 1. 16.  
Evel. 14. 13.

Math. 5.  
Math. 6.  
1. Cor. 6.

Non.

V. 14.

cannot now certainly know, who love him in sincerity. But the most difficult thing to be understood in this place is, what the twenty five cubits mean from the roof of the gate to the roof of the chambers in breadth? *Ierom* having wearied himself in opening this by the five senses multiplied by five in five, saith, that this may seem childish, neither was he himself satisfied in it, and therefore leaveth it unresolved, confessing his ignorance herein. But *Gregory*, who wrote after him taketh much more pains in going the same way, by multiplying the five senses, by the five works of mercy, spoken of *Matth.* 25. Feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the sick, and the imprisoned. For whoso for the love of Christ doth thus, may well be said in breadth or latitude to be going the large space of twenty five cubits from the knowledge of God and Christ, whereat he began, to the chambers of divine love; there to have his fill of joy and comfort in Christ, as being now ready and prepared to be taken into those chambers or mansions in heaven by Christ prepared for his beloved. For there is a straightness, in which he is, that will not give to the poor, because he feareth that thus he himself may want before he dyeth, but a breadth or spacious place to him that trusting in God giveth liberally, which, he having gone through to the twenty fift cubits shall come to the foresaid chambers of joy and comfort. But in coming to determine, why twenty five cubits are put here rather than any other number, I can neither subscribe to *Ierom* or *Gregory* after his great pains taken hereabout, and resolving that either they have reference to the five senses, multiplied by the five works of mercy before spoken of, or to the number of six, being the number of perfection multiplied by the four Evangelists thus making twenty four, and then adding one, as God is one, to whom all good doing must be referred. For I see no sense in all this. Wherefore do thou (O Lord and Father of lights) enlighten me to understand aright, what is meant by this number, that I may shew it to others for further instruction and comfort. The latitude or breadth wherein the Christian walketh after knowledge attained, till he commeth to enter under the roof of the chambers before spoken of, is said to be of twenty five cubits, because he doth not only five, but twenty five acts of love to his neighbour, five of which are those before spoken of, the 6. is to love his enemies, the 7. against cursing to blesse, 8. to do good against evil, 9. to be like affected one to another, 10. not to revenge our selves, 11. to lend freely, looking for nothing again, 12. to give good instruction, whereby our lips may feed many, 13. to restore those that are false, 14. in love to forgive such as offend us, 15. to restore the pledge, or any thing lost, 16. to help against any casualty comming to his brother, the ox or ass from under his burthen, the robbed and wounded, as the good Samaritan did &c. 17. To do good to all men, especially to those of the household of faith. 18. To be meek and courteous in our behaviour. 19. In love to bury the dead, as very nature teacheth. 20. As the case may require, to dye for the brethren. 21. To help the fatherlesse and weak to right from suffering wrong. 22. To do good as in life so at our death, that we may have works to follow us. 23. To do good works not only openly, that men may see and glorifie our Father in heaven, but also in secret. 24. To turn home cattell going astray. 25. To refrain as much as may be from going to law, and when he doth to proceed in moderation, not maliciously seeking to put the adversary to the greatest charge, that he can: in which latitude the Lord grant, that we may all walk, that we may not dye being come to the gate of knowledge only, being never brought into these desirable chambers. Lastly, for the addition here: *Door against door.* Hebr. *Opening before opening*: Whereby is meant, that first we must have the gate of knowledge opened unto us, before we can enter the door of those mansions, in which we shall have perfect blessedness. But being entred in here and passing the breadth of 25. cubits before spoken of, we may look and see that door set open to enter into, whensoever we depart hence to our unspeakable comfort. He made also posts of 60. cubits, even unto the post of the court round about the gate.

Vulg.

*Vulg.* He made fronts by 60 cubits, and at the front, the court of the gate every where round about. The word *fronts* significeth either posts or frontispices, for, in 60 cubits, it is 100 paces or 120. The meaning is, whereas he spake before of a wall about the house, now this wall inclosed a court, into which there were gates leading; and the frontispices hereof were 60 cubits. And it seemeth to me, that these were two posts or frontispices before the gate of the house for ornament, as there were of old, two pillars at the gate of Solomon's Temple, the one called *Jachin*, the other *Boaz*, of brasie, with chapters upon them curiously wrought, the pillars being 18 cubits high and the chapters 5 cubits, but the frontispices or posts were 60 in height, to shew, that the house of God under the New Testament, should be far more eminent, then that under the Old, because consisting of the faithfull of all nations. For the number of cubits being 60. *Gregory* saith, that 6. is the number of perfection, because in 6. dayes God perfected all his works, and the 10. Commandements are the rule of perfection, so that all our works being done according to those there ariseth a frame, as it were, of 60. by the multiplying of 6. by 10. And to the fronts thus erected the court is apposed round about, to shew that there is a dilatation by love in those that stand up as glorious fronts in this building. For they that do good, or patiently suffer evill unworthily, that abhorre from injustice and wrong, and are remarkable for piety and righteousness, are goodly frontispices of the Spirit: building, if they have a spacious court before them of love, out of which they are stirred up thus to live and do, but if in vain glory such do good seeking their own praise, and flee evill and wrong doing for fear, they are but fronts without a court, making indeed a glorious shew, but no true parts of this spirituall building, and therefore have only a temporary reward, credit, and estimation amongst men; which soon vanisheth, as a comet or blazing starre, and shall hereafter have no reward.

*Obj.* But how doth this that is said of a large place before those frontispices, agree with that which is said of the way, that leadeth to life, which is straight and narrow?

*Sol.* As this way is said to be narrow, so it is also said, that Gods Commandements are not grievous, and thy Commandements are exceeding large, and again, my yoke is easie and my burthen light. The way is straight indeed at the first entrance, but who so is once entred, shall finde it through the delight that he takes therein exceeding large and pleasant. Thus we see how a court, that is, latitude is before the front of Gods erecting, into which, yet the entrance is narrow. And this is said to be round about, not only in doing good, but also in setting forth that by preaching, which conduceth to the good of the soul, and bearing patiently wrongs offered. For, as was said before of doing good, and abhorring from evill, if it be for praise amongst men, or for fear, here is a front without a court, so it is for preaching, if it be not in love, and patiently bearing with him that wrongs thee, if thou dost not inwardly hate him. For to tolerate the wrong doer, but to hate him, is not the vertue of meeknesse, but the covering of madnesse. And it is to be noted, that he calleth the court, the court of the gate, for hereby it is shewed, that he who hath his heart enlarged by love, as hath been said, hath it extended to the very gate of heaven, although he cannot yet come thither, yet in desire he is there already, and looking at the recompence of reward there to be received, he is thus enlarged and not in any worldly respect, as *Paul* in fighting the good fight, and running the good race, and holding the faith looked at the crown of righteousness to be bestowed upon him. And our Lord seeks hereby to stir up to almes-deeds in secret, *Matth. 6.*

And from the face of the gate of the entrance, to the face of the porch of the inner gate, were 50 cubits. Hereby it appeareth that the court hitherto spoken of was the inner court, the outward being left to be spoken of, v. 17. Now from the gate with the fronts before spoken of, he returneth again to shew the space of this court to the entrance of the house, and saith it was 50 cubits, whereby is denoted the eternall rest, that they come unto, who passe through this court

1 King 7. 15.

Gregor.

Note.

Matth. 7. 4.

1 Job.  
Psal. 119.  
Matth. 11.Tolerasse sed o-  
disse non est vir-  
tus mansuetu-  
dinis, sed vela-  
men furoris.

2 Tim. 4. 7. 8.

V. 15.



Levit. 25.

court of love, being herein enlarged, as was before said: For that fiftieth year rest and joy to come may be gathered, because every fiftieth year was to the ancient people of God a Jubilee, so that hereby it is shewed, that he, who passeth through the gate of faith, and hath his heart enlarged to love as hath been said, is now come to the entrance of Gods heavenly kingdom there to enjoy everlasting rest and comfort.

V. 16.

And there were narrow windows in the little chambers, and to their posts within the gate round about, and to the arches, and windows were round about inward, and upon each post were palm trees. Vulg. for windows in the arches, hath windows in the thresholds round about, but the word **למנוח** signifieth properly fasciculi, bunches or things bound together, and because a wall is bound together with mortar, a wall; windows narrow without are said to be in the little chambers, to shew some light of knowledge and comfort in respect of the happiness to come, that they have, to whom Christ communicateth his love in secret, whilst they live yet in this world, it is but little in comparison of that which it shall be in the world to come, and therefore windows narrow without appeared. And there is light and comfort also to the posts or fronts, that is, to such as are conspicuous for the unblamableness of their lives, and good deeds, that have the court before them, although not so wholly given to divine contemplations, as some are. Lastly to the walls round about, that is, some of the common sort of whom no such notice is taken, yet this light is imparted also, and upon the post were palmes ingraven, to shew, that such have gotten the victory over the world, who by Gods grace have brought themselves to this that they can have patience and love in case of being wronged, and hearts without fear of wanting afterwards, to give alms of that, which they have with a liberal hand. For of the faithful souls in long white robes washed in the blood of the lamb we read, that had palmes in their hands, when they were now come out of and had overcome great tribulations, Revel. 7.

V. 17.

Part. 2.

Then he brought me to the outward court, and loe there were chambers, and a pavement round about, and upon the pavement thirty Chambers. Hitherto the Lord hath been shewing Ezekiel the inner court, and the chambers, gates, porches, and fronts there, now he sheweth the outward court with the appurtenances thereof to v. 28. For chambers here the Vulg. hath gazophylacia, treasuries, and the word **שלונו** signifieth either. And what can we better understand, saith Gregory, by treasuries, then the Ministers of Christ, who are treasurers of divine learning and knowledge? wherein he speaks well, for every Scribe, saith our Lord, instructed to the kingdom of heaven is like unto an householder, that out of his treasury bringeth forth things both new and old. But why are treasuries placed in the outer court, when as the common manner is to place them more inwardly, where they may be safest from thieves, and if the treasure of a Minister be knowledge, it is chiefly within? Sol. This is not done to shew their inward knowledge, which is in their breasts, but that, which they bring forth by preaching outwardly to the enriching of their auditors with knowledge and understanding also. O that men would thus make account of knowledge, then would they dig and search for it, as for gold, as is commanded, and such earthen vessels, as bring this treasure, should be highly accepted of amongst them for their preaching and writing, especially, that bend their studies to the enriching of their souls most in that knowledge, which of themselves by reading the holy Scriptures or hearing, preaching upon places plaine and easie they cannot attain unto, their feet surely should be beautiful upon the mountaines, whereby they go not only into particular congregations as when they preach thus, but into all parts of the kingdom to make a more universal distribution of his treasure, as when they write. But for want of this consideration. Oh how lightly are the labors of such teachers esteemed of by most men, and therefore their books lye still neglected as superfluous things.

Note.  
Prov. 3.

1 Cor. 1.

To prove further that divine knowledge is riches, the Apostle saith, *Ye were enriched in word and in knowledge, and touching this of understanding things most*

most mystical in the word as a degree beyond the knowledge of that which every man can attain by reading, he saith, *To one is given the spirit of wisdom, and to another of knowledge*, wisdom being the treasure, of which we are speaking, viz. of understanding of these mysteries attained to by study and the illumination of Gods spirit, knowledge the understanding of these things by reading or hearing others, that open them.

To come now to the pavement round about, and the treasures upon the pavement round about. By the pavement faithfull hearers are set forth, who are firme as a pavement by faith and low by humility under their teachers, as being ready to be ruled by them, for so it is said, *Obey them, that have the rule over you, and submit your selves*, and of the faith it is said, *To whom yee come as living stones and precious*, and of the pavement of the temple with Saphirs, see *Esa. 54*. And it isto be noted, that he saith pavements round about and treasures round about, for it implyeth a treasury and a pavement, a treasury and a pavement between in the whole circuit, which is so ordered to shew, that the teacher should look at the lives of his auditors to direct his instructions and reproofes accordingly, being gentle and comfortable to his auditors wherein he seeth cause, but sharpe and terrible to the contrary. Again it is thus ordered, that the preacher seeing, to what preciousness through faith, humility, patience, and brotherly love he hath brought his hearers, or some of them by his teaching, if pride beginneth to arise in him for his gifts, he may speedily suppress, if he be stirred to wrath he may keep it down by patience, if any other vice, be ready to break out in his life he may presently stop the course thereof, as being much ashamed to see those good things in others by means of his instructions, but the contrary in any kind in himself. For as it is a shame for an hearer after much good instruction not to be brought from the darkness of sin to be a childe of the light, so and much more the hearer being reformed, for the teacher to be deformed, the hearer by reproof attended, but the teacher depraved, for which it is commonly said, *It is a filthy thing in a teacher, when the fault, which he reproveth in another, reproveth himself*. For the number of the treasuries 30. Gregory understands also hereby the ten commandements multiplied by the Trinity, in the knowledge whereof all treasures of wisdom and knowledge do consist.

And the pavement by the side of the gates over against the length of the gate was the lower pavement, Or as the words will better bear, *the pavement underneath*, by which pavements understand, as before, godly hearers, by the gates preachers Eastward, Northward, Southward and Eastward, being compared to whom the hearers lye low in respect of their eminency, especially by preachers the Apostles so admirable in vertue being understood, as the twelve gates, *Rev. 21*. having upon them the names of the twelve Apostles to shew this. And they may aply be represented by gates, because by them teaching in all Nations the Gentiles entred into the kingdom of heaven; and do daily enter, even all that by their teaching are converted.

Then the measured the breadth from the fore front of the lower gate to the front of the inner court within 100 cubits eastward and northward. The breadth here spoken of being 100 cubits setteth forth perfection, so much as can be attained to in this life. For an hundredth is the number of perfection, as we may see where it is said, *He that forsakes father and mother, wife and children, &c. shall receive a hundred fold in this life*, For he cannot mean hereby, at the words sound, a hundred wives for one, but the gift of perfection in his mind, whereby he despiseth the world, and having nothing wanteth nothing, but is as if he had all things through inward joy and contentation, looking at the happiness, in the way whereunto he now is, when his love towards Christ so greatly exceedeth his love of any earthly thing. The front of the lower gate, from whence this breadth extendeth to the inner courts front without, setteth forth faith, which is the beginning of perfection, and the other front without contemplation, both declaring themselves by outward signes, so that they are known to men, amongst whom such converse, faith by good works done without looking

1 Cor. 12.

Heb. 3. 17.  
1 Pet. 1.

Nor.

*Turpe est docto-  
ri cum culpa  
redargui ip-  
sum.*

V. 18.

V. 19.

Matth. 19.

for

for the praise of men, and likewise contemplation, by sighs and groans, and signes of spiritual joy, outwardly expressed: for as good fruit shew a good tree, so these and other like external signes a perfect heart. And therefore both fronts are spoken of, because men can see no further, then to outward expressions, and when such are made and nothing but humility in those that make them, so far as man can see, here is the breadth of perfection. For the next words, *towards the East and North*, the East setteth forth the faithful ones of the Jews who are thus perfect, because *Judas* stood Eastward, the North those of the Gentiles, because they lived before, as it were in a frigid zone being farre from the Sunshine of grace and without all spirituall heate.

V. 20.

V. 21.

And the gate of the outward Court towards the North be measured: the length thereof and the breadth, &c. the length fifty cubits, and the breadth twenty five. For the Chambers, three on this side, and three on that, he referreth us to the measures of those by the first gate, of which v. 6. whereby is intimated, that the same things were set forth by these, that were by those. But coming to speak of this gate he proceedeth not, as he did in speaking of the East gate there, for, of that he only saw him measure the breadth of the threshold on either side, but here is the breadth of the gate and length thereof, the length, that is the height fifty cubits, and the breadth twenty five, very large dimensions for a gate to enter by, but the South gate hath also the like, v. 25. whereby as well as by the North, yea by all the parts of the heaven the Gentiles, that were to enter, are set forth, *Luc. 13. 29.* and although *Gregory*, according to whom I spake before, will have the Jews set forth by the East gate, yet more probably all these gates of the outward court set forth the Gentiles coming to the faith from all parts.

For the length and breadth spoken of here it is the same, that was before between the roof of chamber and chamber, and gate and gate, v. 13. 15. where the reader may see what is to be conjectured of the meaning; only apply that, which is here shewed to the Church of the Gentiles in every thing conformable to that of the Jews, who were the faithful servants of God under the Old Testament, and at the beginning of the New. For although I think it not so good to understand by the East gate here any other then by the North, yet there, where the inmost court is spoken of, by the East gate the coming to of the Jews to Christ may best be understood. In general the length and breadth of these gates being so great, shewed the abundance that should come in to Christ at the preaching of the Gospel.

V. 22.

And they went up unto it by seven steps. Of the stairs and degrees by which it was ascended to the East gate of the inmost court, it was spoken before, v. 6. but the number is not set down, as here it is, and v. 34. speaking of the inner that is the middle court, the number of the staires are eight. By the seven steps or staires, whereby we must ascend to come into the kingdom of heaven, the sevenfold grace of the spirit of God is set forth, which are said to be in Christ. 1. The spirit of wisdom. 2. Of understanding. 3. Of counsel. 4. Of fortitude. 5. Of knowledge. 6. Of truth. 7. Of the fear of the Lord. But herein, as *Gregory* noteth, he numbeth by descending, for the fear of the Lord is the beginning of wisdom, although in Christ all these were together. But for us, we must come to them by ascending. 1. To the fear of God. 2. Because there is a false fear of God as well as a true, to that fear, upon which we are put by his truth. 3. Because this is not known by all men; we must have knowledge. 4. Because knowledge is of none avails in the pusillanims and such as want courage to stand to the truth known, we must have fortitude. 5. Because we may in stead of fortitude without due advice and consideration fall into rashness, we must have counsel. 6. Because counsel is not, but in such as understand and can judge aright what is to be done in every case occurring, we must have a good understanding. 7. Because the perfecting of all these lyeth in wisdom, which is an heart enlarged after enlightening to the love and desire of doing all things right, that God may be glorified.

Esa. 11.



ed, and we sanctified unto his kingdom we must have wisdom. For the eight steps, v. 34. it hath been shewed before, that eight is a number setting forth everlasting life, and of our rising againe unto it, as Christ rose upon the eight day, as in this world the people of God rested of old upon the seventh, or as Gregory hath it, eight steps are said to be up to the gate of the inner court, because he that having gone through the seven degrees before spoken of, which indeed will bring to heaven, aspires yet to higher wisdom, of which S. Paul saith, *We speak wisdom amongst the wise*, that is, the knowledge of more inward and mysticall things of God and of Christ, and attaineeth therunto; whereas others, who are but babes, rest in milk, that is, the knowledge of things more ealie, howbeit some blame is laid upon any that are such, where the Apostle speaking of mysticall things, saith, *but ye are such as have need of milk, and not of strong meat, when as by reason of the time, ye might have been teachers of others.*

And he measured from gate to gate 100. cubits. That is, from the north gate to the east, and so much was it from the forefront of the lower gate, v. 19. to the forefront of the inner court without, upon which number enough hath been said there, which way soever the measure went in this court, it was 100. cubits from gate to gate a perfect quadangle, implying perfection in the true Christian, who loveth Christ above all worldly things.

And the chambers and entries thereof were by the posts of the gates, where they washed the burnt-offering: vulg. and in the severall treasuries, there was a door in the fronts of the gates: Hebr. and there was a chamber or treasury, and opening, or door by the frontispices, or in the frontispices of the gates. By the treasury here understand, as before, the teacher, by the door in him, his mouth speaking and uttering the treasures of wisdom, which he hath within him, but this door is in the frontispices of the gates; the wisdom that he bringeth forth is out of the dictates of the Apostles, who are as gates, and their dictates set forth in their writings as fronts. Such teachers then as bring not proofs from the holy Apostles of that which they teach, are no treasuries indeed, neither to be so accounted, for they have no mouths in these frontispices, as all true teachers have, thus Gregory; but what Pope or Papistickall teacher, that now is, is not condemned hereby to be no true teacher, &c. For instead of the Apostles dictates for the enriching of the souls of the hearers, they bring forth some apocryphals, some traditions of men, and some legends of lies, to the keeping of them poor and miserable in respect of true saving knowledge, or at the least corrupt glosses upon them; thus turning their sincere milk into poyson, and their silver into dross, and mixing their wine with water, where they washed the burnt offerings, that is faithfull and true teachers, opening their mouths to teach out of the Apostles, and other holy pen-men of the Word of God; and so laying open what perfection is required in the people of God; the godly hearers have tears hereby wrung from their eyes, to think, how short they come of that they should be, and the salut of God anciently have attained, they being so impatient in sufferings, when those were impatient, they so addicted to the world when those despised it; and they spending so little time in duties of devotion, when those spent so much. For the burnt-offerings were to be wholly offered, and the inward to be washed, and such offerings Christians should be, as the Apostle exhorteth, saying, *I beseech you that ye offer up your selves as a living sacrifice*, but because they cannot, they wash with the tears of contrition, which come largely from them, but in their turning by repentance for their sinnes past, as the woman that was a sinner, wept abundantly, so that with her tears she washed the feet of Christ, that sovereign Holocaust or burnt-offering for sin, by whom all the congregation of penitentiaries have remission, as was promised *Levit. 4. 13.* and was by that penitent sinfull woman performed, when the Lord said, *many sinners are forgiven her, for she hath loved much.*

And in the porch of the gate were two tables on this side, and two on that side, upon the burnt-offering, the sin-offering and trespass-offering, v. 40. and at the gate without.

V. 34.

Gregory.

1 Cor. 3. 6.

Heb. 5. 12.

V. 23.

V. 38.

Rom.

1. Cor. V.

Rom. 12. 1.

V. 39.

V. 40.

V. 41.

1 Cor. 13.

Jam. 2.

Rom. 12.

Note.

V. 42.

as one goeth up to the entry of the north gate were 2 tables, and on the other side at the porch of the gate 2 tables. 4. 1. Four tables on this side, and 4. on that, &c. What is meant by the gate, hath been before shewed; when it is spoken of the divers gates about the courts, as here it is of the north gate in particular, viz. The holy Apostles by whom beleevers entred in to Christ, and the porch distinguished into two, the inner and the outer, is the word of God distinguished into two, the Old and New Testament, or the faithfull in the time of either, the two tables on this side set forth faith and a life led accordingly, two on that side, patience and benignity, as it is said, *Love is long suffering and benigne*. The tables in the porch without on this side, doctrine and prophesie, those on that side circumcision and sacrifice, for such are the tables, that are fit to slay sacrifices upon, under the Old Testament, such as embraced the doctrines and prophesies therein propounded into their hearts, and outwardly conformed thereunto by circumcising and sacrificing; and under the New Testament, they that beleeve by a faith, wherein is life, and not by a dead faith, and are not only patient of wrongs, but also benigne, doing good to those that wrong them. The sacrifices slain upon these tables are burnt-offerings, those for sins and for trespasses, that is, those of the porch within for burnt-offerings, which were Holocausts, and these were whole bullocks burnt by fire, no part being reserved, the sacrifices for sins were for commillions of evill, and for trespasses, for omisions of good, called in Latine *delicta quasi derelicta*, left undone. These last were slain upon the tables in the outer porch, the other upon those in the inner, to shew, that more is required of the faithfull under the New Testament then of the faithfull under the Old; they were commanded only to give tithes and offerings, all the rest of their goods being reserved to themselves, and to give and send somewhat to the poor; but under the New Testament; *He that will be my disciple must forsake all*, faith Christ, and take up his crosse, & then an whole burnt-offering is slain, there being at the least a readines and resolution so to do in the Christian, when he is thereunto called. Lastly, the tables are summed up together to be 8. for sacrifices of all sorts, 9. on one side in both porches, and 4. on the other. And this putting in five of all together, sheweth that even under the Old Testament as well as under the New the faithfull offered whole burnt-offerings, as well as other sacrifices; also by having in them the 4. and 4. that is, the eight things before spoken of, doctrine, prophesie, circumcision, and sacrifice, faith and a good life, patience and benignity, for all these must be, that there may be tables enough to slay sacrifices upon of all sorts. And an holocaust is not only in leaving all, but being mortified to the world so, as that a man is dead to all sin, and offereth the tears of contrition to God for his sins both of omission and commission, of deed and thought, which also be set forth by finnes and trespasses, as not only the faithfull under the New Testament, but also under the Old were bound to do. As one goeth up to the entry of the north gate; hereby the law being meant which causeth cold fear, as the north is cold.

And the four tables were of hewen stone for the burnt-offerings of a cubit and half long, and as much broad, and a cubit high, whereupon they also laid the instruments, with which they slew the burnt-offerings. Having spoken of 8. tables by four and four, v. 41. 4. in the inner porch, and 4. in the outer, here to shew, that those within were for burnt-offerings, as the principall sacrifices, and most acceptable of all others; now for the dignity of these he resumes his discourse about them again, telling of what they were made, viz. of square stones, for so the vulg. Lat. renders it, although the word *quadrata* signifieth, hewed, but the word hewed and squared, are so promiscuously used, that we may understand it of stones hewed on four sides, so that which way soever they be turned they stand and cannot fall, whereby is shewed the settled continuing of the faithfull in the way of righteousness, whether they be in prosperity or adversity, terrified by threatenings or allured by promises, for they have the four vertues before spoken of to stand upon, faith, a good life, patience, and

and benignity. Of which Greg. ty bringeth Paul for an example, which shewed, 1. His faith; when he said, to me Christ in life and death is gain. 2. His patience, when he said, we hunger and thirst, and being cursed we are blessed. 3. His life, in saying, I am crucified to the world, and the world unto me. 4. His benignity, in saying, I shall most willingly bestow my self, and be bestowed in the service of your faith: for such a man stands firm, being neither put up by prosperity, nor broken by adversity, nor by persuasion drawn to evil, nor by threatening to forbear the doing of any good. For the length and breadth of such a table, it is said to be one cubit and half, the height one cubit, because the length setting forth long suffering, and the breadth, love, these virtues, which are in a greater measure in the saints in this life, then the knowledge of heavenly things, set forth by the height which was of one cubit, as it was in Paul; for he speaking of himself and others abounding in love and patience, saith, so many of us, as be perfect, let us be thus minded: but for knowledge, not as if I had attained it, or were perfect, &c. Lo, one in length and breadth a perfect square, as long as broad, but not so high, the attaining to perfection in this being left, till another life. For the laying of the instruments, to slay the sacrifices, upon these tables, hereby can be nothing else so aptly set forth, as the Words of God, for the Word is said to be the sword of the Spirit, and sharper than any two edged sword, and collations being made out of this, as slaying instruments lye upon these tables, when the faith will have this word ready at all times to cut off temptations, as they be suggested, as Christ had when he was tempted by the devill, and so prevailed against him.

And within were hooks a hand broad fastened round about, and upon the tables the flesh of the offering. Vulg. Their lips were a hand broad, bent back inwardly round about. The Hebr. agreeth best with the New Translation, as not signifying a lip, but an hook of iron to hang flesh upon, for it is **נחש** with a prick in the right horn, not **נחש** with a prick in the left, which signifieth a lip. But for what reason the vulg. renders it so I know not, but for the rendring of it, hooks turning inwardly round about the porch, where the tables were, there is good reason. For the flesh being cut out upon the tables, was most probably hanged off, as soon as it was cut out, till the last cut, the flesh whereof lay still upon the tables, till it was taken from thence to be laid upon the Altar, and the parts hanged up upon the hooks most probably were the Priests parts, and if any others, that were for the sacrifice were to make room upon the table, hanged up also, they were taken down again and laid upon the table. By the hooks turned inward one palm, or span, as Gregory understands it, which is the breadth of the hand extended from the end of the thumb to the end of the little finger; we may, saith he, understand the doctrine of the preacher stirring up to good works, which are done with the hand referred to himself, which is, when he applyeth it so home to himself, that in doing good, he becometh as an hook to draw on others, and not by doctrine only, and that by doing all good things from the greatest to the least from judgement, righteousness and mercy to the titling of very mint and cummin, as our Lord teacheth. For the flesh of the offering, being upon the tables, this shewed, how that the flesh appeared to be mortified by the instruments to slay with before spoken of, that is, the word of God, they into whose hearts this word pierceth, being hereby made as square tables of stone standing firm in the state of godlinesse upon all occurrences.

And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the north gate, and their prospect was towards the south, one at the side of the east gate, the prospect toward the north. By fingers here we may understand the faithful rejoicing in the grace of God in Jesus Christ, which makes them sing of mercy, according to that of David, I will sing of mercy and judgement, to thee (O Lord) will I sing. But what is it that he saith the chambers of these fingers were without, and yet in the inner court? were they without and yet within, how could this be? Sol. The faithful, that have joy for the happiness to come, which is their musick, are in the outer court, that is, the Church

Gregory.

1 Cor. 4.

Gal. 6.

2 Cor. 12.

Phil. 3. 15.

V. 8, 9.

Eph. 6.

Heb. 4. 12.

Marth. 4.

V. 43.

Gregory.

V. 44.

Ps. 101.



2 Tim. 4. 48.

Lyra.

V. 45.  
V. 46.

Eph. 2. 2.

Church militant in person, but in desire and faith in the inner, that is, the Church triumphant in heaven, and therefore they are both to be with-  
 out and within. See this verified in Paul saying, I have fought a good fight, I have finished the race, I have kept the faith. He was without fighting and running, but with his knowledge by faith, that he had a crown there, of which he had now so great joy. For the situation of these chambers, or treasuries, as the vulgar renders it, they are said to be by the side of the north gate, that is, faces, or doors, whereby men entered into them, being towards the south; yet one was by the east gate, the face thereof being eastwards towards the north. For the better understanding whereof, saith Lyra, it is to be known, that these treasuries were four, two for the fingers, and two for the priests; of which it is spoken, v. 45. 46. Whereunto it is spoken of thus, one towards the south for the Priests, who kept the charge of the holies, and of one towards the north for the Priests, the keepers of the charge of the Altar. Whereby it appears, that although it be said v. 44. One looking towards the north, it is here meant that this one chamber was of the fingers also, for their chambers were by the north gate, only looking to the south; this, by the east looking to the north, of which it is again spoken, v. 46. and one chamber more is intimated to have stood by the north gate towards the south, v. 45. for some Priests, besides the chambers of the fingers there were then six chambers, and a chamber by the north gate, the face to the south, and one only looking north. It is not by any means to be yielded, as Lyra saith, that there is any corruption in the Text, the word one, by the error or ignorance of the scribe, being put for two, seeing that in every copy it is so, and in every translation Greek and Latine, and for the Hebrew; Gods providence hath alwayes been such, that there was never any corruption here, in the least word; such care hath been alwayes used in the writing of it out amongst the Jews, who were the keepers of this holy Oracles, that if one letter were written wrong, the whole book was held as false, as useless, unless for the teaching of children to read thereby. For the chambers then here spoken of with their faces towards the south for the fingers, they were two, and they were placed right over against the south, as the south is opposite to the north, to shew further the comfortable estate of the faithful in this life, for their looking towards God, and the happiness to come set forth by the south, from whence the warm beams of the sun come comfortably upon those that are in the north of this life, wherein there is sharp and nipping cold by many adversities and miseries. The other two are by the east gate, and look out towards the south, and the other towards the north, and were done for the Priests of the house, the other for those of the Altar by the east gate, the one was to signify the ministers nearness to Christ under the Gospel, even so near, that he makes account of them as of himself, witness that saying of his, He that heareth you, heareth me, and he that despiseth you, despiseth me, and again, whatsoever ye bind upon earth shall be bound in heaven, as he had power to forgive sinne, to communicating it unto them; and of his being set forth as the east, enough hath been said before. But why doth this chamber or treasury look, or the faces stand towards the north? But because, as hath been before shewed, the north stretch forth the Gentiles in whom there was nothing but a chilly coldness, as of the dead; but they were sent forth from Christ, as the east, where the Sun riseth bringing heat and warmth. When he said, Go ye, teach all nations, &c. for then they that were before dead in sinne and trespasses, were by the grace of faith revived. And these Priests or Ministers be of two sorts, some keepers of the House and some of the Altar, where in it is alluded to the distinction of the Priests of old, some of whom were such as kept the watch of the Lords house in their courses, with some offered the sacrifices, and these that offered, he said to be the sons of Zadok of Levi, because that Zadok being by Solomon put from the Priests office, Zadok was set up in his stead to be High-priest, and therefore his sons as the superior priests served at the Altar, the other priests kept the house, that is, unclean persons.



Note.

Math. 7. 21  
Cor. 15.

V. 48.

V. 49.

Math. 3

Hieron.

Rom. 7.

1 Job. 3. 9

2 Cor. 3. 5.

of this court, when we have all these proportionable one to another, according to the perfect measure, a perfect law first, and annexed hereunto as much love, and to love as much patience, and to patience as much beneficence. For no man hath more true faith then he hath love, and no more love then patience in suffering wrongs and patiently suffering persecution, and no more patience then practice, seeing the sins forbidden and doing the good commanded and acts of mercy towards the distressed and poor. For the *Altar* before the house, that is, the Brazen Altar, where on beasts were offered in sacrifice, hereby was shewed the consuming of the flesh & carnality in us by the fire of the Spirit, that we may enter into the Kingdom of heaven, into which none shall enter, that are still flesh and blood, although by the professing and preaching of the faith, they come to be of the inner court, for many, saith Christ, shall say, we have prophesied in thy name, and cast out devils, but I will say unto them, Depart ye workers of iniquity, and it is expressly said flesh and blood shall not inherit the kingdom of heaven.

And he brought me to the porch, and measured each post, 5. cubits on this side, and 5. on that, and the breadth of the gate was 3. cubits on this side, and 3. on that. Vulg. He measured the porch, so likewise Hebr. *na post*, and it is meant so much of the porch, as was on one side of the gate thereof, and so much as was on the other, the gate between the sides having two leaves, one 3. cubits and the other 3. By *post* yet, saith Lyrus, we are to understand *posteriorum* the posts on each side of the gate, but hereof he yetteth no reason, although I grant it may be conceived, that it was so, because otherwise we have not the full length of the porch, which was 20. cubits, there being in the measures here spoken of only sixteen cubits, for that the length of the porch was 20. is shewed v. 49. as the breadth of the Temple was, and there were posts, although not here expressed, is shewed there also, and steps whereby to go up to the porch, as standing upon the top of mount Zion. For the measures of this *gate* and that 3. cubits each of them, they together making ten, hereby the 10. Commandments may not unaptly be understood, and by the 3. and 3. cubits of the gates, the one the faith of the blessed Trinity, the Father, Son, and Holy Ghost, the other the three applications of the commandment against murder, against adultery, and against swearing. For whoso will enter into the life must keep the Commandments both of the Old Testament and of the New, and he that believeth shall be saved, and true believing is in the Father, in the Son, and in the Holy Ghost, as in the form of baptizing, Mat. 28. For the length of the porch 20. cubits, and the breadth 11. *Jerom* will have corruption hereby set forth in the best of Gods Saints in this life, yet even in those that carry a treasure in earthen vessels, the ministers of Christ, because 20. is twofold, and the number of two is never put to expelle good, but of one or three, and the number of 11. comes one short of 12. a perfect number, and therefore the Apostle Paul accordingly speaketh of himself, as in common to the saints, *In me, that is, in my flesh dwelleth no good: and wretched man that I am, who shall deliver me from the body of this death?* But forasmuch as 20. the number of perfection and in the number of twenty 20. ten is doubled and 10. includes 10. in it, and one more; and in him that had two tables we find, that the number of two fifteth forth good, in those also, that were called the 11. hour of the day, the number of 11. is commended unto us, I am not ascribe to him, but rather conceive, that double perfection is hereby set forth to be in those, that are in the porch for a double righteousness. 1. Of imputation through faith in Christ. 2. Of justification, which is righteousness inherent by virtue of our regeneration. Because of such as regenerate, it is said, *He that is born of God* *shall not see death*. And by the number of 11. perfect righteousness with the author thereof one God, unity in Trinity, of whom we have it, and not of our selves, *It is common of us fellowes to have a good thought*. And there were steps, whereby to go up to it. The vulg. because 3. steps or stairs were spoken of before, *Readers* also 8. in this place, but no number is set down. Hereby



by then is only intimated, that no man being converted cometh to the highest pitch of perfection at the first, but ascendeth towards this by degrees; first believing, but having some unbelief, for help against which he hath need to cry, as did the man in the Gospel, and being sanctified to, as that he hath need still with Paul, to beat down his body and to bring it into subjection and to acknowledge, how short he yet comes of perfection, but constantly intendeth one thing, forgetting that which is behind and pressing on to that, which is before, as the same Paul did. As if there were pillars by the post or fronts on this side and on that. According to this we read, that James and John, and Peter were pillars, and the Church of Philadelphia was a pillar in the house of God, so stand without being removed any more. As the Temple built by Solomon had two pillars, Jachin and Boaz, so the Church or Congregation under the Gospel hath, Peter and Paul, James and John, yea all the Apostles in regard of, whom the Church is called the ground and pillar of truth, standing fast and unmovable in the truth for ever, for so did they, and so doe all, that are built upon them, whether particular Churches or persons embracing the truth for them set forth, which should teach us, how to make sure to stand in the truth, and not to be carryed away to error, viz. By taking heed of those, that under pretence of S. Peters successours, and the Catholick Church draw away millions to damnable heresies, and trying them by the writings of the Apostles, as the Church of Philadelphia did these, that said they were Jewes, and found them lyers. For who doth thus, shall not be deceived, but easily know them to be most dangerous deceivers, and blisse himself from comming in, to have any part with them, as Jacob did from Simeon and Levi, because they are most apparently degenerated from that which the Apostles, and first Pastours of the Church were, who are commended to us by the name, of the pillar of truth.

1 Cor. 9.

Phil. 3. 8.

Gal. 2. 9.

Rev. 3. 12.

1 Tim. 3. 15.

Eph. 1. 20.

Note.

Revel. 3. 9.

Gen. 49.

CHAP. XL.

And he brought me into the Temple and measured the posts, six cubits broad on the one side and six on the other, which was the breadth of the innermost. For posts, as before, the vulg. more agreeably to the Hebr. hath fronts or fronts of posts. Here is a description of the temple, or *Sanctum*, after that of the porch before going by the dimensions thereof, and other parts adjoining therunto, that also of the *Sanctum Sanctorum* being first described like in 3. For the fronts of posts here Lira noteth that they were not without, but within, because he saith, that he was first brought into the Temple, and then the man, whom he saw, began to measure, and by the breadth is meant the thickness of these fronts, and for the addition, which was the breadth of that temple, this he saith, was the Temple so called in regard of. chp. Tabernacle, which was first the place of divine worship, and in stead thereof was the Temple built by Solomon then comes he to measure the gate 10. cubits, and the sides on one side 6. cubits and five on the other. Here Lira saith, this may seeme to be a piece, the fronts 6. cubits a piece, and the gate 10. together making 20. whereas the breadth of the house was but 20. but he answereth, there is a cubit in thicknesse counted on each side of the doore, and so the breadth of the doore was but 8. cubits, which added to 12. make just 20. But this objection seemeth to me superfluous, for the sides of the gate being either on three or four cubits and the gate 10. make the breadth of the house, viz. 20. and as before said, Hebr. which was the breadth of the Tabernacle, but after that the fronts and their breadth spoken of, it is hereby said, the breadth of the Tabernacle before which we may with better leas precise, next for the breadth of the Tabernacle, the breadth of the gate 10. &c. Moreover in saying what he breadth of the Tabernacle meant their thickness, he confoundeth himself, so soon making large and

V. 1.

Lira.

2. 10.

2. 11.

Isidor.

Psal. 19.  
Rom. 1.  
Hieron.

V. 2.

Gloss. ord.

1 Job. 2. 7.

V. 3.

Revel. 11.

V. 5.

breadth like that of the gate, to come to this number of 20. This frontispiece therefore were more probably not pieces standing equally with the gates, but placed above of that breadth fairly wrought, as the frontispiece of a temple. For the mystical sense Isidor saith, that the 600 cubits broad set forth the whole creation, which was perfected in 6. daies; and as by the sight of these frontispieces the beauty of the Temple was seen, so the power and wisdom of God is seen in the creation, as both David and Paul shew. For the gate 20. cubits and the side five pieces, Jeron saith, that by the 100. perfection of obedience to the 10. Commandments whereby men enter into life is set forth, although not in act, yet in heart, and by the senses the senses internal and external employed hereabout. For when a man is in all his senses taken up with the Commandments, he entereth, as it were by the gate into the house of life. For the length of the Temple 40. cubits, it hath been often said before, that by length, long suffering and patience is set forth, which they must be indued withall, that would enter into the Kingdom of heaven, for we must suffer with him, if we will be glorified with him. Now according to this number of 40. Christ tasted 40. dayes, and Moses 40. before him, and the children of Israel were 40. years in the wilderness, wherein they suffered by labour and travell and divers other wayes, before their entering into Canaan, and we must all suffer long, before the crown cometh, as good soldiers of Christ Jesus. To this effect the Ord. gloss. saith, search forth love, which is the old commandment and the new, and therefore double perfection is hereby intimated, leavell standing most in things externally, as having no more Gods but one, abhorring from images, and evangelicall in things internal and spiritual, the worshipping of God in spirit and in truth, a right faith reaching God in the unity of essence and distinction of persons, glorifying of the name of God, resting from sin &c. Or by these 20. as I noted before upon the like number 20. acts of love and charity are set forth; which I will not now again enumerate.

Then went he inward and measured the post of the door 2. cubits, and the door 6. cubits, and the breadth of the door 7. cubits. For post again the vulg. and Hebr. have front, the singular being put for the plurall, or the front is named, it being like to be understood on this side and on that, the entire being two, set forth the principal parts, faith and love; the cubit of the door or opening being 6. and of the breadth thereof 7. set forth how the faithful after their labour in the world represented by 6. because made in 6. dayes, continually dwell in the holy of holies set forth by seven, the number of rest, because the Lord justified the seventh day, then the length and breadth are set forth to have been equal, 20. cubits, and 20. just figures insinuating the stability of the kingdom of heaven, set forth by this most holy place for which also the city of the new Jerusalem is in Revel. set forth to be foursquare, for this happiness is everlasting, and that glory such as can never be taken, and to show the superexcellency thereof is called the Holy of holies, as the King of Salomon the king of kings, for the superexcellency thereof.

He measured the wall of the house 6. cubits, and the breadth of every side chamber 4. cubits, and the thickness of the wall. After then the description of the parts of the temple, as the frontispiece, and the Sanctuary, and the Altar, he proceeds to the wall of the whole building, and the chambers built thereunto, which were 4. walled sides chambers, and in a quire 2. 6. For the 6. cubits of the wall, this must needs be understood of the thickness, and not of the breadth, because the wall was 6. cubits thick, and the chambers had the wall of this high building need to be, as it is might be made more strongly. For the chambers said to be 4. cubits, and the wall 6. cubits, is to be understood, as it is said, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

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I saw.

Note.

or informers, so that it may be rendered firmament, the roof being so called, because over the top of all the chambers, as the firmament is over the highest buildings or mountains: By the round going about of these chambers, the roundness of the world is set forth, from which the higher we ascend in our contemplation of Divine things, the more is our understanding enlarged, as Peter being on the top of the house fell into a trance, and saw, and knew, that which he knew not before, of the will of God touching the Jewes and Gentiles, being now all alike before him. And Christ took all the Apostles up to an upper room, and shewed them the great mystery of eating his Flesh, and drinking of his Blood, to the attainment of everlasting life.

V. 8.

Lyra.

I saw also the height of the house round about, the foundation of the side-chambers was a full reed of 6 great cubits. By the house here understand the wall of the house against which the chambers were placed; and for the foundation of these chambers, as the vulg. hath it, I saw in the house round about, the height, the sides founded; & expounded by Lyra, the height of the Chambers, which were lower: from the ground to their roof a reed, & consequently from the lowest to the roof of the second reed, and so likewise from thence, to the roof of the highest. But for so much as a reed is 6 cubits, and an hand breadth, how is it that he addeth after the reed spoken of, 6 great cubits? Sol. It is Hebr. 6 cubits, so space, that is, something more being above the 6 cubits, as it were given in to make up a full reed, that is, the foresaid hand breadth. The height then of the chambers one above another in all, was 18 cubits, and 3 hand breadths, and this is called the height of the house, because these adjuncts were part of the house, per Symeadochem.

V. 9.

Lyra.

The thicknes of the wall for the side-chambers was 5 cubits without, and that which was left was the place of the side-chambers within, and betwixt the chambers was the wideness of 20 cubits round about the house on every side within: Vulg. and the breadth by the wall of the side without 3 cubits. But by breadth is here meant thicknes, and for wall of the side, Hebr. it is the wall of the chamber, the singular being put for the plural, chamber for chambers. By the wall without, that being meant, which was on the outside of these chambers from the wall of the Temple, for that was within, upon the prominencies whereof they were supported on that side, as upon this wall 5 cubits thick on the other, whereby we may gather, that these chambers were strongly built, and so were a further strengthening to the Temple. For these words, That which was left, &c. the vulg. hath, The inner house was in the sides of the; that is, saith Lyra, the Temple was within these buildings adjoynd round about, Hebr. וְהַבַּיִת בְּתוֹכָן הַחֲדָרִים by Tinnus expounded, Spatium quod concessum fuit, &c. pure floor, the place of subtraction which was to the house, making the space afterwards spoken of. But to render it word for word, it gieth thus: And the house that rested, walls or chambers which within the house, which is to be supplied with the words before going, I saw, and the meaning must be, that he saw the whole house within, which was situate in buildings, and not as without, but left as a fair spacious place, glorious to behold, both the Sanctum, and the Sanctum sanctorum; and the chambers high as spoken of also, which were in the house, or to the house adjoynd, as appurtenances thereof, and so these words are as an Epilogue, or conclusion in brief, shewing what he had hitherto seen touching the house, and further declared more at large. For take it any other way, and either the words are quite gone from, or the rendering is without sense. Now for the spiritual meaning, the height of each chamber 6 cubits, and those with a foot more added, set forth the great labours of the faithful in this world represented by 6, as was said before, that they have place in the House or Tabernacle of the most High, and the 5 cubits breadth, the 5 cubits of mercy which have all been often before spoken of.

V. 10.

And the height of the chambers was the wideness of 20 cubits round about the house on every side, vulg. between the windows, and instead the word is here varied, and not the same, which before was rendered Chambers: but thus it is interpreted.

that the Chambers before spoken of were treasuries, on whomes, to lay in things pertaining to the Temple as 2 Chron. 5. treasures are spoken of, which were brought into the house, which must be understood of this part of it consisting of Chambers: *Lyra*, by Chambers, round about, or Treasuries, will have onely the North and South side meant, but not the West, where the *Sanctum sanctorum* stood; nor the East, where the Porch and Gate to enter into the Temple was: and for this space of 20 Cubits, he saith it was between the Temple and these Treasuries. But it is expressly said that they were round about; and 1 King. 6. 5. against the *Sanctum sanctorum*, as well as parts of the Temple, north and south; and indeed they could not otherwise have gone round circularly, as it is before said; and for the space, it is expressly said between the Treasuries, and therefore must be taken of a space betwixt one rank and another, and so all the wall of the Temple had not buildings against it; but these spaces were left for lights to come into it: and that this space cannot be meant of a space betwixt the wall of the Temple, and these Treasuries, appears because that against the wall of the Temple there were staves to support the Chambers, but none other wall but that of the Temple on the inside. If it shall seeme to make against this, that so much ground then must needs be taken up to these spaces, that there would not be room enough for so many Chambers to stand upon. Sol: It is not necessary to hold, that there were such wide spaces betwixt every one rank, and another, for it is onely said, that it was betwixt the Chambers round about the house on every side; from whence can be gathered no more, but that there was such a space betwixt Chambers and Chambers on the north side, and on the east and south, and west: on the east, this space being left for the entrance to the Temple; on the west, to give light to the most holy place; and likewise on the south & north, to give light to the Temple, and then the whole building being of that longitude and latitude which is spoken of *ver.* 13, 14, 15. there might well be room enough both for these spaces, and all the Chambers. These spaces betwixt the Chambers most probably served to set forth as those betwixt the Chambers spoken of, *Chap.* 40. 7. some within the limits of Gods House, that are not yet built, but are void of the treasure of Gods Grace, and much more roome is supplied by such, than by these, that are treasuries, for four cubits of these there being 20 of those. For such is the estate of the Church, even under the Gospell, as appeareth: *Mat.* 13. and where it is said, Many are called but few chosen, which should make all such, as be like empty caskes, that hold no heaven-liquor distilling as the rain from above to sanctifie thereby; and all wast places unbuild, to fear, as knowing that although they have a room in the Church, yet they are no parts of Gods Temple, coming to him as lively stones, but dead still in sin, and so in the way of dying everlastingly.

And the doors of the side-chambers were towards the place that was left, one towards the south, and another towards the north, and the breadth of the place left was 5 cubits round about: *vulg.* and the door of the side for prayer, &c. and the breadth of the place for prayer 5 cubits. Here the same word *מִצְדֵּי* which, went before, *ver.* 9. by *vulg.* rendered, inner, is again used. But as I said there, so here, the proper signification of it is rest; and thus is the inner part of the Temple allegorically called rest, because a type of rest for ever in Heaven. Now on both sides of the Temple it seemeth where the space before spoken of, of 20 cubits was, there were doors both on the north side, and the south of the temple, and against these doors round places distinguished from the rest of that place, into which they came as *Lyra* conjectureth, that were unclean, to pray; and this was five cubits round about, they that came thither being under the open Heaven, for no building is here spoken of; and for side-chamber, *Hebr.* it is either Chamber, or side, but rather to be taken for the side of the Temple here, in which was not onely an opening eastward, or door, but also northward and southward, as is intimated, *Chap.* 42. 14. where it is ordered, that the Priests should come from the north and south out of the Chambers, in which

See also chap. 42. 13.

*Lyra.*

*Not.*

*Mat.* 23.

1 Pet. I. 11.

V. 11.

*Lyra.*

Hieron.  
Note.  
Marth. 13.

V. 12

V. 13

V. 14

V. 15

which the holy Vestiments lay into the Temple to minister and not come in the Court: Now for these places, into which singular persons came round about the place of rest, being either of them, cubits round about, and the door from them into the side of the Temple northward, and southward: here by saith Jeron, was set forth the praying of the Faithful being pinched with adversity, as by the north cold, or warmed by prosperity, as by the sun shining out of the south; or over heat from hence by persecution, as the heat of persecution is also compared to the heat of the sun upon the stony ground, and against temptations coming by either; and their praying of God for good coming by either; and deliverances from evil: and all this could be done with sanctified senses, which be five, as hath been before shewed, for which is added 5 Cubits round about.

Now the building that was before the separate place, at the end towards the west was 70 cubits broad, and the wall of the building was 5 cubits thick round about, and the length thereof 90 cubits. The Prophet having hitherto described the Temple with the adjuncts, now summeth up the breadth and length of all these buildings, together calling them the building before the separate place: that is the Southern sanctuary; for that stood westward, and was separated from the Temple; for the breadth 70 cubits, they may be thus reckoned, the breadth of that place 20 cubits, the walls on either side being 6 apiece 12, the chambers adjoined 4 a piece 8, the prominencies to stay up the chambers on one side 5 cubits, on both 10, the walls of the chambers without, on both sides, five a piece, 10, the wall compassing all about in thickness, five on each side, 10, which being put together, 20, 12, 8, and three times 10, make 70. For the length of the whole being 90: thus the Porch 10, the Temple 40, the Southern sanctuary 20, the space for the chambers at either end 4, and 4, that is, 8, the walls of the Temple at either end 6 apiece, being put to 8, make 20, and these summes put together, 10, 40, 20, 20, make 90.

But what are the summes then of the breadth and length following, ver. 13. So be measured the length of the house 100 cubits long, and the separate place, and the building, with the walls thereof 100 cubits. Having already spoken of the length 90 cubits, but omitted the thickness of the outmost wall round about all the buildings, whereby they were inclosed; which thickness was five cubits at one end, and five at the other; now he summeth up the same again, making it 100, by adding the cubits of the walls at each end, east and west, being together 10, and this put to 90, it is 100. For the breadth also said to be 100, ver. 14, by breadth here before, the face of the house understood, as the vulg. renders it, Plates, according to the Greek, in which tongue *πλατα* is broad, and platea, a spacious or broad place: this before the temple in the east, and all the other building was not onely extended to 70, as they were, but to 100 cubits, at the inner court, upon which it hurried, was according to the description thereof going before, chap. 40. 27.

And be measured the length of the building over against the separate place, which was behind it, and the galleries thereof on the one side, and the other 100 cubits, with the inner temple, and the porch of the court. After the length of the temple, and all the buildings about it measured, and the breadth of the spacious, or broad place before them, now the measure of the length of other buildings not yet spoken of followeth, viz. of galleries behind the temple, and all the buildings before mentioned at the west end, being added for further ornament, and to beautifie this rare structure the more. Some say it was on the east, but this is manifestly erroneous, because the space lying before the temple eastward was said, ver. 14, to be in the face thereof, this as opposite herunto, behind, or as the vulg. hath it, at the back. There was then, as before the temple eastward a spacious place 100 cubits long, so behind it westward of the like length wherein galleries stood for walkers fairly built. The word *galleries*, cometh from *πλιν* to pluck away, by which name these buildings are called, because distinct from the temple, and chambers, or treasures before spoken of, and standing by themselves, a space being betwixt them and the temple.



temple call it the *separate place* for the reason before said, and these stood all along beyond the walls and of the temple in length and veritable to the breadth thereof and the buildings about it, all which together have been often called the house and the separate place, by the house theretofore buildings adjoynd being inside and the temple by the separate place. For the words following, *with the inner temple, and porch of the temple*, will 16: 17. they are nothing else but a summary capitulation of those things spoken of more largely before, or a brief declaration of other things measured without setting down the measures. For the spiritual meaning of this measure cubits broad and 90. long (sabbath of 100. in length and breadth, the God. Gloss faith, that by not being 100. sevens perfect rest in the life to come is set for because 7. is the number of rest, or the sabbath, and so of perfection: by 90. and the 100. following, the age of Sarah, and Abraham, she being 90. when she bare Isaac, and Abraham 100. years old: it being hereby shewed, that the true Christian is one, that is, a daughter of Sarah, if a woman, as Peter calleth women arrayed with modesty and humble meeknesse, and both man and woman a childe of Abraham as Isaac was according to the spirit, if they walk in the steps of the obedience of his faith, and children not of Hagar, but of Sarah, and so heirs of that inheritance, heaven for ever. *And said not: alms*

*The narrow windows* *And the windows were covered.* Here *Jesus* sayeth out (O the depth of the *wisdoms and knowledge of God*) here be windows, but narrow, or, oblique, as he hath it, and covered, which what can they be conjectured to shew, *what wisdom, neither can we see into the things of the life to come as we shall see hereafter* when we come in heaven, the knowledge hereof in the perfection being yet hidden from us, for which it is said, *the eye hath not seen, nor the ear heard, &c.* And yet there be narrow windows, whereby we may see a little, as it is said, *now we know but in part and see darkly as through a glasse.* Beda will have the windows to set forth teachers giving light unto others, for as those windows were narrow without, but broad within, so the teacher hath more light of knowledge in him, then that which he sheweth to the people. Now it is to be understood, that these windows were only in the temple northward and southward; not in the *Southern Sanctuary* into which none must look, to shew, that the hidden or secret things of the Lord belong to the Lord, and are not for us to pry into, but what is revealed only set forth by the temple, and windows on the floor thereof. On the east was the door of the temple so large, that standing open the sun enlightened the whole house that way sufficiently, as in the glorified estate to come this shall be made of the light of teachers, who more, but God and the Lamb shall fully enlighten all that remain unto it, as more glorious sun for ever and ever. *And said not: alms*

*And in the midst of the cherubs and palm trees, and a palm tree was between cherub and cherub, and the cherub had each two faces.* Having said enough of the divisions of the house of God, now he commeth to the carved works thereof, the cherubs fetching forth angels, that are always present in the congregation of the faithful according to that of the Apostle, *ye are now to have power on her head because of the Angels*, as at Babel, *Jacob* saw the Angels ascending and descending by a ladder. And palm trees for the victory obtained by the faithful, as token of which they, which appeared *Revel. 7. 9.* carryed branches of palm trees in their hands, as the *Israelites* being in quiet possession of *Canaan* carryed such branches and boughs out at the least of tabernacles to make them booties for expression of joy for victories over the *Canaanites*. And the cherubs had each one two faces of a man on the one side, and of a lion on the other. The cherubims in the most holy place of old had either of them only one face, viz. of a young man, but there here two, unto the face of a young man, the face of a young lion being added, that of the young man representing beauty and good favour in the Angels attending upon the highest Majesty, above that of any other creature, as man is the most beautiful of all upon earth in face, as being made after Gods image, and likeness.

Ord. Gloss.  
Note.

1 Pet. 3.

Rom. 4. 12.

Gal. 4.

V. 16.  
Hieron.

1 Cor. 3. 9.

**I Cor. 13.**  
**Bold.**

Note.  
Deut. 29-29.

**Revel. 21.22.**

V. 18.

I Cor. II. 10.  
Gen. 28.

Revel. 5.  
Note.

Pfal. 50.  
Pfal. 2.

V. 22.

V. 23.

V. 25.

V. 26.

likenesse, not only spiritually for righteousness and holiness, but for beauty and glory, for when God the Son hath been pleased at any time to shew himself either before or since his incarnation in his beauty, he hath appeared in the likeness of a man. But in this temple representing the Church under the Gospell, he is set forth by two faces of a Man and Lion also, to shew the tribe of which he came, as Jacob had prophesied, Gen. 49. 9. and he is called accordingly, a Lion of the tribe of Judah, for he is one with every faithfull man, full of humanity, he cannot see him in distresse, but as the good Samaritan help the man that had fallen amongst thieves, so he helps him, and is a comfort to him: but on the other side to the wicked he is as a Lion ready to tear him in pieces. Wherefore as we would have his humane face turned to us and not his leonine, let us kisse the Son by humbly submitting to be ruled by him, and not by the cries of our notorious sinnes coming up to his ears awake this sleeping lion to our own destruction for ever, as all they shall finde, that they do, who harden themselves in their evill waies. Of the face of a man and a lion, and of an ox and eagle also in one cherub, see before chap. 1. and what was represented thereby.

The Altar of wood was 3. cubits high, and the length 2. cubits, and the corners, length and wals thereof were of wood, and he said, this is the Table which is before the Lord. Cornelius a lapide of his own head addeth here, that this table was overlaid with gold, and that incense was offered thereupon, but the Jesuite faith more then can be gathered to countenance the superstitious offering of incense in his Church upon the high altar. This place seemeth to me to represent the turning of a golden altar that was under the Old Testament (where all outward glory was in the temple, by such glory to draw men in the homage of the Church unto it, as children are drawn by goodly things) into an wooden table for the Communion, that then should be celebrated at it, being metaphorically only called an altar; now for the precious body and blood of Christ set thereupon in remembrance of his sacrificing of himself once for our sinnes, and it was three cubits high to shew the great mystrie of the elements there propounded, bread and wine, hiddenly exhibiting to the faithful Christs body and blood to be truly received, which is a threefold mystrie to the bodily eye seeing nothing but bread and wine, to the feeling there being nothing else felt, and to the taste of the palate, there being nothing else tasted, the length 2. cubits denoting two things only hereingiven us, which beall that are necessary for our sustentation, meat and drink, not any object to be looked at and adored, or to this end to be elevated or carryed in procession as a remedy against any bodily evill, it being altogether a spirit: good, and to be used accordingly, yet with all due reverence, as Christ hath ordained.

And the temple and sanctuary had 2. doors. V. 24. And the doors had two leaves apiece, &c. That is, either of them one, besides doors in the wall north and south before spoken of, therefore by these are meant doors standing eastward, whereby the greatest entrance was into the temple; and from the Temple into the Sanclum Sanclorum or Sanctuary, and these doors were two-leaved, and they were made of thick planks with carved work upon them of palms and cherubs, as the walls of the temple were wrought, of which I have spoken before. V. 26. And there were narrow windows and palm trees on either side porch, of both which enough before.

CHAP.

## CHAP. XLII.

**T**hen he brought me forth into the outer court the way towards the north, and he brought me to the chamber right over against the separate place, and before the building towards the north. Having spoken of the Temple, and the buildings about it, and things pertaining therunto, now he proceedeth to speak of the courts by the sides of the temple Northward and Southward: for it must be conceived, that as there were spacious places at both the ends of the temple, so there were on either side: the whole building by this means being compassed about with ground as our Churches be with Churchyards. For although no expresse mention be made of ground and chamber on the south side, as there is on the north, yet it is intimated v. 12. 13. that the south was herein, as the north; so that one being described the other is left to be understood as proportionable thereunto. The separate place, as hath been often said, was the whole temple together with the chambers or treasuries adjoynd, and therefore the chamber now spoken of or treasury was a large building more outward over against the other treasuries. And that we might know the length of this court, and the breadth thereof; he saith, the length was 100 cubits, before which was the north door or gate, for the word commonly rendred door is *מִשְׁלָּח* opening, and therefore may indifferently be rendred by either, and this door was northward, from the temple in the foresaid treasury to enter into it, on the side next unto this spacious court, being in length as all the buildings before were said to be, and the breadth at the east and west ends the just square being thus still continued.

Over against the 20. cubits of the inner court, and the pavements of the outer court was gallery against gallery in 3 stories. It seemeth hereby, that the 50. cubits breadth of the outer court inclosed within it, as parted by a wall an inner, not spoken of till now of 20 cubits square, so that the outer court in breadth of 50. cubits lay partly against the pavement of the same outer court, which pavement being not before spoken of neither must be conceived to be a part of the same outer court extended at both ends of the inner east and west 30. cubits, that is, at the one end 15. and 15. at the other: for so *Lyra* reasoneth, but surely he mistooke the breadth for the length of 100. cubits, out of which if 20. be deducted for the inner court, there will remain 80. and so 40. at either end covered with a pavement, besides the whole length of the same outer court being 30 cubits more in breadth, all which was likewise covered homie to the galleries 3. stories high here spoken of. And this court, saith *Jerom*, was thus paved to shew how cleanly from dust both in summer and winter, and from dirt fouling their feet the priests went when they passed from these galleries to do their service within the temple, intimating the cleanness of the feet of the afflictions in the Ministers of the Gospell, according to that, *How beautifull are the feet of those that bring glad tidings of peace &c.* and in all, that would enter into heaven. For the galleries, the word used here, is the same that we had before v. 41. rendred galleries, but it signifieth, *pluckt away*, or a chamber, yet the word gallery is best to expresse the meaning, this being on the north and south side answerable to those on the west before spoken of, but that here were three, one above another, and in saying, gallery against gallery, it is meant, as on the north side, so it was, on the south.

And before the chambers was a walk of 10. cubits broad inward, a way of one cubit and their doors towards the north. Here he returneth again to speak of something more concerning the chambers adjoynd to the temple, as is aforesaid, hitherto omitted. Here was a walk of 10. cubits broad inward, that is, in the inner court called before the twenty cubits, here was also a way of one cubit, shewing the perfection, that should be in the walking of the ministers of the Go-

V. 1.

V. 2.

V. 3.

*Lyra.**Hieron.**Rom. 10.*

V. 4.



spell, and the unity of their faith, all holding and teaching one and the same, and thus it was in the primitive Church, when they were all together with one accord in one place, when they began first to go out to preach amongst the Gentiles set forth by the north, towards which these doors were opened, when the Lord said unto them, *goe teach all nations baptizing them, &c.*

V. 5.

Now the upper chambers were shorter, for the galleries were higher then these, then the lower and middlemost of the building. Having not said any thing hitherto of the height of the gallery, of which there were three stories, now he setteth that forth, saying, that each of those stories were higher, then the stories of the chambers, both uppermost, lowest, and middlemost: therefore in saying, *the upper chambers were shorter*, he meaneth lower, but not then the middlemost and lowest next the ground, as some would have it; for the comparison is not made betwixt the chambers joyning to the temple, the height of one and another of them, but betwixt those chambers and the galleries. And those galleries in height exceeding the chambers do not unaptly represent secular men, who are higher in worldly dignity and wealth and power, then spirituall men, that serve God in the Ministry, although they be nearer to the temple, and they are 3. stories setting forth these 3. things, worldly wealth, honour and power, as the 3. stories of the chambers do the spirituall riches and the power that the ministers have with God, and their future honour in heaven.

Note.

V. 6.

For they were three, and had not pillars as the pillars of the courts, therefore the building was straightned more then the lowest and middlemost from the ground. Here a reason is yeilded why the stories of the chambers were lower then those of the galleries in the outer court, viz. Because they stood upon pillars, and these not, for so are the pillars of the court to be understood, as supporters.

V. 7.

And the wall that was without over against the chambers towards the outer court on the forepart of the chambers, the length thereof was 50. cubits. The vulg. for wall, hath *peribolus* and Hebr. it is *ḥayal* signifying any fence, that compasseth about, as *peribolus* doth, and this fence is to be understood of one at the east end of the north side of chambers, because from the east it is by and by said that there was an entry to these chambers, v. 9. and this breadth is just the breadth of the outer court, where the galleries stood northward, and therefore it was both against them and the chambers eastward, but not near unto them, but a good distance of, for these buildings, it is expressly said extended in length but 50. cubits, and the court 100. therefore at each end there were 25. to this fence from chambers and galleries also, for of these one was said before to stand against another. Of the foresaid length see v. 8. And both that this fence stood eastward; and that there was a space of that court, before one come from thence to the chambers, the next words shew v. 9.

V. 8.

V. 9.

V. 10.

The chambers were in the thickness of the wall of the court towards the east over against the separate place and the building. The vulg. there was under these treasures an entrance from the east of those that entred into them out of the outer court in the breadth of the compassing fence of the court, which is far more sensible and better agreeing to the Hebr. which hath it, and under these chambers or treasures an entrance of one going, or in ones going to them, and the word rendred thickness, signifieth breadth also; and because it was used before in speaking of this outer court for *breadth*, it may best be also so taken in this place. And then the meaning will plainly be, as a man cometh out of the outer court, which in length extended much more then these buildings, he came by the breadth of the fence thereof before said to be 50. cubits, thence going on till he came at the nethermost room eastward, where he entred under the two stories that were higher, and thus it appears, that the entrance through this fence from the east, was over against the separate place, and the building, that is, the building of treasures, which were part of the temple together called commonly the separate place, because betwixt them and other building belonging to the

Temple

temple there was a great space of ground, they being called before for this, *plucked away*, as hath been often shewed. Spiritually by the way to the treasures from the east is *It wced*, that who so would come to be enriched with the treasures of God, must attain hereunto by Christ, that is the East; and because it is said, that the way before them was like the chambers or treasures towards the north, as long and as broad as they, &c. That all true Christians are like unto the godly ministers, who are nearest to God, in the length of patience and the breadth of love, and in all other their goings out and coming in and in their doors of utterance, as their callings will permit, opening them to speak so, as that grace by their speeches may be ministered to the hearers: for so Paul saith, *Follow me as I follow Christ*, and *Mark those that rule over you, that preach the word of God unto you, whose examples follow*. And it is to be noted, that he saith not only the treasures, but the treasures towards the north, and v. 12. *Towards those in the south there was such another door*, to shew, that both in adversity and prosperity it must be thus, but because the state of Christians is such in this world, that they live more in adversity, then in prosperity, especially at the first going out of the Gospel, the north is first spoken of being cold and nipping, and then the south, in which part yet there is more danger by being corrupted, so that men have need to be put in mind of a door here towards these treasures, that their hearts may not be stopt away by the riches of this world, or choaked as with briers.

The north and south chambers which are before the separate place are holy, where the priests that approach to the Lord shall eat the most holy things. Having spoken so much of the treasures or chambers before, now he proceedeth to tell, for what use they served, viz. for the priests attending in their courses to eat those parts of the offerings in, which were theirs by Gods ordinance.

To put off and lay up their garments, wherein they ministered to the Lord, putting on other garments when they went out to the people to minister to them. Eating holy things in the holy place represented the eating at the Lords supper, not in any place indifferently, but in the place dedicated to his worship, for so it was done even in the Apostles dayes, who saith, *when ye come together into one place, this is not to eat the Lords body*, intimating hereby, that it was there a custome then to congregate to one known publique place, which was called the house of God, as appeareth in the words following, *Have ye not houses to eat and drink in, or despise ye the Church of God? Putting off the garments wherein they ministered*, shewed that the ministers of the Gospel are not to speak so to the people as unto the Lord, or when amongst them they are putting up prayers, for in secret praying in the spirit either with groans only, or words, that the people understand not, is acceptable praying, and to be in silent meditation, no words being uttered, and soaring aloft in these meditations beyond vulgar capacities is acceptable service: but to the people, and amongst them all praying must be vocall and plain and easie to be understood, and preaching in a known tongue and of such necessary points of instruction, as whereof they are capable, and whereby they may be most edified, as S. Paul saith to the Hebrewes, that he gave them milk and not strong meat, because they were not able to bear it.

To the end of the chapter nothing else is set forth, but the length and breadth of the uttermost court compassing about all hitherto spoken of, and it is said to be 500. reeds east and north, west and south, which was a just square almost a mile every way, and this was so large a compass, as that it cannot agree to any temple built after the Jewes return out of Babylon, but onely to one spiritually understood, because even that, which was built by Herod of the largest dimensions, which had the largest outmost court of any other, had it but 720. cubits, into which the people of other nations, that resorted to Jerusalem for devotions sake might come: as I have shewed in my Preface to the holy Gospels. Therefore hereby the amplitude of the Church under the Gospel was set forth, when the fullness of the Gentiles should come in. For the number of 500. in particular I like that conjecture

Gloss. ord.

V. 11.

Note.

1 Cor. 11.

Heb. 13. 7.

V. 12.

V. 13.

V. 14.

1 Cor. 11.

Note.

Heb. 5. 12.

V. 25, 26, &amp;c.

2. 7

Levit. 25.

Job. 8.

Luk. 4.

best, whereby it is conceived, that it is herein alluded to the Jubilee, which was the fiftieth year, because 500. doth consist of 10. fifties, 10. being the number of perfection, and 50. of that joyfull time, when they sounded with trumpets, thus declaring the good news of every ones returning to his possession, and comming out of servitude into liberty, which most aptly agreeth to the Gospel being *evangelion* good newes, and a time of perfect liberty, according to the saying of our Lord, *If the Son, shall make you free, ye shall be free indeed*, and again, *he hath anointed me to give sight unto the blinde, to heal the bruised and to preach the acceptable year of the Lord.*

## CHAP. XLIII.

V. 1, 2, 3.

V. 4, 5.

Hag. 2. 7.

V. 7.

**H**ERE for 12. verses the Prophet before he proceedeth any further to describe other things about this temple, sheweth that he saw the glory of God again, as he had done when he went out to destroy, of which see chap. 9. and again chap. 10. and as by the river Chebar. But as then his glory went out of the house, so now it went in and filled the house, and it went in by the gate looking eastward, to shew that in the time of the Gospel the Church should through Christ set forth by the East be made more glorious then ever Solomons temple was, in alluding to which Haggai saith, *The Lord shall come and fill this house with more glory then the former.*

1 Job. 3. 9.  
Mat. 16. 16.

Jer. 22.

V. 8.

2 King. 21. 18

*The place of my throne, and the place of the soles of my feet, where I will dwell forever, in the midst of the children of Israel.* The Prophet having seen the house of God or Church, that should be under the Gospel before represented, and the glory of God filling it, now heareth the man, that hitherto had lead him about, and measured all parts thereof, telling him to the comfort of all faithfull Christians, that here he would rule as king, and dwell here among the faithfull called the children of Israel for ever, as Daniel had before spoken in the spirit, saying, *This is my habitation, and here will I dwell, &c.* and hereby he sheweth a difference between the materiall, and this spirituall temple, because he so dwelt in that, that he left it again for their grosse abominations amongst whom it was placed: but in this he promised to dwell, and never to depart herefrom any more. And whereas it might be objected, But what if they sin, that be the children of this Church or temple? he prevents this objection by saying further, *My holy name they shall defile no more, neither they nor their kings, by their whoredomes nor the carcases of their kings in their high places: for they that are born of God sin not, neither can they, for they are born of God, and his seed abideth in them.* And, *upon this rock I will build my Church, and the gates of hell shall not prevail against it.* But what meaneth he by their whoredomes, and the carcases of their kings in their high places? For the one it is plainly meant of their idolatries, commonly set forth by the name of whoredomes, and by these carcases, saith *Junius*, understand the dead bodies of those that were sacrificed to their idols called their kings, for so *Melkom* signified, which was an idoll of the Ammonites, comming of מלך a king, see *Amos*. 5. 26. But others better understand the words properly of the carcases of the kings, that dwelt near the temple, of whom, some having a garden near the temple laid their dead bodies there in, which was a defilement, seeing by the Law, to come into a room where a dead body was, was to be defiled and made unclean thereby: and his exposition is favoured by the next words, *in the setting of their threshold by my threshold, and their posts by my posts, and the wall between me and them.* For hereby it is plainly shewed, that their sin added to their idolatry was making them sepulchres so near the Temple, there being only a wall and a groundsell whereupon it stood, betwixt the one and the other, wherein he taxeth *Amon* and *Manasseh* in speciall, who are said thus to have done. And for the last words of his



this 7. verse, *In their high places*, Hebr. it is not in, but only, by their whoredoms, and the carcases of their kings, *their high places*, the word *and* being understood, so that the laying of their kings bones in their high places is not meant, as by the New Translation it may seem, but having spoken more obscurely in saying, *by their whoredoms*, these words, *their high places*, are added for further explication, that we might know, what their whoredoms here complained of were even their idolatries in these places committed. And in saying, *this is the place of the soles of my feet*, he alludeth to that of David, *Heaven is thy throne, and the earth is thy footstool*.

• Now let them put away their whoredoms, and the carcases of their kings, &c. That is, seeing it shall be thus in my house, which I have here shewed unto thee, which shall for ever be blessed with my presence, do ye (O Children of Israel) lay this to heart, and now reform from idolatry, and from legall polluting of my holy place, and I will dwell amongst you constantly and continually: two most notorious abuses being named, and the rest hereby understood. But as the words of v. 7, 8. have reference to the Evangelicall Church, how shall Christians not any more defile the Church by carcases? *Raban* saith, that this is done, when persons devoted to live in continency, and the serving God, are like dead carcases, continuing still dead in sins and trespasses, placing all their piety in outward shewes, as many do: for whose joyning himself to the Church of Christ is dead still in sin, is no better then a dead carcase, and by him the house of God is defiled; and if we look upon such an house or building, as men in their naturall estate are compared to, where it is said, *when a strong man armed keeps the house, all is in quiet*; Here is their threshold set by Gods threshold, and they come so near unto him, as that there is but a wall betwixt him and them, so that he is annoyed by their stink, and takes his house thus to be greatly defiled, for which he will be revenged upon them.

Shew the house to the house of Israel, that they may be ashamed, &c. The Lord having shewed all things touching his house or Church under the Gospel to Ezekiel, whereby it might be gathered, how glorious and excellent it should be for the graces shining therein, and comly proportionableness in all things, now he biddeth him shew it to the Jewes, that they might be ashamed in seeing, how unlike they were to this beautifull fabrick, being contrariwise a very Chaos, a rude and unformed heap, by reason of their grosse sins, making them as foul as this house was fair, and as disproportionable, as this was proportionable. And as he that is ashamed of his former vile doings, repenteth, and turneth therefrom, so he meaneth he should by shewing this pattern unto them seek to move them to do, for of repentance beginning in being ashamed the Apostle speaketh, when he saith, *What fruit had ye of those things, whereof ye are now ashamed?* Wherefore these words of shewing them the pattern, that they might be ashamed, and for shame put away their sins, are spoken, as setting him into a way of bringing the house of Israel to do, as they were required before v. 9. before going.

And if they be ashamed, shew them, &c. That is, if for shame thou seest them turn to put away their wickednesses, as hath been said, then proceed to declare all things more particularly unto them, that they may in all things do and be, as is in this pattern, and the ordinances of my house past or following intimated. For although some understand their doing so of their building the materiall temple again so, after their return from captivity under Zerubbabel, yet because this was not then made a pattern, it is manifest, that their doing so is to be understood spiritually, they becoming in all things conformable in grace and vertue hereunto, and not only the Jewes, but all, that would be taken by God for Jewes indeed, whose praise is not of men, but of God. Then he concludeth saying, *this is the Law of the house upon the top of the mountain*, wherein he speaketh like unto *Esay*, *In the last dayes the mountain of the Lords house shall be higher then the hills, and be established on the top of the mountains*: which is undoubtedly

V. 9.

Raban.

Note.

Luk. 11. 21.

V. 10.

Rom. 6. 21.

V. 11.

Maldonat.

Rom. 2. 29.

Revel. 3.

V. 12.

Esa. 2. 2.

ly spoken of the Church under the Gospell, and therefore this likewise.

V. 13.

*And these be the measures of the altar after the cubits, the cubit is a cubit & hand breadth, the bottome shall be a cubit, and the breadth a cubit, and the border round about a span, and this shall be the higher place of the altar.* Having not hitherto spoken of the brazen altar for burnt-offerings in all his former descriptions, but only of an altar, or table, *ch. 41. 22.* now he commeth to describe this by cubits, telling first, that the cubit was an hand breadth more then an ordinary cubit, for such was the sacred cubit. For the bottome said to be a cubit, it is to be understood of the height thereof, and the breadth a cubit, for the length both of bottome and top, is said afterwards to be 12. cubits. It stood then up from the ground one cubit, and so was hollow underneath for the blood to be poured into a ditch or vault, from thence to be washed away by the water afterwards spoken of *ch. 47.* The border, a span broad round about, was for ornament and to hide the hollow place underneath. For these words, *this shall be the higher place of the altar,* the vulg. the ditch of the altar, for the word *גג* signifieth as well low, as high, and being rendred, the higher place of the altar, it cannot but be doubted how this can be, seeing it was the lowest part, neither can it well be put for the ditch under, because it is said, *this*, as referring to that before spoken of, as a cubit high and broad. I resolve therefore, that neither the New Translation nor vulg. are right here, but we must look to another signification of the word, and that is, a back: which may well agree, because that which beareth, is not a misse called a back, the under part of this first building, being as it were the belly in reference to that which lay upward to bear all the rest.

V. 14.

*And from the bottome upon the ground to the lower settle shall be two cubits,* vulg. *from the bosome of the earth to the first crepido.* Hebr. *From the bosome.* And to the lower auxiliary. For *גג*, is to aide, or help, and it may well be understood of another loft, as it were, of this altar, betwixt which and the first before spoken of there, were two cubits, or rather betwixt the bosome of ground upon which this stood, because it is expressly said so, and then the lowest being one foot elevated from the ground, this could be but one above that. Then from the lower called also the lesser, to that above it called the greater, were 4. cubits, and from thence to the Altar 4. vulg. to Ariel, as it is Hebr. the upper part of the altar being so called, as *Lyra* hath it, because *אריאל* signifieth a strong Lion, and the flesh of beasts being laid there, were by fire burning there devoured, as a beast by a strong lion, which reason, and appellation of this part of the altar is not to be misliked, but the rendring it thus rather to be followed, because the word doth not signifie altar, but as hath been said, and so it is elsewhere rendred (*O Ariel, Ariel*) although the upper face of the altar be meant.

*Lyra.*

*Isai. 29. 1.*

V. 16.

*The altar or Ariel 12. cubits long and 12. broad, the upper settle.* Next unto it, 14. and 14. about which a question ariseth, how this could be, seeing it was said before of both the settles or crepidoes, that they were one cubit broad apiece? *Junius* for settle hath *Diazoma*, but so he had also before, but the word is the same, that was rendred settle. To this nothing can be said, but that unto the body of this settle, which was more solid, a cubit broad, some more slighty work was added on either side, whereupon the ashes falling from the Ariel might light to be after the sacrifice ended, gathered off again and taken away, as falling through the Ariel, being made with holes like net-work, as we may gather from *Exod. 27. 3, &c.* These pans then most probably made up the breadth, which was before one cubit, 14. cubits, and so the whole altar in the parts was above a square of 12. cubits, in breadth and length, in the part next under this 14. and then we must needs conceive, that for uniformities sake, the lower settle was a square of 16. cubits, so some say.

V. 17.

Lastly, for the border further spoken of, by vulg. called a crown, of half a cubit round about, it was some curious work about Ariel of this breadth added

added for ornament above, as the like was said before touching the border beneath; touching the bottome or bosome, enough hath been said before, and it is only the same repeated again.

And hitherto of the literall meaning, now for the spirituall; this Altar setteth forth Christ, of whom, by the name of an Altar it is spoken, *Heb.* 13. 10. And as of this Altar, there is first one part but a cubit high, and a cubit broad; so Christ at the first was but a poor despicable infant born of a poor Virgin, yet set forth by a border to grace him; that is, Shepherds coming out of the field, who were Jewes, by the instigation of Angels, to publish what they had seen and heard on the one side, and *Magi* coming out of the east country, that were Gentiles, on the other side, to proclaim him King by the conduct of a Star miraculously appearing unto them. Then there is a second part two cubits high, and but one still broad; so Christ arising somewhat more in height in his youth, when he was but 12 years old, by the tast, that he gave of his understanding amongst the *Doctours* in the Temple, yet kept at the same breadth, none were hereby wonne unto him. 3. There was here another part four cubits higher, but yet one cubit only broad; so Christ being Baptized, and beginning to Preach, and to work Miracles, could yet winne few, or none unto him, but was as a poor despicable man still in the account of the great ones of this world. 4. Here was an Ariel twelve cubits square; so Christ having not onely wrought Miracles in his Life, but at his Death spread himself by his twelve Apostles into all the four parts of the World, so that they came from the East, West, North, and South, as our Lord speaketh, *To sit down with Abraham, Isaac, and Jacob, in the Kingdome of Heaven.* 5. As here were four horns, so the invincible strength of Christ was such, that no opposition, when he went out by his Apostles conquering, could withstand him; but he brake in pieces the four Monarchies of the world, as the Stone, of which *Daniel* speaks, falling out of the Mountain, and filling all the Earth, brake all the parts of the Image in pieces. 6. As the settle next to Ariel was yet larger fourteen cubits square; so after a long time of persecution by Heathen Emperours, there rose up a Christian, *Constantine the Great*, by whose means, and the Christian Emperours succeeding him, Christ was enlarged more, all Heathens being put down, and Idolaters not suffered any more. *Rabanus* indeed in shewing the spirituall meaning here agreeth in the main, about Christ set forth; but when he cometh to this square of 14. he saith, that the 14 generations from *Abraham* to *David*, and 14 from *David* to *Jeboiakim*, and 14 from him to Christ are set forth, endeavouring to make it hold thus according to the square here spoken of. Let who so will follow him, I rest in the sense before going. And finally for the border last spoken of, hereby the Grace, in which our Lord Jesus now is all over the Christian world set forth, he being by all men adored, as a King, whose Head and Crown thereupon hath a border about it of all manner of rich, and pretious Stones.

From hence, to the end of the Chap. the Lord instructeth the Prophet about that which should be done for the consecrating of this Altar, after they should have made it, continuing still in his Allegory, as if the Jewes building of an Altar, when they should be come out of *Babylon*, were meant. But as hitherto, so all to the end is spirituall to be understood of things to be done under the Gospell. When we have set up Christ for an Altar unto us, as is done by believing in him, then we must sanctifie him to this end to our selves, that we may by him offer acceptable sacrifices unto God. And the beasts to be killed, and offered, and their blood to be put upon the horns, and corners of the Altar, are *Bullocks*, *Goats*, and *Rams*, setting forth sensuality, fleshly lusts & oppressions; the first by the Bullock, or Bull, for sensuall men are spoken of, as the *fat bulls of Basban*, who regard nothing but the feeding of the belly, & worldly things pertaining hereunto; the Goat is an emblem of Lust, and therefore the lustfull are said to be capricious; & the Ram pulseth with his horns,

Note.

Luke 13.

Dan. 2.

Rabanus

V. 18,  
19, &c.

Psal. 22. 12.



Ezek. 33. 17.  
31.V. 24.  
Col. 4. 8.V. 25.  
Col. 3. 5.  
V. 26.

horns, and hurteth the more weak and feeble cattell, and are full of debate amongst themselves, as Ezekiel sheweth. But the Lord threatneth such Rammes; and the fat Ox is but for the day of slaughter, and goeth to the shambles; and the Goats are set on the left hand. These are killed and offered, when we that beleeve in Christ mortifie sensuality, fleshly lust, and wrath, and their blood is put upon the Altar, when being thus mortified, and the blood, which is the life, spilt, we place not confidence herein, but lay all upon our Altar, Christ, trusting to be accepted of in our thus doing only through him. And whereas, ver. 24. it is said, *Thou shalt cast salt upon them*; he means, that which was before commanded, being done, the faithful must doe thus much more, viz. have his *speeches powdered with salt*, that they may minister grace to the hearers, as the Apostle saith; and all this must be done day after day for seven dayes; the number of seven being put for many, as if he had said all the week, and week after week we continuing to mortifie our members upon earth alwayes, because they will be ready to revive again; and this being done, our offerings upon the eight day, and thenceforth shall be accepted of, where by the eight day the Christian Sabbath, the day of Christs Resurrection from week to week, is to be understood, our Prayers and praises, and all our devotions then offered at our assembling together, shall be as a sweet smelling savour to God from time to time. Of Sacrifices, being salted with salt, according to which it is here spoken, see Lev. 2. 11. and of our sanctifying the Lord, our Altar, 1 Pet. 3. 15.

## CHAP. XLIV.

V. 1.

V. 3.

Junius.

**T**hen he brought me back, the way of the gate of the outward Sanctuary, which looketh east, and it was shut. Here the Lord proceedeth in other directions about this Spirituall temple, bringing his Prophet for this end; first to the east gate of the temple, called the outward Sanctuary, to distinguish it from the inner, which was the *Sanctum sanctorum*; or, as is more commonly held, by the outer Sanctuary, is here meant the outer Court; then to the north gate, where he giveth instructions at large. For this, first, the Lord entred by the east gate, chap. 43. 1, 2. therefore it was thenceforth shut, and none but the Prince might enter there, yet he both entred, and sate, and eat bread: there Junius saith, that this chapter containeth ordinances touching the Priests, who are distinguished into three; first, the High Priest, or Prince of them all. Secondly, the sonnes of *Ithamar*, who for their sinnes are restrained from coming to the Altar to offer, ver. 10, 11, &c. Thirdly, the sonnes of *Zadok*, who came of *Eleazar*, ver. 15. concerning whom he giveth instructions at large, ver. 17, 18, &c. to the end of the chapter. For the first, the High Priest saith he, is the Prince here spoken of that should come into this gate, and sit and eat here, alledging for this, *Exod. 29. 32.* where it is said, that *Aaron* should eat his part of the sacrifice offered at the time of his Consecration at the door of the Tabernacle. But forsomuch as the word *נָשִׂיא* is here used to set forth the Prince spoken of, and not *נָשִׂיא* a Prince, or a Priest; I assent rather to them, that understand by this Prince, the ruler of the people, whom the Lord would have herein thus privileged above all other men, when it should be lawfull for none else to enter by the east gate, but it should be continually shut against them, as being now too sacred for any man to come in at it, where the most glorious God of Heaven had entred; the Prince yet might enter, and sit, and eat, and drink there the part of his peace-offering, which by Gods Ordinance went to the offerer, when as of old there was not made any such distinction betwixt Prince and People, in regard of the holy things of the Lord; the Prince no more then the people being

being permitted to come into any gate of the Temple, but the priests onely to burn incense; or into the inner Court, which was the priests Court, the outer being onely for the prince and people. But now the prince was herein priviledged above them: or understanding it of the east gate next the outer court, because, chap. 46. 1, 3. it is said, *This gate shall be shut six dayes, but upon the seventh it shall be opened, and the Prince shall enter in by the way of the gate without.* His priviledge was to have this gate opened to him, when he came upon the Sabbath of the seventh day, or new moon; or to make a voluntary offering at any other time, but to none else was it at any time opened, onely on the Sabbaths and new moons it standing open; after the opening thereof, till the evening, the people might also come thither, after the King was gone, and worship at the posts of the gate, as he had done, chap. 46. 3. And hereby it clearly appeareth further, that the Prince of the people and not the Chief priest was meant by the Prince here spoken of, because that to the place, unto which the High priest came, no man of the people might come, either whilst he was there, or when he was gone. In the shutting of this Gate; by reason of the Lords entring in at it, so that none but the Prince thenceforth might enter, hath been commonly by antiquity conceived, that the mystery of Christs Incarnation was represented, viz. his entring, by his Divinity, into the Virgin *Maries* womb, being with child by the holy Ghost; and being born of her, after which her womb was ever shut up, so that no man else ever knew her, but she remained alwayes a pure Virgin: Jesus the King onely entring in here, and thus putting a bar to all others for coming in, she never bearing any child more; so that it was a grosse error of some to hold, that they who are called the Brethren of our Lord, were by *Joseph* begotten after this, of the Virgin *Mary*, for they were his kinsmen onely, as I have shewed in my exposition upon the Gospels, and called his brethren according to the manner of the Hebrews. *Augustine* of this gate, being shut, saith, What is it, but that the Virgin *Mary* ever remained a Virgin? and what that no man shall passe through it, but that *Joseph* should never go in unto her? he hath filled my belly with the Deity, but he hath not evacuated it of Chastity, I was not found in my conception without shame, but but I was found in my child-bearing without pain, might she well say: The Greek Scholiast, Christ supernaturally opened this gate never before opened, and being shut, kept it so naturally: so likewise *Jerom*, *Ambrose* and *Chrysost.* The shut gate was her virginity, and a closed garden, and sealed fountain; and the east gate might well set this forth for the reason before said, because Jesus was the East, the sun arising there; thus also *Zuinglius*. And this for the thing, by so many learned men agreed upon, I beleeve to be true, that the womb of the Virgin *Mary* was alwayes shut, and that *Joseph* never knew her. But forso-much as, chap. 46. 1, 2, 3. the Prince is said to have this gate opened to him upon the Sabbaths, and new moones; and then it was not only open to him, but during that day, to the people also, I cannot see, how it can so well be made a type of *Mary* her virginity perpetuall. I rather therefore take it to be a type of the Christian Faith, which is, as it were the east gate of the Evangelicall Church, by which the sun of righteousness entred in, and filleth it with his glorious beams. For of this, and all the truly faithfull, it is said, *Be ye open (O ye gates) and stand open ye everlasting doores, and the King of Glory shall come in.* And when it is said, *It shall be shut, no man shall enter by it, but the Prince, he shall sit in it, and eat bread before the Lord.* The meaning is not, it shall be shut alwayes, and never opened; but, as it is further expressed, chap. 46. upon the six working dayes it shall be shut, but opened upon the seventh, and as the Prince, so the people enter then also all that day long, till the evening, when it is shut again, whereby is shewed, that all the wayes which men spend in working for the things of this life, not ceasing any time therefrom, that they may attend to Gods worship, the east gate is shut, and all those dayes no man enters, no not Messiah the Prince: but in the day, that they cease from worldly work to attend upon his worship and service;

Note.

Helvid.

August.  
Serm. 14.  
De natali Do-  
mini. Implevit  
ventrem meum  
divinitate, sed  
non evacuavit  
eum castitate,  
non inveniui fui  
in conceptione  
sine pudore, at  
inventa sum in  
puerperatione  
sine dolore.  
Hieron.  
Ambros.  
Mal. 4.  
Zuingl.

Psal. 24. 7.

Note.

then

Revel. 3. 20:

Ephes. 3. 17.

John 4.

John 10.

V. 4, 5.

V. 6, 7.

Junius.

V. 9.

then the gate by which this prince entred, is opened, and he comes in, and eats, or makes a feast in such hearts for his faithfull servants to eat with him, and to be merry and joyfull for this great refeeding, for according to this, his Spirit saith, *I stand at the door, and knock, and if any man will open to me, I will come in and sup with him, and be with me*: For as Christ entering, feeds the Soul with comfort, so the mans entertaining of him into his heart by faith is, as it were, meat and drink unto him; because when his Father's will is done, this he saith is his meat and drink. And when Christ thus entred into a man, or a people, they enter in also by the east gate; that is, by Christ, to stand acceptably before God, in all the service that we doe unto him; in which regard, he that enters in at the gate, is said to be the door or gate, *By which, if any man enters, he shall finde pasture*: And whereas it is further added, chap. 46. when the prince upon any day brings a freewill-offering, the gate shall be opened to him also, the meaning is, when at any other time there shall be a cessation from worldly labour to attend upon Gods Worship, as if it were open the seventh, which is the Sabbath, the same gate shall be opened for him to enter likewise. A great encouragement to a Christian, daily to knock off a little from work, to be free to Divine duties of reading or hearing, studying upon the Word of God, or Prayer: although I would not open this ground, press any being poor, and having nothing but their labour to live upon, to leave their work so long, as to travell far off to all Sermons that be preached roundabout; but either in the same Congregation, or having occasion to goe where a Sermon is; to goe so as to be made partaker thereof, and to plot in travelling forth to such places to doe it, that they may both worship there, and doe their buisness also; because the gate is not shut all the working dayes, if prayers be offered up from a good heart unto God at home, and the Word be here made some part of thy exercise, although thou intermittest but a little time for this from thy worldly works; at the least, to converse with God in thy closet, and for the instruction of thy Family, if thou beest a master of one. But very ill is it with them, that either cease not wholly from worldly works one day of seven to attend upon Gods Service, or goe all the six dayes, or any of them without any pious performance; for thus thou shuttest the door against Christ, to whom, who would not open betimes every day? Of the glory of the Lord, when he had brought him againe to the north gate, see chap. 43. 2. 5. And of his bidding Ezekiel mark all things, chap. 40. and to shew all to the house of Israel, chap. 43. 11. But in coming to his charge to be given to the rebellious house of Israel, he varyeth somewhat here; for he accuseth them that they brought strangers into his Sanctuary, uncircumcised in heart and flesh, whereby his house was polluted; And ye offer, saith he, *my bread, the fat and the blood, and they have broken my covenant, because of all your abominations*. Junius, for these words, *Because of all your abominations* hath it, *besides all your abominations*, which standeth better with reason: For they are charged with two great evils.

1. The abominations which they had done, ver. 6.
2. Their bringing in of strangers into the Sanctuary, whereby it was polluted, as by their Idolatries, and other grosse sinnes elsewhere committed; in concluding about the last of which he saith, *Besides all your abominations* done in other places, the word here used, being *למל*, which may be rendred best, *besides*. By strangers here said to be brought in, he also understandeth base conditioned men, either which Jeroboam set up of the meaner, or common sort of people; or which Abaz, to please him in his Idolatrous wayes, caused to minister as Heathen Priests of Damascus did, setting up such an Altar as he had seen there in the Lords house, as is shewed, that Uriah the Priest did, 2 Kings 16. 11.

And this is most probably the meaning, because that coming to dilate further hereupon ver. 4. he saith that no stranger uncircumcised shall enter into his sanctuary of the strangers that are amongst the children of Israel, and ver. 10. *The Levites that are gone farre away from me, when Israel went astray, that*

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went astray after their idols. Verſ. 13. They ſhall not come near to do the office of a prieſt unto mee. For here by the former are meant the prieſts made by Jeroboam, and by the Levites, ſuch as *Vriah* and his time-ſerving associates were. If it be doubted, how theſe being all circumciſed in fleſh, can be ſaid to be uncircumciſed both in heart and fleſh? It is eaſily answered, the circumciſion of the wicked is by their tranſgreſſing the Law made uncircumciſion, and therefore the circumciſion of ſuch becomming a fruſtrate act, although this hath been outwardly done unto them, they are ſtill uncircumciſed, and ſo unclean; and if they ſerve in Gods houſe, they pollute and make that unclean alſo. And becauſe this is ſpoken of as concerning the time of the Goſpell, they are hereby judged to be uncircumciſed both in fleſh and heart, and ſo deſers of Gods houſe that riſe up in theſe ordinary times from amongſt the common people to ſerve at Gods Altar, not being firſt proved by his Miniſters and ordained. 2. Such Levites or Miniſters, as have foully gone aſtray after idols either heatheniſh, or popiſh, or the two common idols of the world, Covetouſneſſe, or Voluptuouſneſſe, in getting worldly gain being without conſcience of right or wrong, or living in ſenſuality, as thoſe that ſay, *Let us eat and drink, for to morrow we ſhall dye.* Touching theſe it is not ſaid, that, they ſhall be quite put from the miniſtry, but that *they ſhall bear their iniquity*, that is, the puniſhment thereof by being debarred for ever hereafter from comming near the Lord to offer ſacrifices unto him, only they may retain the name of Miniſters and do inferiour offices, keeping the charge of the doors at the ſuperiour Miniſters appointment, and killing, and ſlaing, and preparing the beaſts for ſacrifices, having ſome ſmall allowance therefore, as it is ſaid of the ſons of *Eli*, that they ſhould come to the high prieſt, that ſhould be ſet up in his ſtead, becauſe of their great wickedneſſe, and *crouch unto him for a piece of ſilver and a morſell of bread, and ſay unto him, Appoint me, I pray thee to one of the prieſts offices, that I may eat bread.* As for the offices, that ſuch unworthy Miniſters now a dayes are to be reſtrained from, they be preaching and praying, and adminiſtring the holy Sacraments, the offices, to which they may be held, be thoſe of Clerks of Churches, and Sextons, and preparers of bread and wine for Communion, taking care of preparing the houſe of God, and teaching and catechizing of youth, but even for theſe offices it is neceſſary, that they ſhould firſt be reformed. Yet in thus putting from the principall miniſteriall offices great cautelouſneſſe is to be uſed, as *Jehu* did, when he had gathered the ſervants of *Baal* together to be deſtroyed, he gave a charge, Take heed, that none of the ſervants of the Lord be amongſt you, but the ſervants of *Baal* only: ſo great heed ought to be taken, that not for private diſlike upon other occaſions, but for ſuch abominations only, this diſcrimination be made of miniſters, and not for ſometimes having gone aſtray neither, but *farre* of, that is, being notoriously ſinfull, becauſe no miniſters but ſuch are thus ſeverely judged.

But the ſons of *Zadok*, which kept the charge of my houſe, when *Iſrael* went aſtray, &c. The Levites or Prieſts hitherto ſpoken of, were the ſons of *Iſihamar* one of the ſons of *Aaron*, who had been ſo notorious for going aſtray. Now he commeth to the ſons of *Zadok*, who came of *Eleazar*, the other ſon of *Aaron*, being by *Solomon* ſet up to be high Prieſt, *Abiathar*, who came of *Iſihamar* and *Eli* being put down. But as was ſhewed chap. 43. 18. the ſignification of the word *Zadok*, that is, righteous, is here to be looked at, it being meant, that the Lord would under the Goſpell ſet up a righteous miniſtry, as it is required, that Biſhops ſhould be, 1 *Tim.* 3. and *Timothy* indeed was, and *Paul*, and all the reſt of Chriſts Apoſtles, after *Judas* for his treachery diſcarded and *Matthias* choſen in his ſtead. And ſuch miniſters ought the Church of Chriſt alwaies to have, and none other to offer up the petitions of his congregations, and to approach near unto him, to receive from his mouth Inſtructions to deliver to the people. Becauſe as he that is Imployed to preferre the petition of many to the king, is ſpecially choſen one, that the king is not in wrath with, but one whom he favoureth, ſo for offering the congregations petitions

V. 13.

Rom. 2. 27.

Note.

1 Cor. 17.

1 Sam. 2. 36.

2 King. 10.

V. 15.

1 Chron. 6. 13.

Cyprian, in  
epiſt.

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ons petitionsto the king of heaven it is necessary, that one be chosen, who is in grace and favour with him for the righteousness of his life, and not one with whom he is highly displeased for his inordinate and wicked living.

V. 17.

*They shall be clothed with linnen garments.* Of this kinde of clothing with bonnets and linnen breeches for Aaron and his sons, see *Exod. 28. 40, 42.* and of their putting off the holy garment, wherein they ministred, leaving them in the holy chambers (spoken of here, ver. 19. and putting other garments, chap. 42. 1. where also the signification hereof is shewed, only touching garments of linnen, and not woollen causing sweat, and bonnets and breeches, by the first of these innocency of like is set forth, according to that, *Let thy garments alwaies be white, and there be some in Sardis, who have kept their garments, they shall walk with me in white, for they are worthy.* For the next woollen causing sweat, that must not be put on, this is prohibited, because sweat, saith *Rabanus*, argueth labour, to which one is constrained, and not voluntarily undertaken, as where it is said, *In the sweat of thy brow thou shalt eat thy bread.* To shew then that the Ministers of Christ shall chearfully, and not as it were by constraint serve the Lord in their ministry, accounting it meat and drink, as Christ did to be in the work of converting souls, and as the Evangelicall prophet, saying, *Here am I, Lord send me.* 3. The bonnets covering their heads shewed their humility, acknowledging their own unrighteousnesse, and that all their righteousness consists in having their sins covered, as hath been also shewed upon the living creatures covering their body with their wings, chap. 1. and the Seraphims covering both faces and feet, *Esa. 6.* and as it is said, *Psal. 32. 1. Blessed is the man, whose iniquities are forgiven and sins covered.* If that of the Apostle seems to be against this, *a man praying or prophesying with his head covered, dishonoureth his head.* *Jerom* answereth well, the bonnet covering the head here spoken of, is in the inner court within before the Lord alone for reverence, being before him as scholars to be instructed in his mysticall and profound things, their head covered in acknowledgement of their little or no knowledge thereof, and that they were altogether covered to them, as in thick darknesse, till he was pleased to reveal them. But the being uncovered spoken of by the Apostle is amongst the people come together to be instructed by him in the things which he hath learned from God according to their capacity, and therefore now he must be uncovered. But by this, that the minister is appointed to have on his bonnet, when he is more inwardly conversing with God in study and meditation, he is taught herein alwaies to be in humility, and not thinking by the strength of his own understanding, but only by Gods enlightening of him, he can attain the knowledge of the mysteries of the kingdome of heaven, this being his gift according to the saying of the Lord, *To you it is given to know, &c.* 4. For the linnen breeches, which were to cover their *pudenda*, or privy parts, that nothing obscene might be seen, as they went up to the altar, hereby was shewed, that all things in the service of God in publick should be done decently, and nothing shamefully as by drunken men, who discover their nakednesse with *Noah*, against which it is therefore further provided, that they should drink no wine, when they were to come to minister before the Lord, and a Bishop must not be a wine-bibber, only *Timothy* might drink a little wine for his stomachs sake and his often infirmities. For sanctifying the people with their garments, which were holy prohibited, hereby nothing else is meant, but their doing towards them by comming amongst them in the holy garments, as they had gone before the Lord in acknowledgement of his holiness, but by the change of their garments putting a difference betwixt him and them, who were prophane in comparison of him and common, and therefore not the very garments wearing to be counted otherwise of. For polling their heads and not shaving them, or contrariwise nourishing their hair, ver. 20. Hereby decent going about the head is commended, not as the Egyptian priests shaving it, or as ruffianly men of the world, suffering it

*Ecc. 9. 8.*  
*Revel. 3.*

*Rabanus*

*Gen. 3.*

*Note.*

*Joh. 4.*  
*Esa. 6.*

*1 Cor. 11.*  
*Hieron.*

*V. 21.*  
*1 Tim. 3.*

*Note.*  
*Against long hair.*

to grow very long, for thus also the Apostle teacheth, that Christians ought to do, saying, *doth not nature it self teach, that it is a shame for a man to wear long hair?* 1 Cor. 11.

*They shall not take to wife a widow, or her that was put away, like a virgin.* Still he goeth on in shewing what he would not have the priests to do, and contrariwise, there is a precept given, Levit. 21. 13. forbidding such wiving to the high priest, but not to other priests, of which see the allegory in my Exposition thereupon, likewise vers. 1, 2, 3. precepts are given for all priests about mourning for the dead, called defiling themselves, as here vers. 25. the meaning whereof, see also there. Before this, vers. 24. it is said, *They shall keep my Lawes and my Statutes in all my assemblies.* Vulg. *in all my solemnities, and my Sabbaths.* Hebr. it is *למנוחתי* my set times, which indeed are solemnities, and my Sabbaths, whereby is implied, because all this is spoken of the time of the Gospell, that even now the Lord foreseeing, that by his true Church festivals, and sabbaths should be kept to his honour, not by injunction, as formerly, but voluntarily, nor the same, for that were to renew Judaisme, but some diverse therefrom, as occasion should be given by the happy birth, joyfull resurrection and ascension of Christ, and the coming down of the Holy Ghost, &c. the Lord, I say, the son of God, who speaks this appearing as a man, foreseeing all this in great devotion to be done, prescribes unto his ministers to instruct them in his will about the keeping of these times, not keeping them to riot or excess, as times of Epicurish liberty, but to the exercising of charity, to the setting forth of his praises with all joyfulness, and to edification in his true faith, fear, and love. So that they, who either hereupon teach superstitious keeping of holy daies to the honour of Saints departed, which honour may no more be done to them, then praying to them, and contrariwise, they that teach the abolishing of these festivals for abuses at such times committed, do both erre from the instructions here given to Christs Ministers, the sons of Zadok, who are enjoined, not to disannull them for abuses, but to teach and presse to the keeping of them aright, as of old festivals and sabbaths were appointed to be kept in all godliness and holy rejoycing in the Lord, those things being now done spiritually, which were then carnally and externally done.

Here he proceeding in the ordinances about the priests, that had mourned for the dead, sheweth how they should be cleansed, viz. counting 7. daies, and then going to the sanctuary with his sin-offering; as one by this his mourning made unclean. By the priests prohibiting to mourn for the dead, but allowing him to mourn for his father or mother, &c. was shewed that ministers of the Gospell by reason of their being distinguished from the common sort to a spirituall office and calling, must not be swayed by naturall affection towards friends and neighbours departed as they commonly are, but acknowledging, that there is some defilement in this sorrow, refrain themselves, only giving way to their naturall affections so far, as to sorrow for father or mother, brother or sister, to whom they are so nearly joyned in consanguinity, lest by doing otherwise they should turn Stoicks without naturall affection, which is censured as an effect of a reprobate sense. Rom. 12. 31. So the Apostle moveth all Christians to beware of sorrowing for the dead, that dye in the Lord, as the heathen, that are without hope, do, intimating, that in sorrowing for the dead there is some defilement of sin; and this may further be proved from hence, both because sorrowing for the dead is called the defiling of a mans self, and the priest for his cleansing herefrom must bring his sin-offering. For when any dye in the Lord, it is certain, as the Apostle further teacheth, that they are but departed for a time, and that the Lord Jesus will bring them again at his coming, and both we and they shall thenceforth ever remain with the Lord, so that it is rather matter of joy then of mourning, if our faith were strong enough to make us out of this confidence to rejoyce, and therefore there is some defect in our faith, and nature is of more force then faith, when we sorrow greatly, as

1 Cor. 11.

V. 22.

V. 25.

Note.

V. 27.

Note.

1 Thef. 4. 13.



Math. 12.

2 Cor. 5. 16.

we are all apt to do for our dearest and nearest friends departure, and herein there cannot but be some sin. Wherefore the Lord in restraining his Ministers, and yet permitting them in some case to mourn for the dead, setteeth them for examples to others, not to be without naturall affection, and yet to be moderate in their mourning in any case. But forsomuch as now under the Gospell, we are as near to one another even all that be faithfull, and so depart in the true faith, as fathers and mothers, sons and daughters, and brethren and sisters, for all that hear the word of God, and do it, are mothers, brethren and sisters to Christ, and so to one another, the relation in the flesh is not so much to be looked at in this ordinance, as that in the spirit, for the Apostle saith, *If we have known any man according to the flesh, now we know him no more.* And therefore this prohibition of mourning for any but those, that are nearest, should be a restraint unto us from doing that honour to the wicked departing out of the Lord, as to make mournings for them, but only for those, that are so dear unto us for our mutuall relation in the Lord, and that not in respect of their departing to a worse estate, for they goe to a far better but, for the want, that we have of them to do more good in this world, whereas we may count the world well ridde of the incorrigibly wicked, as of infectious persons, good for nothing, whilst they lived, but to keep up the contagion of sin to the endangering of more souls, and now that they are dead, not to be holpen out of the miserable estate to which they are gone, but therein they must abide for ever and ever. Against mourning for such, see Jer. 22. 18. what is said of wicked Jehoiakim, the king of Judah, *They shall not mourn for him, saying, Ah my brother; or, Ah my Lord, but with the buriall of an asse he shall be buried.* Wherefore nature prevailed more with David, then the spirit, when he lamented so bitterly for his ungracious son Absalom: For although there were cause enough of sorrow for his being cut off in his sins, yet it had been his duty rather with Aaron, when his two ungracious sons perished by fire coming from the Lord for their presuming to offer with strange fire, to have held his peace. For the injunction concerning the priests marrying, hereby is shewed, that the minister of the Gospell should not look after wealth in his marrying, but to have a help meet for him, nor debase his vocation, which God hath made honourable by joynning unto him, as one flesh, the relict of a secular man, before incorporated into the laity, but shew himself not to be moved through covetousnesse in marrying to seek wealth by taking a widow, because they that marry so commonly, seek riches and not the right end of marriage, but worldly things; but to uphold the dignity of his calling, if he takes a widow, taking one, that is the widow of a man of his own calling, Levit. 21. This injunction of not marrying a widow, was only laid upon the high priest, but not upon other priests: here it is laid upon them all, because there the type of the high priest was respected, who represented Christ, here another thing is aimed at, as hath been said, to shew, how it should and ought to be under the Gospell, as the more glorious ministry then should require, as it is called, 2 Cor. 3. It is then to be censured hence, as a forgetfulness in ministers, that marry contrary to this injunction, and much more, that forbid the marriage of priests now, touching which the Scripture here is so plain, and is again seconded, 1 Tim. 3. saying, *Let a Bishop be the husband of one wife.*

V. 28.

Junius.

*It shall be to him for an inheritance, I am his inheritance.* After instructions touching Christs ministers, now he alloteth maintenance to them for their work, and in saying *it shall be an inheritance*, &c. He meaneth not only the sacrifice or sin-offering by himself brought before spoken of, but all offerings brought by the children of Israel from time to time, and all dedicated things, as is further shewed, vers. 29, 30. Wherefore Junius takes it, as spoken synecdochically, and it may well be understood thus, this, that followeth, shall be his inheritance, because he hath none other inheritance assigned unto him, as he is my minister, to maintain him in doing my work, *I am his inheritance*, that

that is, with my offerings, all but the parts burned in fire, things voluntarily dedicated and first fruits of all sorts, and the first of their dough, when they went to baking of bread, touching which provision was made under the Law for those priests *Numb. 18. Deut. 18. &c.* whereby is meant, that the faithful under the Gospell should count it a point of piety in all places, so many as had lands, to dedicate part thereof unto God, they that had cattell and no lands; but cattell and other fruits of the earth, to offer some of the best hereof from time to time, that out of these things a sufficient maintenance might be raised for his ministers, and from hence Gods blessing might redound to them and their families, as *vers. 30.* For if we hold us to the ground first laid, as we must do if we would rightly understand these things touching Gods house and his ministers, that which hath been said of their maintenance cannot be denied, and to prove it further, behold the practice of them that first imbraced the faith, how chearfully they began in doing something like unto this, and when Emperours turned Christians, oh the bounty, that both they and their nobles, and all men of worth shewed in indowing Churches with lands and revenues, as freely as the children of Israel at the first possessing of *Canaan* gave cities and lands appertaining thereunto in every tribe to the priests; and godly kings and people afterwards made voluntary bountifull oblations, whereby the priests maintenance was daily enlarged: wherefore they erre greatly that now contrariwise take away the maintenance anciently given by pious men, and would turn over Christs ministry to a new benevolence from this iron and cold frozen age, whereby there is danger both of losing Gods blessing, and bringing down his curse upon the whole nation, and when the oyle faileth, the lamp goeth out, of quenching the light of this our Israel. For the priests eating of that which is torn, or dyeth alone, see my Expositions, *Levit. 22. 8.*

A. 2.  
Chap. 4.

V. 31.

## CHAP. XLV.

**F**rom henceforth to the end of this prophesie is a description of the holy Land, and the dimensions thereof, and the divisions of it amongst the 12. tribes of Israel. And he beginneth with a part first to be divided from the whole for the Priests and Levites, in the midst whereof the temple and courts before described should be, *vers. 1, 2, 3, &c. to vers. 6. Ye shall offer an oblation to the Lord, an holy portion of the land.* Whereby is meant, that dividing it should first be begun with setting out a part for Gods ministers, according to that, which was said before *chap. 44.* that the Lord was the inheritance of his priests, and they should have all dedicated things. Now because if no further order had been taken, what quantity of ground they should have to live upon, but so generally as there, the niggardlinesse of men would have afforded them too little, it is here prescribed, that there should be 25000. reeds in length, and the breadth of 10000. a very large proportion, *Hebr.* it is only 25000. and 10000. it not being said whether reeds or cubits, but because the measures last before spoken of *chap. 42. 17, 18, 19.* were by reeds, *Jerom* rightly conjectureth, that reeds are also meant here, and if 500. reeds there spoken of made a mile or neer upon it, as was there said, these 25000. made almost 50. miles, and the 10000. almost 20. miles, and all this was the inheritance of the ministers of the Lord, only out of this, as about which they and theirs dwelt a square of 500. reeds for the house of the Lord and the courts thereof was taken, as *vers. 2.* and about this square a void place whereupon stood no buildings of 50. cubits round about. In speaking of the dividing of all his parts, he saith, ye shall offer an oblation to the Lord, an holy portion of the land, speaking by a word signifying the offering of

V. 1, 2, 3, 4, 5.

V. 2.

V. 3. 4. an heave-offering, by a metaphor, implying it to be most Holy, ver. 3. 4. he doth repeat the same again, touching this holy portion, shewing how this length and breadth of ground was to be employed to the use of the Priests, viz. houses being built for them to dwell in. And because the Levites were a great, yea, the greater part of Gods Ministers: it is further shewed ver. 5. that they, together with the Priests, should have all this for a possession also; and of the chambers, or treasuries, which were 30. Ezek. 40. 17. the Levites are allowed 20. wherein to keep in the times of their ministring to the Priests, by course, according to the orders, into which they were distinguished.

V. 6.  
Note.]

For the City, which is said to be for the whole house of *Israel*, next unto this holy portion, it must likewise be 25000 long, but 5000 broad, and so lesse by half than it; by all which was shewed, 1. that where Christ setteth up his Ministry in any Country, it is first, and chiefly, to be taken care of, by his faithfull people, and to be provided for in respect of maintenance, as here is enjoyned, that provision should be made out of the whole land of *Canaan*, for the Temple and Priests first, dividing a proportion of ground for this use, and then for the City *Jerusalem*, and the King, and all the other Tribes of *Israel*, as hereafter followeth; and as the first fruits of old were first taken, and brought to the house of the Lord, like unto which this proportion of ground is shewed to be by saying, Ye shall offer an heave-offering to the Lord, such a length and breadth, because the first fruits are often called an heave-offering. 2. That the maintenance of Christs Ministers ought to be very large; as here is so much more ground allotted to the Priests, and Levites, as to the whole City of *Jerusalem*, which was so populous, and the rendezvous of all the Tribes at sundry times to resort unto, and to continue many dayes together, there in the worship and service of God; for which cause it had need to have large precincts. 3. That of Christs Ministers, as well as of the old Temple, there should be two sorts, Presbyters or Bishops, and Deacons. 4. That as the Temple, so the Church, in the time of the Gospell, is but one true Catholick, and Apostolicall, although the Countries where it is planted be many, and the particular Congregations in each Country many, and therefore the Lord shewed *Ezekiel* no more but one. 5. That a proportion of lands and houses, near to the sanctuaries or places dedicated to meet in about the Worship of God, should be laid out for the Ministers, that they may be near the place where they ought to officiate. 6. Because another order is here followed in dividing this land, then in the time of *Moses* and *Joshua*: for then the Tribes had their portions first, and then the Levites and Priests. 2. A place, for the House of God was not provided, till long after the placing of all others in their possessions, namely, in *Dauids* time. 3. The Priests and Levites dwelt dispersedly amongst the other Tribes. 4. The City *Jerusalem* came not in whole into the hands of the children of *Israel*, till *Dauids* time, but now all is done otherwise, to shew, as *Junius* hath it, that old things are past, and all things now under the Gospell, are become new, that we may not be offended at the cessation of carnall sacrifices, and circumcision, and diverse washings and locall worship, and singular vestiments in Divine Worship; or because things were done with many like in former times, be deceived by them, that in an apish imitation thereof set up the like in these times of the Gospell, as giving a greater decorum to Divine Worship, whereas indeed herein they doe nothing but deviate out of a blind zeal, and goe from the new way by God appointed to us to walk in, that our service may be acceptable unto him.

V. 7. 8.

Here next unto the City, and oblation of an holy portion before spoken of, a proportion of ground is also appointed to be set out, part on one side of that holy portion, and part on the other next the City; the one West, and the other East, for the Prince; but of what length and breadth this should be it is not said: yet *R. Salomon* conjectureth it to have been equiva-



equivalent to a portion of one of the 12 Tribes, of whose parts he cometh to speak afterwards, and how they lay, chap. 47. & 48. Hereby was shewed

1. That the Common-wealth, set forth by the City, in generall is to be preferred before the King, although he be the Head, and supreme over it; for 1. A portion is set out after the portion of ground, which was holy, for the City, then for the King reigning over that City, whence the saying ariseth, *Suprema lex salus populi*; the safety of the whole state is chiefly to be regarded; and for the better being of the common-wealth, doth God set up a King to punish evill doers, and fight as a courageous captain for the people against their Enemies. But if it should so fall out, that the King, instead of fighting against Enemies, turneth an Enemy; or instead of punishing evill doers, takes part with them, then we must know, that the King, although Gods Vice-gerent, is not so near unto God, as the Common-wealth; and therefore, as we fear, and love God, we must stand rather for the Common-wealth, than for the King. Yet let all men take heed, how upon this ground they oppose the Lords Anoynted, much more how they doe any violence unto him upon a pretence of his being such an Enemy; or if it doth plainly appear, extending it any further, than to the just defending of the Kingdome from being ruined, by his means, without touching his person; against which, it belongs particularly to God alone to animadvert, as *David's* resolution was touching *Saul*, and hath alwayes been, and is the resolution of all Protestant Doctours, only the pretended Catholicks, by holding the contrary, have foulely blemished themselves; God keepus that be Teachers of the Church of *England* from ever changing this our Tenet, whatsoever others doe, that are we know not of what Spirit, as Christ said to his two Disciples that would have called for Fire from Heaven, as *Eliaz* did.

2. The laying out of the Priests and Levites portion of ground before either Common-wealths, or Princes, as most holy, sheweth of what great dignity before God the Ministers of the Gospell are, although despised by the wicked world; for God hath set them up above all others, of what estate, or degree soever, both to teach, and rule over all, in things properly pertaining to Piety, there being none that are exempt from their just censures and reproofs, and threatnings; even as *Jeremy* was set over Kingdomes and Nations, so they, when commission was given them to goe and teach all Nations; and the power of forgiving, and retaining sinnes, and so to open, and let in, or to shut out of the Church such as they see just cause, thus to proceed against, or with. And possession of this their portion is given to none but to them alone, to be so near to him, as to be of his Privy Councell, and to be Princes of all Lands, as was prophetically foretold, *Psal. 45.* saying, *In stead of fathers, thou shalt have children, that thou mayst make Princes in all Lands.* But this is not thus set forth to abet any Minister of Christ, that hereupon swelleth with pride against secular Princes, as if he had power to put down, and to set up Kings by this Authority, as doth the Pope. For whosoever presumeth thus to doe, manifestly moveth out of his own sphear, and usurpeth that which was never given him, and therefore is in danger, by his being thus puffed up, to fall into the condemnation of the Devill. The Ministers of the Gospell are above all, in respect of the things of his House, but in respect of the things of this World, of the community of those men, to whom it is commanded, *Let every soul be subject to the higher powers.*

3. To shew, that the Prince, or King, ought to be a protectour both to Church and Common-wealth; for which he hath his possession assigned, part next the one, and part next the other, and first next the Holy portion.

4. That the Princes revenues ought to be very great, as his Dignity, and the Majesty, and charges of his place require; of which charges, partly about Sacrifices; that is, in maintaining the publick service of God; it followeth here, ver. 17. and partly to inable him to protect all, above whom he is placed, keeping a power to this end alwayes about him.

5. That amongst Christian people, there must therefore be a Prince, that is, one Supream, to be obeyed by all

Note.

Rom. 13.

Jer. 1. 10.

Rom. 13. 1.

in, and for God; and a Government by many, is not to be preferred, or upheld any longer at any time then necessity requireth; otherwise how should we keep correspondency with this pattern? or what shall the Princes portion in the land doe, which is for none but him? Or how shall we approve our selves to be the Israel of God, seeing Israel alwayes had a Judge as a King, as *Moses* is called King in *Jeshurun*; or a King; or a Prince, as after their return out of *Babylon*; and when they had not, wofull was their case, as *Judg.* 20. and in all the interims between Judge and Judge, being made a prey to their enemies, as the book of *Judges* declares at large. For the duty of the Prince, the Lord saith, *He shall no more oppresse my people*: intimating, that Kings formerly had oppressed them, by taking of their Vineyards, and goods, and children, partly not thinking, that they had sufficient of their own, but now so much ground is set out for the Prince, that he should no more have need to oppresse any man by taxes and impositions, but in cases of extraordinary necessity.

It being shewed before, that Princes should not be oppressours; now it is shewed, by way of charge, how they should not oppresse, *Ye shall have just ballances, a just ephah, and a just bath*; that is, ye shall take care that it be so in all your dominion, and that there be no exactions, whereby the people may be oppressed. Of the *Ephah*, see *Exod.* 16.36. of the *bath*, 2 *King.* 7. 26. the one was a measure of dry things, the other of wet.

Whereas it is said, ver. 11. *The Ephah, and the bath, shall be of one measure, the tenth part of an Homer.* Here by *Homer*, a measure of liquid things is meant, that which contained 67 gallons and a pottle: a *Bath* then was 6 gallons, a pottle and half, and then the *Ephah* wanted a gallon and half, a pottle of our bushell; whereas the same Authour, out of whom I had this, saith, that an *Ephah* was a bushell of our measure wanting a pottle; but it may be, the *Ephah* heaped is there meant, here stricken, and so the difference may be reconciled. There is an *Omer* contrariwise spoken of *Exod.* 16. 36. which held onely the tenth part of an *Ephah*. The vulg. for *Homer*, hath *Core*, but both against the Hebr. and Sept. in both which it is *Homer*. Ver. 12. He proceedeth from measures to weights, counting the shekel by the (*Gerah*) 20 of which make a shekel; of which, see before, *Exod.* 30.13. and the pound weight by the shekel, 20. 25. and 15. making a *Mana*; that is, as *Junius* renders it, *Minam*, a pound; so likewise the Vulg. and my forecited Authour giving this reason, why first he saith 20 shekels, then 25. lastly, 15 shall make a *Mana*, or pound, viz. because there was among the Jewes a three-fold *mina*; 1. The common weighing but 15 shekels, that is of our money 37 $\frac{1}{2}$ . 6d. the Kings shekel 20, that is, 50s. the *Mina* of the sanctuary 25 shekels, that is, 31. 2 $\frac{1}{2}$ . 6d. Hitherto of measures, and weights to be used in civill dealings betwixt man and man, whereby it appeareth, that a good Prince is not onely one that wrongeth none of his subjects by his officers, but that taketh care to govern the Common-wealth so, as that no wrong may be done in measures or weights by any other man, wherein care hath been commonly well taken from time to time in this our Common-wealth.

He proceedeth to measures, in things pertaining to the Church, or House of God: *The oblations that he shall offer, shall be the sixth part of an Ephah, of an homer of wheat*: The *Ephah* was said before to be the tenth of an homer; therefore the sixth part appointed here by the King to be offered, was the 60 part of an homer, of Wheat, and likewise of Barley; of Oyle, the tenth part of a bath of an homer, which is also here said to be a *Core*; of the Flock, one lamb out of 200. and as the Prince, so the people must doe, touching these oblations as is added.

*All the people of the land shall give this oblation for the Prince in Israel*, Hebr. shall be to this oblation to the Prince; that is, shall be required to offer to this oblation, as well as the King, and of these oblations the use followeth, chap. 46. 4. it being first premised, what the Prince should do over and above these offerings of wheat, barley, oyle, and lambs.

And

And it shall be the Princes part to give burnt-offerings, meat-offerings, and drink-offerings in the Feasts, and new Moons and Sabbaths, and all solemnities of the house of Israel: that is, he shall provide, that necessities be brought by the people, for the use of sacrificing at all festi vall times, which were three yearly, the Passeeover, Pentecost, and Feast of Tabernacles, one monthly, the new Moons, 1. Weekly, the Sabbaths, whereby is shewed that under the Gospell, Christian Princes in their severall Kingdoms ought to take care of Religion, first, that oblations, here called חֲרֻמִּים be brought in, ver. 13. whereupon the Priests may live, as was said before, chap. 44. 30. whose office it was to serve at the Altar; that is, to preach the Gospell; thus, besides a certainty of land there spoken of, injoying other means of livelyhood, and that not by mens voluntary contributions onely by dedicating something of their own good will, but because the Lord foresaw, how cold and backward Christian people would be in their contributions; he setteth the proportion of first fruits, that the Prince should cause all his subjects to offer, for these are set forth by the word חֲרֻמִּים heave-offerings; although the word be also sometime put for tenths, and the tenths of tenths, which the Levites were to offer to the Priests. Now that the Lord hereby shewed, that a certainty should be offered, or given now under the Gospell appeareth, because that having before commanded the offering of first fruits under the Law, he set no certain proportion, but left it as arbitrary, how much each one should offer; now he setteth the just proportion, viz. the 6 part of his Wheat, and of his Barley, &c. The Hebrew Doctors, because the proportion was not set determined, that the 60 part was the least that should be given for first fruits; and if any man would, the 40th, but not any lesse than 60, but all betwixt 40, and 60. This was then yet undetermined by God, and determined only by men; now God determines it, to shew that which hath been already said, against those, that will have none compelled to pay to the Ministers maintenance. It is true indeed, amongst such as are without a Prince to see, that it be done, but where it is so, God owneth not that people as the children of Israel. 2. As the Prince ought to provide, that Christs Ministers have a certain maintenance which may be sufficient, in Lands and Oblations; so likewise it is his duty to care, that the Service of God be duly, by them, performed at all times appointed, which is better expressed by Vulg. and Hebr. saying, *Upon the Prince shall be the burnt-offering, &c.* that is, as hath been said, to charge, and to take care, that the Priests offer them, as is here generally expressed, upon Feast dayes, Sabbaths, &c. and more particularly, ver. 18, 19, 20, to the 16 verse of chap. 46. Upon the the first, 7. and 14. day of the first month when the Passeeover was, and upon the Sabbaths, &c. For Ministers may neglect to doe their duties, as well as the Priests, the Shepherds then did to the indangering of the sheep: and therefore he, whom God hath set both over them, and the people, as ruler of all, must provide here against by his princely care, when he hath made good Lawes for the punishing of remisse Ministers, to see them executed. 3. For the times of sacrificing, here particularly spoken of, and the beasts then to be offered, and Wine and Oyle, herein we are to understand, that the Lord accommodates himself to the manner of those times, when he would be so served; but spiritually thereby was meant, that Prayers and Praises should publickly be offered by his Ministers; and the Word preached, as under the Law there were three kinds of Offerings, Burns, and Drink-offerings, setting forth Prayers, with confession of Sinnes, and Thanksgivings, and Peace-offerings preaching frequently the glad tidings of peace, and of good things. And by his nominating Sabbaths, new Moones and Solemnities, when these things were to be done; but before all these, the first and seventh day of the first month, he sheweth, that not onely one day every week such sacrifices should be offered, but that other Festivals should also be kept, as at the new Moons light appearing anew, when as before the nights were dark, as wanting the light of the Moon; so upon such dayes, as that light came, which is the true Light, even Christ Jesus, and a

V. 17.

Note.

1 Cor. 9.

John 1. 1.

new



A. 2.

Note.  
The dedication  
of houses to  
God.

1 King. 8.

Joh. 4. 21.

1 Tim. 2. 3.

V. 20.

1 Cor. 5.

1 Tim. 3. 15.  
Eph. 2.

Matth. 19.

Joh. 3. 5.

new star demonstrating him, and the spirit of light and comfort in the signe of fire light tongues comming and sitting upon the Apostles. And times of publick deliverances giving us extraordinary occasion to remember Gods goodnesse, as was partly touched before, chap. 44. 24. And whereas an oblation is appointed the first day of the first moneth for the cleansing of the sanctuary, hereby was shewed, that when any place was built for the assembly to meet in any where about the worship of God, it should be sanctified to this use by prayer, as Solomon dedicated the temple of old in this manner. Let him, that holdeth the contrary, and that any house may serve as well for this holy use, as an house thus sanctified, tell, what the Lord meant, by appointing this sacrifice for cleansing of the sanctuary under the New Testament, and if he cannot, lay his hand upon his mouth, and be ashamed to speak so any more. For although the old locall worship at the Temple be disannulled, and men are bidden in every place to *lift up pure hands and hearts unto God*; Yet therein is nothing contrary to this, the meaning being only, that we shall not rather prevail with God by praying in one place, then in another for any fixed holinesse in the place by means of Gods dwelling there, and that all places are so holy by reason of Gods presence to the faithfull calling upon him any where, that they shall be accepted praying to him wheresoever, and not that therefore no one place or house for the congregation to meet in, ought to be sanctified and set apart by prayer purposely for this end, before it be taken for and used as the house of God, but after this, it not being lawfull to put it to any other use upon danger of having this counted a prophaning of that which is holy, some hint whereof is given, 1 Cor. 11. 22.

Again for the oblation upon the seventh day of the first for every one, that is simple and that erreth, hereby, I take it, is meant, that before the passeover, which followeth vers. 21. we must be sanctified, that is, before the taking of the holy communion, for *Christ is our passeover*, whose flesh and bloud is there eaten and drunk, and this sanctifying is likewise by prayer for any to be admitted into the Christian congregation, which is Gods house, that hath formerly gone astray, as he was blindly led in the way of superstition or other grosse sins, but is now converted: or that is simple and ignorant, as little children are, for sanctifying whom by prayer and blessing them, our Lord gave us example, when being brought unto him he took them in his armes and blessed them, and that this may be done to little ones at a week old, is shewed by saying, *it shall be done for the simple the 7. day*, and so he saith, *ye shall reconcile the house, or make good propositions to the house*, using the word house in another sense, viz. For those that were contained in the house of God, who are his spirit: house, as the sanctuary before spoken of his materiall: Something then must be done by Gods minister, as to sanctifie a building, so a soul, which till it be done, God is not reconciled. For by nature we are children of wrath, and so need reconciliation with him so soon as we are born, and how is this to be made, but by his ministers prayers, the Infant being brought unto him, as they were to his Master, by his prayers to be blessed, and to be unto God reconciled. Now the Church of God under the New Testament, never brought Infants to his priests to be thus blessed, but when to be baptized, knowing well, that if there be no regeneration, there can be no reconciliation, from that saying of his, *Vnlesse one be born again of water and the Holy Ghost he cannot enter into the kingdome of heaven*. It is then of no force which is urged, the Apostles were not commanded to baptize Infants, therefore they ought not to be baptized. It is enough that they must be sanctified and reconciled by sacrifice, which none can be, but by being regenerate, therefore they must come to the water and blessing of the minister both, sith regeneration for Infants is inseparable from water, and baptizing therewith it in the Name of the Father, Son, and Holy Ghost. They that are able actually to beleeve, are, when they beleeve through the preaching of the word hereby regenerate, Jam. 1. 17. 1 Pet. 1. 23. but Infants are not thus

thus capable of regeneration, and so of reconciliation, but only by baptism accompanied with faithfull prayers. It is well noted by *Lynx*, that these two ordinances for the cleansing of the sanctuary, and the erroneous and simple on the 1. and 7. day are new, and here first made, neither of them being in the canon of the ordinances made by *Moses*, and therefore every one must needs be hereby convinced, that they properly concern the time of the New Testament; and if so, then we must inquire who are meant by the simple, that must be reconciled: and who by those that have erred, for that they are not both one is plain, because he that hath erred, but is now turned from his error, is not simple, but wise to salvation, little ones then must needs be meant by the simple, and therefore it is most true, which hath been already said touching them. For such as have erred, and the offering for them upon the 7. day, this is spoken in alluding to the legall way of cleansing, when any were defiled by the dead, the time of whose cleansing expired not, till the seventh day, and hereby nothing else is set forth, but that upon his perfect penitency, he that hath sinned most foully, is again reconciled to God, and it is not a little shew making of repentance, that will do it. But such must with the woman, that was a sinner, who came to Christ, wash his feet with tears, that is, weep abundantly for his sins, as *Peter* for denying Christ wept bitterly, and *David* for his adultery and murder watered his couch with his tears, and mingled his drink with weeping.

The passeover here next followeth upon the 14. day, against which it is prepared as hath been said the 1. and 7. day, to shew, that a reconciliation with God must first be made before we keep our passeover, the communion of the body and bloud of his dear Son, otherwise we eat and drink unworthily, because in uncleanness and unsanctified. And hitherto of things shewed here concerning Christian Kings and Princes, upon whom the charge hereof lyeth in their severall principalities. Now it is further to be understood, that *Messiah* the prince is also here pointed at, as the head of all, and that in his kingdome he establisheth alwaies these two things, justice in mens dealings and true piety towards God, so that they who neglect either of these are none of his. Men that use false measures or weights, or any other fraud in their dealings, or that are impious instead of pious, towards his ministers, defrauding them of their dues, or sacrilegiously devouring their inheritance, as too many do, or towards God in respect of his sabbaths, and solemnities, or of his sacrifices of all sorts. All these things lye upon him to see them done, and therefore he will see to the doing hereof, neither shall any of his subjects escape his severe censure, that do them not, either for that he seeth them not, for all things are manifest in his sight with whom we have to do, yea the hidden things of the heart, for he knoweth all mens thoughts: or for that he hath no power to punish them, for all power, said he, is given me in heaven and in earth. Again because it is said, upon him shall be the burnt offerings, &c. and the people shall give this oblation to the Prince. Note that he is the only priest to see to the making of a propitiation for our sins, and that we must all bring our offerings to him, which is done when we relye wholly upon his merits, and not in any part upon our own, and make him our only mediatour and advocate.

Note.

V. 21.

Note.

Heb. 4. 13.

Marth. 23. 18.  
Note.

CHAP.

## CHAP. XLVI.

V. 1.  
V. 2.

**T**Hus saith the Lord, the gate of the inner court, that looketh towards the East shall be shut the 6. working dayes, &c. Vers. 2. And the prince shall enter in the by way of the porch of the gate without, &c. Here the Lord, before he proceedeth any further in shewing what sacrifices should be offered upon other festivals besides that of the passeover, chap. 45. 21. and the feast of tabernacles the 7. moneth, and 15. day, vers. 25. resumeth again the argument in hand, chap. 44. 1, 2, 3. about the keeping of the east gate shut for the prince, as I shewed there, that it might not be conceived that it should alwaies be shut, but during the six daies, as is here said, the expositions whereupon see there. Now because he had before set forth the princes duty about sacrificing, but not the place, to which he should come and it should therein be proceeded, he supplyeth this, saying, that he should come to the east gate being opened for him upon the sabbaths and new moons, and stand by the post or threshold, as the vulg. hath it, upon the threshold to see, whilst his sacrifice is in offering by the priests, and then to worship towards the most holy place, after which he was to go out again, and then the people might come thither to worship and see likewise the offering of sacrifices the rest of the day, till night, when that gate was shut again. Whereby is meant, as was partly touched before chap. 44. that both prince and people, that are believers, have access to Gods house, and come to see his chearfull countenance by the east gate which is Christ, but no nearer can they come, but to the threshold, whilst they live in this world, seeing the most holy place, heaven afar off, and the glory thereof. And although the priests came somewhat nearer into the inner court, yet neither did they see, as afterwards both they and all the faithfull shall, and in seeing be blessed, as the Apostle confesseth, we see here but in part darkly, then we shall see as we are seen. As for our Lord Jesus set forth by the name of the prince, chap. 44, and under the same name the Christian prince, because represented by such a prince, he is not yet here by him set forth in his standing upon the threshold at the door, the priests being within to offer his sacrifice, and then departing, and all the people comming after this as far as he. For he was said before to sit in this gate and here to eat and drink. Therefore this sheweth only, in what condition even the most eminent amongst Christians shall be and are in this world, although they be captains and leaders to others, who are in subjection unto them, yet they approach not so near to God, as his ministers, neither can they be accepted of without their mediation. They cannot themselves sacrifice, that is, do the duties pertaining to the ministry, unlesse with *Saul* and *Veziah* they will incurre Gods wrath. Their meanest subjects, that are faithfull have as near access to God as they, and are in respect of divine things, as much blessed as they, that they may learn therefore not to contemn them, or in pride to lift up themselves above them. But if a prince may not come any further, then to the gate of the inner court, where the priests attend, what impudency is it in any of the common people to presse further, and even usurp the priests office? a thing too common in these miserable times, but not without evident demonstration of Gods wrath therefore in the confusion and stupendious judgements, that are amongst us both spiritually and corporally.

V. 4.

V. 6, 7.

After the way appointed for the prince to come to the house of God to worship, and the place of his standing, now the number of lambs appointed upon the sabbath to be offered and the rams, viz. of lambs 6. one ram, and of fine flour an ephah to the ram, and to the lambs what he is able, and of oyle an hin, that is, 18. pints, for the ephah, see chap. 45. upon the new moons likewise, only then a bullock and its meat-offering more then upon a weekly sabbath. And it is to be noted, that at all festivals else, both of the passeover

ver



ver and tabernacles, &c. the offerings were much greater, then upon the sabbaths, because they came often, these more seldome, especially the passover, Pentecost and feast of tabernacles, which exceeded in their offerings the new moons. And hereby we are taught to offer the sacrifices of doing good every sabbath day, but more abundantly at other festivals ordained for the commemoration of the inestimable benefit redounding to us by Christ, and for a remembrance of other mighty deliverances, wherein the power of God hath appeared more evidently then ordinary. And therefore the custome of exercising greatest liberality at the feasts of Christs nativity in this land is most consonant to the will and word of God, and for this cause never to be laid down. They then, that would obliterate the memory heretofore shall have little thank at Gods hands, whatsoever indiscreet zeal prompts unto them of doing herein a worthy act. It is true, that time hath been much abused under a pretence of profuse liberality and giving too much liberty to his high dishonour, in pretence of honouring whom it hath been kept, as if *Bacchanalia*, and not *Christi natalitia* were then celebrated. For as God straightly forbade his people of old to inquire after what manner the heathens served their Gods and kept festivals unto them, that they might do likewise, so it is abominable to him when Christians keep the remembrance of his sons incarnation with gaming and surfeiting, and drunkenness, and all manner of carnall vanities besides. But shall we for this give over more liberall sacrificing, with which God is so well pleased at this time? By no means, but let us take away the abuse, and for this end by severity of Law repress inordinacy, and so continue this practice of piety still, as the Church of God hath alwaies heretofore accounted it from age to age, and that not without ground from this place, as hath been already shewed. Those that think otherwise, I would desire to give me a reason, why festivals under the New Testament are spoken of besides the Sabbaths, because they say, they cannot find that any other dayes ought to be kept now, and what the meaning is of the diversity of sacrifices upon the Sabbaths, and upon such dayes, the one so much exceeding the other, if not that, which I have before rendred? And if they cannot, retract and ingenuously subscribe hereunto. For that the ordinances about sacrificing, and concerning other things about this house are not the same with those given before by *Moses*, is apparent to him, that shall compare them, and therefore must necessarily pertain to another time, and are not to be understood according to the letter. And forsomuch as there be no more times then that under the Law and this under the Gospell, these must necessarily pertain unto, and be taken as ordinances for this time, and not to be let lye as riddles unresolved and altogether uselesse unto us. For the just number of lambs now to be offered, *Rabanus* thinketh, that they are 6. as the dayes going before the sabbath are 6. and one ram added hereunto makes up the 7. whereby is intimated, that it is necessary for us to keep the sabbaths, that an expiation may then be made for all our sins, into which we are apt to fall every day of the week, and for the sins of that day also wherein although we dispose our selves to the worship of God being sequestred from our worldly works, yet we are prone to offend herein divers waies, for which there is need of a sacrifice also. Touching the sacrifices of the new moons, in that a bullock more is offered, it is to shew a new & greater benefit requiring more liberal sacrificing, as hath bin already said. Thus for the sabbaths and new moons, the returning of the prince after this service ended, being said to be by the way whereby he came. But upon other festivals both the people & he must come in at the north gate, & go out at the south, or if any come in at the south, go out at the north, for of either it is said. And the prince amongst them in going in and coming out. The meaning is first touching the prince, that Christ Jesus, as he voluntarily took an humane life to him, so he again voluntarily laid it down, as *Joh. 10. 18*. But other men do not, but are born into the world diversly, and go out a contrary way, some by the north, as it were of much sharp adversity, or violence, who have a warm and comfortable passage at the first, and they go this way unwillingly,

Heb. 13. 16.

Note.

Deut. 12. 30. 2

Rabanus  
Note.

V. 8.

V. 9, 10.

Hieron.

Joh. 21.

Hieron.

Luk. 13.

Note.

Note.

2<sup>d</sup> Cor. 8.

Matth. 25.

V. 12.

unwillingly, by which they are made at last to go, and it is against their wills that most men dye, because they look upon death, as a grim and formidable giant, yea the best sometimes come unwillingly to it, as Christ said to Peter, *when thou wert young, thou girdedst thy self and weneest whither thou wouldest, but when thou art old, another shall gird thee and lead thee whither thou wouldest not*: others again come in as it were by the north, but goe out by the south, that is, endure much hardship at the first, yea, and long after, being also full of inward terrours, yet at length they depart full of comfort, as many martyrs and other holy men have often done. But because it is said thus of those that come to the house of God to keep the festivals, *Jerom* expounds it of the Gentiles, who enter by the north gate, as it were, and go out by the south, because they come out of the cold and frozen Zone, where no true piety grew, when they are converted into the south, which is warme by the sunshine of grace, and so they depart after this full of comfort, and of the Jewes, who enter by the south gate, when they forsake the grace and blessing of God, under which they formerly lived, when God by his word and works dwelt amongst them, and goe out at the north gate by a terrible judgement of being hardened in heart against the faith to their destruction. And if we take it thus, hereby the vocation of the Gentiles, and rejection of the Jewes is shewed. But how then is Messiah their prince said to be with them, entring or going out by one gate, or the other? For those that enter in by the north, and go out at the south, it is easie to answer, their prince is with them, through whom they are inabled to do thus, but without him altogether unable, as he saith, *Without me ye can do nothing*: but for the other, I see not, what can be said, but that he is with them also, but by his judgement for their malice and wickednesse to harden them so, that they could not beleve. But because this were an hard construction to be made of his being with any, I rather hold, that they who come in at the north, and they that come in at the south gate are all Gentiles from divers quarters, as it is said, *They shall come from the north and south, and sit down with Abraham, Isaac and Jacob, &c.* and whereas he saith, they shall go directly on to the other gate, he teacheth, that the true Christian having put his hand to the plough turneth back no more, but goeth constantly on in the way of faith and obedience, till he goeth out of this world by death, whether it must be the north way of persecution and sufferings, or the south of a more peaceable and quiet end, for Lots wife for looking back had her judgement for ever. Now their prince is said to be with either of these coming in and going out for the reason already spoken of, that when we persevere and turn not back again, we may not attribute any thing to our selves, but all to his grace inabling us, and of this also I confesse, I had some hint from the foresaid *Jerom*; who also upon the Ephah of the meat-offering put to the ram, but to the lambs, *what his hand shall find*, saith, that of some, to whom God hath given more strength and perfection he requireth a certain proportionablenesse of duty, but for the weak, like lambs, he is satisfied with what they are able to do, so that there be a willing minde, for he accepteth of what we have and not what we have not, where there is such a minde. But an *hin of oyle*, must be to all, and this is not made arbitrary to any, to shew that every wise virgin hath oyle in her lamp, and such as have not, are repulsed from entring. The Jewes understanding the comming in and going out at the contrary gate according to the letter, hold it as a point of reverence to God to go thus right on and not to turn the back to his holy place, but I marvell, that they considered not, that vers. 8. it is said, the prince, who was the leader of the people, shall return the same way, that he came in. For the understanding of it, as hath been said, of going right on and not turning back, it is the same with that, which is noted of the living creatures, chap. 1. 12. who are said to go thus straight on and not to turn, as they went by the spirit, which was in them, carrying both them and all others, in whom he is, on in this constancy to the end.

Now when the Prince shall prepare voluntary burnt-offerings, or peace-offerings, one shall

shall open the east gate unto him, &c. Here, as hath been partly touched before, chap. 44. is shewed, that besides the Sabbaths and Festivalls set and appointed under the Gospell; Christian Princes, and likewise their people should take some other times also of their own good wills; as they being moved by the Spirit of Piety, shall agree, for religious exercises, and to shew how acceptable this should be to God, it is at such times appointed to be done, as upon the Sabbaths the east gate should be opened; but with this difference, that it should be shut again, so soon as the duty was performed, there being liberty then again for men to doe the works of their callings, and not, as upon the Sabbaths, to cease here from all the day after, as was intimated they should then doe, by requiring the gate to be kept open all that day, till the evening; whereby we may see, that it is a point of Piety to keep some dayes of the working dayes, as dayes of assembling together in the publick place to the Worship and Service of God, so that the difference before so spoken of, be kept, which doth both countenance Lecture dayes, which be frequent in many parts of this Kingdome; and if such dayes, much more dayes observed, and kept by the whole Church in every place to Gods honour, but not to the honour of men, how dear, or near soever unto him; provided yet, that even upon these dayes the door of the Sanctuary be shut also, after the duty done, and there be no restraint of men thence forward from working, for this were to passe the bounds here set. And therefore they are in an error, that either impugn the keeping of Festivalls, besides the Sabbaths, in these times upon this ground, that it is will-worship forbidden, Col. 2. 18. whence to gather that to keep times, besides those by God appointed to assemble together publicly to his Worship, is superstitious and evill, bewrayeth great ignorance, seeing *Hezekiah* having kept the passeover 7 dayes, as God commanded, took counsell to keep it 7 dayes more, which God commanded not, and is herein commended: to say nothing of the Feast of *Purim*, instituted by *Esther* and *Mordecai* voluntarily, and the Feast of the dedication by *Judas Maccabeus*, countenanced afterwards by Christ, by his being present at the keeping of it, as bearing a part with his Disciples in so doing. And they also are in an error, who at such times will have the door of the Sanctuary kept open all the day, forbidding men to work, as upon the Sabbath, contrary to the expresse Word, Command. 4. *Six dayes thou shalt labour, and do all that thou hast to do. Thou shalt daily prepare a burnt offering to the Lord, of the lamb of the first year without blemish, thou shalt prepare it every morning. Exod. 29. 39.* Two lambs are appointed to be offered every day, one in the morning, the other in the evening, but here one only in the morning, whereby it further appeareth, that the continuall sacrifice under the law is not here meant, but an offering dayly to be made under the Gospell. The Vulg. for, *Thou shalt prepare*; hath it, *he shalt make*; but Hebr. it is the second person, and therefore better rendered, *Thou shalt make*, as the word *עָשָׂה* signifieth. *Jerom*, according to that reading, referreth it to the Prince, saying, that ver. 12. having spoken of voluntary sacrifice to be made by the Prince, but not determined what it should be, now he doth, viz. a lamb every day, &c. But it is rather to be held, that another thing is here prescribed to the Christian, viz. to provide that the Service of God be not by him neglected any day of the week, but that he be dayly worshipped by every one for ever, as it is said, *Prayers shall be made to him continually and dayly shall he be praised.* That it cannot be understood, as a part of the direction before given to fulfill that which was wanting, ver. 12. is plain, because there an offering altogether voluntary is spoken of, it being left to the will of the offerer, what to sacrifice; but here the sacrifice to be made, is expressely set down, it not being left to the liberty of a mans own will, whether he will offer this sacrifice or no. Whosoever then doth not worship God every morning, breaketh an expresse precept and shall answer for it. I will not say, whosoever doth it not by Prayers, offering together with his Family, is thus guilty, (for there is a closet, wherein he is bidden to do it) but because servants and children are negligent hereof, and they

2 Chron. 30. 22

John 18.

V. 13.

Hieron.

Psal. 72. 17.

Mat. 67



they for want of doing it, may become guilty of transgression; it is the part of a carefull houtholder to call them dayly together, and to cause them to joyn with him in the doing hereof, nothing doubting, but if this be made his first mornings work, both he, and they, shall be the better blessed of God in all things that they put their hands unto all that day. For the Lamb without blemish to be now offered, hereby Christ is set forth, who is the *Lamb of God, that taketh away the sin of the World*, for he is Holy, and without Blemish, because without sinne, and every faithfull person offereth him, when he prayeth, and praiseth God in his name, lifting up pure hands and heart unto him, as is commanded. For then he offereth the Lamb without blemish, altogether according to meaning, sacrificing himself unto God by the mortification of his sinnes; for so we are exhorted to offer up our selves in *our bodies a living sacrifice holy and acceptable to God*; for because Christ, the Lamb, is in such, when this is done; this Lamb without blemish, is offered every day, and so this precept fulfilled. To pray in his name, and to live still in sinne, is to offer abomination, as *Esay 1. 12.* But what is the meaning of this, that whereas under the Law two Lambs were offered dayly, now onely one Lamb is appointed in the morning, none in the evening? *Lyra* answereth, because the Masse is not to be celebrated, unlesse in the morning, except there be necessary occasion, which is very rarely; and whereas it may be objected, a Lamb of that year is appointed, how then can Christ, offered in the Masse, be hereby meant? He answereth, that Christ is the same yesterday, and to day, and for ever; and that Hebr. it is a Lamb of this year. And upon this ground the Papists generally hold, that the Masse is a sacrifice wherein Christ is offered as often as it is celebrated; and that he may be there to this end, that by the words of Consecration the substance of the Bread is turned into his Body, consisting of Flesh and Bloud, and to fulfill this prophesie, their Priests are tyed to say Masse dayly, and by reason of this, they hold the Lords Table to be an Altar. But the Scripture calleth it a Table, and not an Altar, and that saying, that Christ was once offered, never to be offered any more, as the sacrifices offered by the Priests were often repeated, doth plainly evince, that he neither is, nor can be any more sacrificed. Wherefore all that which they say is a meer invention of man to make men beleieve, that their Masse is of great avail, both for the living and the dead, to make a propitiation for them, so that to be made partakers of so great a benefit, they are willing to be at any cost, for the benefit of these sacrificing Priests, even as under the Law the priests, by teaching them to say, *Corbana*, got no small gain: Therefore our Lord in prescribing the doing of this in remembrance of him, biddeth onely, *Take, and eat*; not offer it as a sacrifice to make new propitiations for particular persons, or for all in generall. If it be said then, why is this dayly sacrifice now restrained to the morning, if nothing be hereby meant, but morning prayers made in Christs name, ought we not as well to pray in the evening, as in the morning? or is there some relaxation here made of the ancient devotion? Answ. God forbid, for we are now bidden, *To pray continually, and in all things to give thanks*, and to watch and pray; but morning prayer to be made by every one, is dayly enjoyned, not to exclude the evening, but it is hereby meant, that we should dayly begin our devotion betimes in the morning, and thenceforth hold on by continual ejaculations, as occasion is offered all the day, when we begin our work, saying with *Moses*, *Prosper the work of our hands, ye prosper them unto us*. When we goe to take our meat, sanctifying it by prayer, as the Apostle directeth us; and when we have eaten, glorifying God, as he saith, *Every creature of God is good, and is sanctified by the word, and prayer, and whether ye eat or drink, or whatsoever ye doe, doe all to the glory of God*: when we are ready to goe to our rest, saying with *David*, *I will lie down to take my rest, and thou (O Lord) keep me in safety*. For nothing is remitted touching any act of Piety under the N. T. that was enjoyned under the Old; but rather more required, as our Lord saith, *I came not to dissolve the Law, but to fulfill it*: and therefore he addeth to Command.

John 1.

1 Tim. 2. 8.

Rom. 12. 1.

Lyra.

Heb. 13. 8.

1 Cor. 10.  
Heb. 10. 28.

2 Thes. 5. 17.

Psal. 90.

1 Tim. 4. 4.

1 Cor. 10. 30.

Psal. 4.  
Mat. 5. 19.  
V. 22,  
28, 33.

Command. 6. and 7. and 3. and for many other things is more strict, therefore Prayers must needs be now made much more abundantly, it being the time of pouring out the spirit of prayer and supplication; and wherein we receive the spirit of adoption, whereby we cry Abba father. Yet we are not with the Eucharist sequestering our selves from all other imployment, to give our selves dayly wholly to Prayer, but with prayer begin betimes in the morning every day; thus making every day a Sabbath, according to Psal. 92. as Christ, whom we so offer, rose betimes in the morning, and thenceforth holding on, as hath been said to the evening, and then specially again praying, that we may not come short of the devotion of old prescribed in any thing, remembring, from that, which hath been said before, how acceptable he is to God, that at any time offereth willingly over and above that which is prescribed: yet I hold not, that praying onely every morning is here so pointed at, but that the Celebrating of the Lords Supper is also intimated, which should be every day at the first, and was, Acts 2. 46. and afterwards every first day of the week in the morning, as Acts 20. and still alwayes should be often.

Having hitherto shewed what should be done about religious matters, here he proceedeth to shew something about civill again. He had before appointed a portion of land for the Prince, chap. 45. which most probably was large and ample, now he taketh order to have it preserved to him, and his posterity, and not alienated to others for ever. If he giveth part thereof to his sonnes, they must enjoy it to them and theirs for ever, but if to any servant, the house and land so given, must return to the Prince again in the year of Jubilee, as the law provided, Levit. 25.

And here is further added, a reason why the Prince had the possession of so much land, viz. that he might never take and give away other mens inheritances, or any part of them, as 1 Sam. 9. it is said, that a King would doe, and as Ahab did. But by this caveat here given, it is plain, that a Prince under the N. T. should never have power, or dare so doe, for fear of God, who hath prohibited it as an oppression, the punishment whereof will be most grievous, as in Ahab, even the cutting off of him, and his posterity by Gods just judgment; something like unto which we now see done, although not for lands, yet for goods taken away, of which there is a like reason. God grant that others who have the Sovereign power, may take warning hereby never to doe the like, and therefore much lesse make the burthen of the people greater. By the Princes giving to his sonnes or servants out of his own estate is shewed, that the Sovereign power ought not to exercise liberality to any out of the peoples purses, or out of them to enrich their own children: and by the reverting of the Princes lands to him again in the year of Jubilee, that such lands may be by him granted out by lease, but cannot be alienated for ever, that the royall dignity by the diminution of his estate may not be impaired, or he forced for want of means of his own ordinarily, to take of his subjects to the impairing of their estates.

Here he returneth again to things sacred, viz. to shew where the Priests should boyle the offerings, or bake such as were to be baked, even in the holy Chambers before spoken of, which stood northward, or at the two sides of them west-ward.

And ver. 21, 22. he is brought into the outer Court, where at the four corners, there were four little courts and buildings in every of them for the same purpose round about. And these courts were each of them 40 cubits long, and 30 broad. For the meaning of this, I know not any so good, as that in Gods House; that is, his Church, there shall alwayes be provision both for his Ministers and People, such as wherewith they should be content, as the Apostle saith, Having food and raiment, let us therewith be content: this being a blessing redounding from Piety towards God, according to Hag. 1. and Mal. 3. For the four little courts in the four corners of the outer court,

Zacha. 13. 9.  
Rom. 8. 16.

V. 16.

V. 18.

Now.

V. 19, 20.

V. 21.

1 Tim. 6.

Hieron.

wherein there were roomes also to prepare meat in; I think with *Jerom*, that they served to set forth the four parts of the world; out of all which, the Church is gathered by Ministers of a perfect age, set forth by thirty, their breadth; and those that are gathered by 40, the length denoting much Fasting and Prayer used amongst all Christian people, as is intimated, *1 Cor. 7.* where it is said, *Defraud not one another, but by consent for a season, that ye may give your selves to fasting and praying;* because thirty is the number of a perfect age, when the Priests of old, and Christ began to minister, and 40 is a number notable for fasting, by reason of *Elijab* his fasting so long, and *Moses* before that, and Christ after.

## CHAP. XLVII.

V. 1.

**V**Waters issued out from under the threshold of the house eastward, by the right side of the Altar. And this being shewed him, when he was led out

V. 2.

Hieron.

by one gate, he was led out by another, and there he saw the like also. Touching these waters, it is said according to the letter, that from the Temple of old, did issue waters in abundance to wash away the Bloud of the Sacrifices, and all the dust and ashes, and filth of the Temple in a wonderfull manner continually, which otherwise, by reason of the abundance of beasts brought thither from time to time, could not have been kept sweet. But by these waters the Lord shewed the waters of baptisme, and the doctrine of the Gospell issuing out of the Temple, at *Jerusalem* where Christ taught in great abundance to the watering of all Nations: touching which waters also, it is spoken, *Zech. 14. 8.* running towards the East and the West, to shew the eastern and western Churches, where by this Doctrine the Countries and Nations are watered. And of the Gospell, by the name of waters it is spoken, *Esai. 55. 1.* Then the Prophet was carried further off 1000 cubits to

V. 3. 4.

pass over these waters, and they came up to his ankles, after this 1000 cubits more, and they came up to his waist; then 1000 more and they came up to his loynes; lastly, 1000 more, and then they made a river, which was unpassable, unlesse by swimming; whereby was shewed, how by degrees evangelicall graces abounded time after time, more and more, till that Christian people came to be as a great and deep rivers of waters. And in particular, these waters came first up to the ankles, a few being converted; that is, 120. of all the great multitudes which had formerly followed Jesus, but being drawn rather by his loaves wherewith they were fed, as he speaketh, *John 6.* then by Faith. 2. Up to the knees, there being more added, even 300 in one day at the coming down of the H. G. 3. Up to the loynes, when Christians still increasing their number was 5000. Lastly, these waters grew so great, that they were a great and deep river, which was, when after *Peters* preaching to *Cornelius*; and *Pauls* being appointed to preach the Gentiles divers countries came in, and the faithfull could then be no more numbred, then deep waters by any man passed over a foot. *Ambrose* expounds this of the knowledge of the Scriptures, for knowledge is compared to waters covering the earth, as waters doe the sea, and then, saith he, doe these waters come up to the ankle, when a man attaineth to the knowledge of the History of the Scriptures; to the knees, when of moralls, for further instruction and comfort; and to the loynes, when to the mysticall things hereby set forth; but after all this, they remain in many things, as a sea, wherein an Elephant may swim, the learnedst not being able to goe; or found them to the bottom. Some others otherwise, up to the ankles he goeth, that goeth in the way of Gods Commandments; up to the knees, that striveth to attain to more perfection, according to the counsells. *Mat. 5.* up to the loynes, that attaineth to this perfection; but yet the waters rising higher, and not to be passed over, shew greater perfection and happinesse in the Kingdome of Heaven, which is unpermeable here, because the eye hath not seen, nor the ear heard, &c.

Aq. 1.

Aq. 2.

Aq. 10.

Ambrose

Esai. 11. 9.

1 Cor. 2. 9.

Others by the waters coming up to the knee, will have bow-

ing



ing the knee at the name of Jesus, meant ; to the loynes, continency and chastity of life : but these favour of Popery, that of *Ambrose* cannot be disliked, nor the first expositions given.

By this River were many trees on the one side, and on the other ; hereby the flourishing estate of men and women embracing the true Faith, is set forth, who are now, like unto trees planted by the rivers side, growing, and bringing forth fruit in due season, the Word of God, and the knowledge thereof communicated unto them, being as waters moistning the roots of trees, and making them thus to doe.

Then he said unto me, these waters issue out toward the east country, and goe through the desert into the sea, and being come into the sea, they heal the waters thereof. Where by the waters of the sea, understand the salt, and brackish manners of the Gentiles, before the coming of these waters from the Sanctuary ; that is, the knowledge and grace of Christ brought by the Apostles unto them. And they are said to run through the Desert which was eastward, in alluding to the river of *Jordan*, which runneth through the dead sea of *Sodom*, which continueth still, as it was, pitchy black, and thick, having no living thing in it ; yet the waters of this River coming out again towards the sea in another River, are sweet. But the meaning is, that the Apostles ran, as it were, through *Judea*, a dead people, and barren, as the desert, in respect of any fruit bringing forth of their preaching amongst the Gentiles, preaching with such successe, that they were in great numbers converted and healed, as was before said. For to compare peoples to great waters, or the sea, is not unusual in holy Scripture, as *Revel. 17. 1. &c.*

He sheweth, that not onely the waters of the sea shall be healed by the coming in of this River, but also the fishes, which are of a great number, shall be healed and live ; people, amongst whom the Gospell cometh, being sometime propounded unto us under the notion of trees ; sometime of waters, and sometime of fishes ; according to which our Lord said to his Apostles, *Follow me, and I will make you fishers of men. And every thing where this river cometh, shall live ;* that is, the Spirit brought, as living water, in the preaching of the Gospell, shall be vivificative to every man and woman, and in the water of Baptisme to infants, that have the life of nature before, but want reason, whereby to live by the Spirit coming in the preaching of the Word. And therefore having said, that the fishes should be healed, setting forth men and women capable of reason, which is the mouth, as it were, that openeth and swalloweth the hook of the angler, and so the fish is taken for God, the Author of healing, and all good, he addeth, *Every thing where this river comes, shall live ;* intimating others in the Church, or within the pale of preaching the Gospell, as infants, the children of Believers before spoken of, little fishes new spawned ; who, though they cannot swallow the hook, yet together with greater, are taken in a net, well and close wrought also ; otherwise, after speaking of the fishes being healed, and living by these waters, he would not certainly have added this clause further touching every living thing. He that resteth not in this, let him give another reason of this addition, if he can : and if he cannot, no more impugne the baptizing of Infants. For the Spirit set forth by a River, see *Job. 7. 37, 38.* And from this whole passage note, that people without the true Faith, and Spirit of Christ, are as salt water of the sea, distastfull to God, and unpleasing. 2. As sick fishes, yea dead, or dying, because it is said, they now live. 3. Because things living move, and lie not still, as before, when they were dead, hereby may a man know, whether by the Spirit he may be invivified, or not ; if he lyeth still in the mire of sinne, as the swine, and cometh not out, washing himself, and making him clean, by putting away evill, and doing good, he is dead still, although where this river runneth, and can have no true comfort, in respect of a better life, but shall dye eternally notwithstanding.

And the fishers shall stand upon, or above it ; that is, the river before spoken of upon the banks, and there spread and dry their nets after the taking of fishes,

N n n 3

where-

V. 7.

Psal. 1.

V. 8.

V. 9.

Note.

Note.

Esa. 1. 16.

V. 10.

whereof he saith, there shall be great abundance, and that from *Engedi* to *Engallim*, the last of which, saith *Jerom*, was a town at the river *Jordan* entring into the dead sea, and the first at the going out from thence, *Engedi* signifying the fountain of a Goate, *Engallim*, the fountain of Calves.

Now by fishers here the Apostles fishing to take men, are meant, not being called hunters, because without violence, or tearing, or killing, they take these fishes alive, gently driving them into their net, and they did this from *Engedi* to *Engallim*, when of fishes they made them being taken, as kids or calves, which were clean beasts and so fit for sacrifices to be offered unto God.

V. 11.

But the miry places and marishes thereof, shall not be healed, they shall be given to salt. Having spoken of all things in the waters, where this river cometh, saying they shall live, and then of the ground on the sides of this river, that trees shall grow there and bear fruit, now he excepteth of all the grounds about the marishes and miry places, where this river commeth not, they shall not be healed, but remain, as they were before, full of filth & muddy water, whereby is meant, that such places as will not receive the Gospel, or to which the Gospel sounded not, when the sound thereof went generally into all lands, shall ever remain in the *fordes* of their sins, like moory rejectany ground, never to be made better. And this we see verified at this day in the Indians of *America* or the new found world; never discovered, till the time of *Henry 7.* but since peopled in part with such as have endeavoured their conversion to the faith, but with little successe. Here the reason may be seen, they are by God adjudged not to be healed, and the like we may conceive shall be to the Turks and Tartars, and all that are bewitched with the Mahumetan superstition, this river not running in their coasts, but kept out, they cannot be healed.

Note.

V. 12.

Here because he had spoken briefly of trees growing by the sides of this river, he reflecteth again upon the same, setting them forth more fully by their fruit and leaves, saying, *They shall be all trees for meat, whose leaves fade not, neither shall their fruit be consumed, it shall bring forth new fruit according to his months, because their waters issued out from the sanctuary, and the fruit shall be for meat and the leaf for medicine.* These trees, saith *Ambrose*, are pastours and teachers on both sides of the great river, the holy Scriptures distinguished into two, the Old and New Testament, from both which, as waters running from the Sanctuary, because of the inspiration of the Spirit of God they both bear fruit of godly living and good works, and leaves of good instructions and exhortations, by the one feeding mens souls, when they are hereby drawn to an imitation of them, and by the other, as by an wholesome medicine healing their infirmities, when their instructions entring into their hearts, they be converted from sin to righteousness thereby. And this fruit and leaves are brought forth according to their moneths, when from time to time, as the moon reneweth, they renew their teaching, not only according to the time here mentioned once a moneth, but in season and out of season, as is commanded and straightly charged, *2 Tim. 4. 1.* see the like *Revel. 21.* And these waters and trees are never consumed, but remain alwaies to produce these blessed effects, they being not as a torrent or brook, that in a dry summer is wasted, but as a great river alwaies running as the spring, from whence they come, is a fountain ever overflowing, for which *Zachary* saith they run *summer and winter.*

Ambros.

Zech. 14. 8.

V. 13.

The prophet having hitherto from chap. 45. 8. interposed many most memorable things and needfull to be known, now returneth again to the dividing of the land begun chap. 45. 1, 2, 3, 4, &c. saying, *This shall be the border, whereby ye shall inherit the land according to the 12. tribes of Israel, and Joseph shall have two portions,* that is, this following, vers. 15, 16, &c. to vers. 22. where the north border and the south, the east and the west are described according to the borders of the land of *Canaan* twice before described, *Numb. 34.* and *Josh. 15.* so that I shall not need to repeat it here again, but the reader may have recourse to that, which I have written there. But that precisely the land of *Canaan* is not here meant, but the inheritance of the Church under the Gospel

spell

(spell, appears, because vers. 22. *Ye shall divide it by lot amongst you, and the strangers that sojourn amongst you, &c.* For under the Old Testament, although strangers lived amongst the children of the Israel, yet they had none inheritance with them, nor at the time of their return out of the Babylonish captivity. For strangers endeavouring to come in amongst other Levites, who could not shew their genealogies, were by Ezra rejected, and it is said of those that were before strangers from the Common-wealth of Israel, that now under the Gospell they were not so any more, but *fellow citizens with the saints*, and now there is neither Jew nor Gentile, but all are one in Christ. In speaking therefore of the inheritance of the Evangelicall Church and their borders therefore by the land of Canaan he is altogether allegoricall, not meaning that this land should any more be so divided according to the letter to the 12. tribes, but that they should such of them as beleevd, have *aliquid instar*, something like done unto them, viz. an inheritance given them together with the faithfull of the nations, there being nothing diminished of all that was anciently promised as is mentioned vers. 14. yea and that Joseph, as by reason of the two tribes comming of him he had a double portion, so he should now again have vers. 13. not much unlike unto which is the sealing of 12000. of every tribe. Revel. 7. and then of an innumerable multitude of all nations. But in all this the heavenly inheritance is more respected, then the earthly which the faithfull of the Israelites shall afterwards enter into, and the Gentiles amongst them, as their leaders and teachers, by whom they were first brought unto the faith, because, as the Apostle saith, all beleivers are Children of the free woman and not of the bond woman, who with her son shall be cast out, as not permitted to inherit with the son of the free woman.

V. 22?

Ezra. 2. 63.

Eph. 2. 19.

Gal. 3. 28.

Gal. 4.

## CHAP. XLVIII.

**H**AVING set forth the boundaries of the land in generall, here followeth the distribution thereof in particular amongst the 12. tribes, and first of 7. of them on the one side of the holy portion northward, then of the other five southward, vers. 23. all which yet are said in latitude to lye east and west. Then it is repeated again, which was said before of the most holy portion, of the city and the princes portion. Vers. 8, 9, 10, &c. to vers. 23. The 25000. reeds in length being exactly cast up, came to 45. miles, which is such a length, as never any city in this world was of, and therefore cannot be meant of any city to be built by the Jewes again after their return from Babylon, but of the Church under the Gospell, as hath been said before. And by this great length between the city and sanctuary it is well noted by some, what a long way he must goe, that would attain to the kingdome of heaven, so that as he, that hath a long journey to go, must get up betimes in the morning, so he that would go thither had need to begin to go in the straight way betimes, in his youth, and not deferre it till sicknesse or old age. Again because this city is placed as farre off from the sanctuary, for that was in the midst of the holy portion of this great length, so that there were above twenty miles between the city and the house of God, note that such as would attain everlasting life, shall be nearest unto it, if they remove before out of the city, that is, worldly distractions and troubles, betaking themselves to a more solitary kinde of life wherein they may more freely attend upon Gods worship and service. Under the Old Testament indeed the Temple stood in the city, because men might intend worldly things, and yet be near unto God, whose service stood then so much in outward things: but now the Lord saith, *He that will be my disciple must deny himself, and take up his crosse and follow me.* And he speaks of forsaking father and mother, and house and land for his Names sake, for thus it was at the first necessary, seeing otherwise there could not have been preachers without any clog or hinderance to hinder them in their course of going out to convert souls. But now it sufficeth in minde to be lifted up towards Gods tabernacle, and when we use the world to be as if

V. 1, 2.

Note.

Note.

we



V. 14.

Note.

Aq. 5.  
Joth. 7.  
Cap. 6. 19.

we used it not, remote from the city of those, that like moulcs are alwaies delving in the earth through the worldliness of their mindes.

Whereas it is said vers. 14. of the Levites portion, *they shall not sell, nor alienate, nor exchange it, because it is holy to the Lord.* It is hereby shewed, that lands given to the ministers of Christ under the New Testament, may never be again taken away, or put to any other use, but to their maintenance for ever. Of the danger of taking any thing away, that hath been dedicated to God, see in the example of *Ananias and Sapphira*, and before of *Achan*, about the gold of *Jericho*, which was to come into the sanctuary; and if by the consent of Gods ministers themselves there may never be any such alienation, how shall they answer it, who against their consent, and to the immediate depriving of some of their livelihood dare lay violent hands hereupon?

V. 15.

Note.

For the breadth of 5000. left over against the 25000. of the holy portion, it shall be a prophane place. That is, of the 25000. reeds assigned to the city in length, but 5000. in breadth, for the building of the city and the suburbs, a square of 5000. shall be taken, upon which it shall stand, within the wals 4500. every way, and without 250. round about it. And thus 5000. being taken out of the length, there will remain 10000. eastward, and 10000. westward, which shall be for fields, for vines, olive-trees, and corn for the use of the city. Where the city is called the prophane place in none other sense, but as it was for common persons, and not ministers to dwell in, for the word readred *prophane*, signifieth indifferently prophane or common. But by the number of 5000. said to be prophane was shewed, that all things pertaining to the 5. senses are prophane or common, & therefore such as spiritual persons ought not to be taken with, to be hereby drawn in their affections from heavenly.

And they that serve the city, shall be out of all the tribes of Israel. That is, indifferently permitted to dwell there from all parts, so *Lyra*, or they shall bring from all parts provision to be spent there, as they did of old at their 3 festivals yearly.

V. 20.

Note.

All the holy oblation shall be four square with the possession of the city, 2500. and 25000. How the city and holy portion together made a square 25000. every way, may be made to appear thus, the priests portion in length 25000. the Levites lying along by that 25000. either 10000. broad, and the cities portion 25000. long, and 5000. broad, which breadths being all put together make just the square before spoken of. And a square God would have it, to shew 1. the durability thereof, as any thing made square standeth strongest, and 2. how firmly we should stand, that be the city, that is the Church of God, whatsoever contrary conditions we be cast into, as a dye that is square standeth, howsoever it be cast. 3. That all our dealings should be square, our deeds, words, thoughts, and outward shewes all answering to one another, when it is thus with us, we are the holy portion, otherwise not, but unholy and unclean.

V. 21, 22.

Here (after the Levites and cities portion, being a square altogether intimating in the quadrature before spoken of, that ministers and common people are all alike) a repetition is made also of the princes part, to shew next unto what tribes it should lye on the one side of the portion before spoken of and the other, viz. by *Judah* on this side, and *Benjamin* on that, therefore as it was ended with *Judahs* portion in speaking of the 7. former tribes, so it is begun with *Benjamin's*, vers. 23. in speaking of the five.

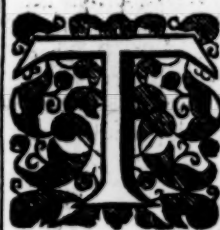
V. 30.

And these are the goings out of the city on the north side 4500. measures. That is, the city being square the north side being 4500. had 3 gates to go out at, so likewise the south, the east and the west, 12. in all according to the number of the tribes of Israel, as hath been before said, the whole compasse of the city being thus found to be 18000. and the name of the city shall be from that day, *The Lord is there.* The name implying his everlasting being with his Church, as he saith, *Loe I am with you to the end of the world.* The gates to goe out at set forth mens divers goings out or departures out of this life, some having a sharp passage as it were northward, some more comfortable southward, some in a sense of the light of Gods favour eastward, some in darknesse westward. DANIEL.

V. 35.  
Math. 28. 20.  
Isidor.

# DANIEL:

## The Preface:



HE prophesie of *Daniel*, hath beene much impugned of old, and stiffly denyed by many to be Canonically Scripture. 1. By *Porphyrius* the Disciple of *Plotinus*, who said, that this Book was not written by the Prophet *Daniel*, but by some other man in his name, & that not till the time of *Antiochus Epiphanes*, that persecuting tyrant, who reigned over *Syria*, & compelled many by punishments to forsake the Law of God. Then saith he, was this Book written, not by any Prophetical spirit, but under a pretence of prophesying relating things done, in the time of the aforesaid *Antiochus*. And he saith further, that the Histories here written in the former 6 chapters were true, but from thence forth that which is written by way of prophesying came from a false and lying spirit. Thus that railer against the Christian religion, who wrote 15 Bookes against Christianity, and in the 12 Book thus against this Prophecy of *Daniel*. But that not *Daniel*, but hee was a notorious liar, appeareth from the time, when hee saith, that this book was written, viz. in the dayes of *Antiochus Epiphanes*. For *Josephus* saith, that the Prophecy of *Daniel* was shewed to *Alexander the Great*, and therein that vision of the Goat, chap. 8.5. representing him in his swift and speedy subduing of all Kingdomes and Nations, and betwixt *Alexander* and *Antiochus Epiphanes* were 140 years. Against this *Porphyrius* wrote *Theodoret* and *Jerome* relating these things touching him. 2. *Celsus* also impugned this book, as not being Canonically Scripture, against whom *Origen* wrote 8 Bookes. 3. Many Rabbins of the Jews have rejected it likewise as not Canonically, as *Polanus* saith, that he living sometime in *Moravia*, where he used the help of some Rabbins for the understanding of the Hebrew tongue, heard them say, that they acknowledged not *Daniel* to be authentically, and therefore seldome read it, especially because that chap. 9. the death and passion of the Messiah, and the time when, is so evidently forth. Therefore they read it not amongst the people, lest hereby they should be turned to Christ, finding out how they had been by them deceived. But the antienter Rabbins generally have acknowledged *Daniel* to be Canonically Scripture, as appeareth in their placing it in their *Banabathca* in *Pereh Pismo* amongst their דניאל or אנשי צדקה as *Polanus* saith. And therefore some of them have written Commentaries hereupon, as *Rabbi Solomon*, *Rabbi Levi*, *Ben. David*, *Rabbi Abraham*, &c. and some have alleadged *Daniel* as authentically to confirm points of Faith, as *Rab. Moses Hadarshan Ben. Jieskeki* in suo *Perus. super Gen. R. Abba fl. Cabens*.

O o o

And

*Joseph. antiq.*  
l. 11. c. 8.

*Theodoret.*  
*Jerom.*  
*Origen.*

*Amandus*  
*Polanus.*

Math. 24. 25.

Polanus.  
Clemens. Alex.  
and. 596. 4.

Buc. colin.  
Chron.

And Christ whose authority is above all others, speaketh of *Daniel* as a true Prophet of God, saying, *When yee see the abomination of desolation spoken of by Daniel the Prophet, &c.* and experience hath abundantly proved the same in the fulfilling of the things herein foretold touching the Persian, Grecian and Roman Monarchies. And hitherto of the authority of this Prophecy, now for the adjections to *Daniel*, if it be demanded whether they be Canonically Scripture also or no? *Jerome* resolveth us, saying, that they were by *Origen* and *Apollinaris*, who wrote against the blasphemous *Porphyrus*, counted but fables, and so he also calleth them, saying, that they were written by a certain Priest called *Daniel*, a familiar friend of *Nebuchadnezzar*, and are not in Hebrew, but in Greek onely, whereas all Canonically Scriptures were set forth in Hebrew, as the Holy tongue before the coming of Christ, and therefore although they and *Eusebius* adjoin them to *Daniel*, yet they doe it not without markes in many places put to, to shew the uncertainty of the credit of many things therein, so likewise *Eusebius*; And whereas *Daniel* the authour of them, was a Priest, our *Daniel* was of the Kings seed; and touching all Apocryphals he speakes of them but as dirt in comparison of Canonically Scripture, in that saying of his, *grandis prudentia est aurum in luto querere*. But to returne to Canonically *Daniel*, he began to prophesie saith *Polanus*, one year after that *Ezekiel* began his Prophecies, which *Clem. Alex.* noteth to have beene Anno Mundi 3359. in which year also *Nahum* prophesied. The year following An. 3360. *Daniel* when he had learned the *Caldean* tongue, began to minister to King *Nebuchadnezzar*, and continued in the Prophetically Office 70 years. For the tongue wherein hee writeth it is part *Hebrew*, and part *Caldee*. *Hebr.* chap. 1. and 2. to v. 4. thence forth *Caldee* to the end of chapter the seventh, from whence again to the end of the Prophecie he wrote in the *Hebrew* tongue.

#### CHAP. I.

V. 1, 2.

2 King. 23. 36.

2 Chron. 36.

**H**ERE the Prophet beginneth first with the History of *Jehoiakims* being carryed away captive by *Nebuchadnezzar* in the third year of his reign, of which see 2 King. 24. as the Prophets *Isaiah* and *Jeremiah* relate some histories in their Prophecies also. But betwixt the time here spoken of and there, is the difference of 8 years, for whereas here 3 years are spoken of, there it is 11. Sol. This difference hath been by me already observed, 2 King. 24. and reconciled. *Jehoiakim* having reigned 3 yeares under *Nebuchadnezzar*, and then rebelling was taken by his Forces and bound to be carryed into *Babylon*, and of this carrying away, when also the vessels of the Lords House were carryed away, it is here spoken; as for the whole time of his reign being 8 years more, the Sacred History saith nothing, how after this hee came to reign again, but because it is said, he certainly did, and that, as may be conceived by the favour of the King upon his faith given unto him, being released from his bands and sent home again, but after this, *Nebuchadnezzar* being again provoked sent and destroyed him, as may be gathered, 2 King. 24. 2. For of none other being bound to be carryed into *Babylon* doe we read touching him, but only that third yeare, but when his reign ended the 11 year together with his life, it was by forces of *Caldees* and others coming against him, by whose hands he was slain and cast out of the gates of the city, as an Assie, according to *Jer. 22*. But hereby it appeareth that *Daniels* beginning to prophesie the next year after *Ezekiel*, as was noted in the Preface out of *Polanus*, was a mistaking, for so much as *Ezekiel* prophesied not till the fifth year of *Jehoiakims* captivity, which was 13 years after *Jehoiakims* carrying into *Babylon*, with whom *Daniel* and his fellows were carryed away also, and therefore if he ministered to the King of *Babylon* one year after that, and then were the beginning of his prophesying, he began 12 years before *Ezekiel*. But to leave this as uncertain, it may suffice, that he prophesied at the same time with *Ezekiel*, and



and so either of them had the more comfort of one anothers assistance, and if he prophesied so long, as it seemeth that he did, because till the dayes of Cyrus, when the 70 yeares of captivity were ended, he is placed rightly next after Ezekiel, because he prophesied after him, especially in those things, wherein the greatest burthen of his Prophecie lyeth, chap. 7. 8. &c. to the end. And for his beginning to minister to the King, it was not, as the same Authour hath it, one year after his coming into Babylon, but 3 as appeareth, vers. 5. Now for the occasion of Daniels coming first to be known to Nebuchadnezzar it was this. The King commanded *Ashpenaz*, the master of his Eunuchs to take some of the children of Israel, of the Kings seed, and the Princes, and to teach them the *Caldean* tongue, nourishing them up in the best manner at the Kings charge, till 3 years were expired, that then they might stand and minister before the King. Whereby it appears, that Daniel and his three fellows were either of the bloudroyall, or descended from Princes of Judah. That which was regarded in the choice of them, was the comeliness of their persons, and their understandings. For the language, which the King would have them taught, the *Caldean*. For the people thus called, *Polanus* saith, that they were the off-spring of *Arphaxad*, of whom also the *Hebrews* came, for *Arphaxad* begat *Shelach*, and *Shelach* *Heber*, of whom came the *Hebrews*. And *Abraham* was born in *Caldea*, so that it hereby appeareth to have been the countrey wherein *Hebers* posterity dwelt, and that the *Israelites* and *Caldeans* had one common Ancestour of whom they came, *Arphaxad*, and so their languages were near one to the other, the *Caldean* coming from the *Hebrew* as the fountain, and having the like characters, but not so pure as the *Hebrew*, yet some *Caldee* is more pure then other, as that used by Daniel and *Ezra*, from chap. 4. to the 7. then that which *Jonathan* and *Onkelus* wrote in their *Caldee Paraphrases*. The *Caldee* and *Syriack*, saith *Mercer*, are all one, but *Tremelius*, that there were some difference between; the *Caldeans* when Daniel wrote, were the Inhabitants of *Babylon*; and some *Caldeans* there were specially so called for their skill in *Astrology* and great learning, as being the Philosophers of the *Assyrians*; as *Strabo* saith, some having skill in calculating Nativities, and foretelling things to come by the starres, and some in Necromancy. Some, saith *Jerome*, hold that the *Hebrew* and *Caldean* tongues were both one; but this is confuted from hence, because if so, they should not have needed to be taught the *Caldean*, and some also say, that by their being put under the hand of the Master of the Eunuchs, it is implied that they were made Eunuchs, and so the Prophecie of *Esay* to *H Ezekiel* touching those that should come of him, was fulfilled, that they should be carried a way and be Eunuchs to the King of *Babylon*. Vers. 5. And the King appointed them a portion of his meat daily, and of the wine that hee dranke; which he did not for any favour, that hee bare to them, saith *Polanus*, more then to other Jews, who fared full hardly, but that being deliciously brought up they might bee by the pleasures of the Court fascinated so, as to prefer a *Caldean* life, and be willing, forgetting their own countrey and religion, to turn to their superstition. And there hee would have them thus fed and instructed a sufficient time, viz. three yeares, that they might afterwards stand before and minister to him, as other *Caldeans* and *Astrologers* did, and be set over the affaires of the kingdome, as the most able and expert of them were. Therefore most probably when hee took order, that they should be taught the *Caldean* tongue, he meant not onely the tongue, but the learning and skill of the *Caldeans* also. And to this end their names were changed from Daniel, Ananias, Azarias and Misael, to *Belshazzar*, *Shadrach*, *Mefbach*, and *Abednego*, that is, from names implying them to be the servants of God, to names derived from idols, they being thus, so far as in them lay, that made this change, dedicated to the service of the said idols and false gods of the *Babylonians*. For Daniel signifieth a judge of God; Ananias, the grace of God; Azarias, the help of God; and Misael, one that was of God, in every of these names there being the name of God; *יהו* or *יהוה*. But now contrariwise they had names from idols. Daniel from *Bel*, the great god of the *Babylonians*.

V. 3.

V. 5.

Gen. 10. 2.

Gen. 11. 28.

Strabo Geog. 1.

Hieron.

Esa. 39. 7.

V. 5.

Polanus.

V. 6, 7.

nians, Belshazzar signifying Bels treasurer. Ananias from Rach signifying King; that is the Sun, which they worshipped as the King of the World. Shadrach being as much as the inspiration of the King. Mijael from Shachah, a goddesse of pleasure. Mesbach being as much as who is Shachahs. Mijael from Nego, the fire which was also worshipped as a god; and therefore Abednego was as much as the servant of the fire. Thus idolaters endeavour by all means to draw the people of God from his service to the service of idols, by carefully instructing them in their wayes, providing for their dainty and delicate keeping, and giving them names accordingly, and something like unto this did the Pharisees of old compassing Sea and Land to make one Profelyte. And therefore the carelesse of Christian people is hereby reprov'd, who have no care what names they give to children, but as their carnall phantasies lead them, and as for their education in godly learning it is set at six and seven, and this redounds to the great shame of this whole land, wherein no care hath been had of education of Papists children in the knowledge of the truth, although we have had them in our power above 80 years.

Note.

V. 9.

Polanus.

Dan. 5. 4.

Luk. 16.

Esa. 5. 8.

Eccles. 11. 2.

Deut. 15.

Heb. 11.

Esa. 22. 12, 13.

Note.

V. 9. But Daniel purposed in his heart, that he would not defile himself with the portion of the Kings meat. Here Daniel onely is named, but the other three are also to be understood, they would none of them thus defile themselves. If it be demanded, how could they be defiled with his meat? Polanus answereth first because some of the meats used, and served unto his table were unclean, and so determined of by Gods Law. 1. Idols were praised therefore, as by whose beneficence he enjoyed them, for so it is said touching Belshazzars feasting and drinking with his Princes and Concubines, that when they were thus doing, they praised their gods of silver and gold. And besides all this, the other Jews might have been hereby scandalized, if such men as they should have taken liberty against the Law of God in this kinde, the weak being encouraged by their example to doe likewise, and others brought to an ill opinion of them, that being fascinated by the pleasures of the Kings Court had bidden adieu to all piety. Lastly, such delicious fare hath power by pampering the flesh to corrupt the minde, thus indangering men to be led more by the flesh then the spirit, as is noted in the rich man, that fared deliciously every day, he was a very belly-god and cared not for God, or the charge given by him to break his bread to the hungry, to give a portion to six and to seven, to give and lend to the poor and needy; whereunto we may adde, that the kings fare was too high for poore captives, who were in the afflicted estate of a people conquered by the enemy, and therefore had need forbear feasting to fast and feed themselves with the courtest meat and slenderest diet, herein choosing rather, as Moses, to suffer affliction with their brethren the people of God, then to live in excessse and fulnesse, because at such times the Lord expects that we should thus humble our selves by abstinence, and reproveth it as a great sinne in those, that doe otherwise. According to this example, it is our duty 1. to avoid any thing, whereby our weake brethren may be scandalized, as Rom. 14. 2. To take heed, that by things edible and potable, that be pleasant to the palate, we be not drawn away to sin hereby, as gluttons and drunkards, and such as dayly pamper the body are. 3. That no favour shewed us by great persons or names, whereby men are pleased to call us, implying, that we should be according to their hearts, who are wicked; prevail so far with us to make us such. 4. We learn that is is no part of felicity in respect of worldly things to have wherewithall, to eat and drink dayly of the best, if we doe no unhappinesse to be fed poorly and meanly, because the one commonly nourisheth the flesh, and makes it stronger to rebell against the spirit; for which it is said, Woe to them that are full now, the other is a means the more to subdue the flesh to the spirit. 5. That there ought to be in us a sympathizing with our brethren in distresse, not feasting when they are in adversity, because this is complained of Amos 6. 6. but shew, that we are one with them in spirit, by weeping with those that weepe, and abstaining with those that abstain.

Daniel

Daniel and his fellows, as they requested, eating pulse and none of the kings meat, and drinking none of his wine, at ten days end were fairer and fatter, then those that did, yea and increasing in understanding & learning above them all, in so much as that the King examining them, found them to excel herein all the *Caldeans* of the land, being ten times better then any of them. Whereby wee may see another benefit comming through Gods blessing upon an abstemious course of life, the lesse the belly is filled the more is the minde filled with understanding and wisdom, but the more it is forced with delicious meats and drinks, the more stupid and dull it is made in respect of Divine understanding: for now it is as *Jerome* saith, a fat belly but a lean minde; and therefore *Daniel* to understand divine things fasted long and prayed, and so did *Ezra* that perfect scribe, who was so prompt in the Law of God. Note also, that for the very body, God can by his blessing make such as be poorly fed as thriving, and to be in as good or better plight, then those that daily eat and drink of the best and fill their body. A little with Gods blessing satisfieth the godly, better then abundance worldlings, that every one having but necessary food and rayment may be content, and the lesse bodily food they have, the more fill his minde with heavenly contemplations, that neither the Devill nor World may prevaile with him to steal or deceive to get for the body, but trusting in God, and working in his calling expect by him assuredly to be fed, as the children of *Israel* in the wilderness, & the followers of Christ in the Desert with 5 loaves and a few fishes, and the widow of *Sarepta* and her son with a very little meal and oil a long time. *Jerome* upon *Daniels* learning of the *Caldee* tongue, inferreth that it is not unlawful to study any Art, to attain the knowledg even of those that are wicked, such as the *Caldeans* Philosophers were, so that it be to know the secrets thereof to confute them, not to practise any such unlawfull Arts. Whereas these four are said to have excelled all the *Caldeans*, it is to be understood in the knowledge of that which was by them professed, and their excellency lay further in this, that they knew by revelation from God what the *Caldeans* by study could not attain unto, so that their answers to the Kings demands gave him more satisfaction, then any that the wisest of the *Caldeans* could make. And hereby they came into greatest favour, being singularly chosen before others continually to minister to the King, as his Counsellours, which favour they obtained not through any good will, that Tyrant of himselfe bare unto them, but God inclining his heart thus to doe, as he had before inclined the heart of *Melzar*, so that they were in great grace with him. And thus he can doe by others, that be his faithfull servants, he can make his enemies his friends, as *Nebuchadnezzar* to *Jeremiah*, and *Gamaleel* and *Pliny* the second to Christians in the time of *Trajan* the Emperour, who wrote for them, and obtained a cessation of their persecution, according to which he saith, that he will make peace for them with the beasts of the field, &c. For *Daniels* continuing to the first year of *Cyrus*, it is further verified, chap. 10. 1. yea and longer, to his third year, to the first of *Cyrus* is meant as long as the *Caldean* Monarchy stood all *Evilmerodachs* time, and all *Belsazzars*, whilst the poor Jews were held in misery, for their greater comfort. And after this hee prophesied still for their instruction in the divers mutations that should be in the world afterwards, and of their sufferings and deliverance as there is to be seen.

## CHAP. II.

IN this chapter wherein the dream of *Nebuchadnezzar* is set forth, *Daniel* first beginneth with the time, viz. in his second year, about which divers conjecture diversly, because he brought *Daniel* away captive from *Juda*, and three years were now expired since that time, in which *Daniel* and his three fellows were brought up in the learning of the *Caldeans*. Now if this were after these three years, how could it be in *Nebuchadnezzars* second year? Some

V. 15.

V. 17.

V. 20.

Not.

Pinguis venter,

macra mens.

Dan. 9. 3.

Ezra 10. 16.

1 Tim. 6. 6.

Psal. 37. 7.

Ephel. 4. 28.

Exod. 16.

Matth. 14.

Hieron.

V. 11.

Not.

Hos. 2. 18.



Lyra.

Joseph. antiq.  
l. 10.

Polanus.

Jespe.

Note.

V. 2.  
Hieron.

say, that another *Nebuchadnezzar* the son of *Nebuchadnezzar* the Great is here meant. But that this cannot stand appeareth, because there neither was any more *Nebuchadnezzars*, but one, neither could there be if the Prophecie of *Jeremy* be true, as none will deny. For he saith that the Lord had given the Nations to serve *Nebuchadnezzar*, and his son and his sons son, *Jer. 2. 7.* but if there had been another son of his besides *Evilmerodach*, that had reigned after him, then the time of the Nations being kept under by that family had not been only in his, his sons and his Grandchilde *Belshazzars* time, but also of another son of whom it is no where written. Whereas some Historians mention two others *Rebuser* and *Laborbardach*, it is answered, that *Evilmerodach* was otherwise called by one of these names, and *Belshazzar* by the other, so *Lyra*; wherefore he contrariwise resolveth, that this was the second yeare of *Nebuchadnezzar* the Great, that is, of his Monarchy after *Egypt* subdued, and not from his first beginning to reign, which was certaine yeares before that. And this hath ground in *Josephus*, who saith, that after his subduing of *Egypt*, one whole year being expired, he had this dream, and the time being thus understood agreeth best with the dream, wherein *Nebuchadnezzar* is said to be King of Kings, and that all were made to serve him, thus also the Rabbins of the Jews. Others say, that by the second year of *Nebuchadnezzar* here spoken of, the second after *Danields* standing before him is meant, but what reason can be yeilded of this, I see not, wherefore I rest in that of *Lyra*. It is true, this could not be the second year of his reign reckoning from the first beginning thereof, not only for the reason already rendered, but also because if we omit the time, which passed before this his dreaming he had reigned now 37 yeares, 18 when *Jerusalem* was destroyed, 23. when he invaded and overcame *Ctesyria*, the *Ammonites* and *Moabites*; the same yeare began the siege of *Tyre*, which continued 13 yeares, which being done he subdued *Egypt*, Anno 35 of his reign, being then the Monarch of the World, so *Josephus*: after this the second year he had this dream, that is An. 37. of his reign. Touching the dream that he had, it came from God, and God took away again from him all the remembrance of it, that he might hereby notifie himselfe to be the only true God, and *Daniel* to be his dear servant, who had so great a care to observe his Laws, howsoever he were tampered withall, that he might have been in his religion perverted and brought to be all one with the idolatrous *Caldeans*, who for this end were made his instructours, that we who read and know this, might be likewise excited to stand fast against all temptations in sincere obedience to God, not doubting, but that so we shall be ingratiated with him, who is the most High, and hath all mens hearts in his hands to turn them to us at his pleasure, although by Nation and Religion aliens from us.

V. 2. Then the King commanded to call the Magicians, Astrologers, Sorcerers and Caldeans. Touching these four sorts, *Ierome* saith, that Magicians were such as otherwise were called Philosophers, who by great study attained to much knowledge in the secrets of Nature. But the word מַכְשֵׁפִים rather signifieth such as used incantations, or charms, and the Astrologers were such as by study pryed into the influences of the starres, thereby to judge of things to come; the Sorcerers were such, as casting mists before mens eyes deceived their sight; the *Caldeans* differed not from Astrologers, but only in name. In all these as in Prophets heathen Kings had a great confidence, and upon every extraordinary occasion called them together to know such things, as they desired, and could not know by any other, but them only for their rare skill, as *Pharaoh* did formerly when *Moses* shewed signes, as God had commanded him. But for so much as *Daniel* and his three fellowes were found by the King to be far more excellent then any of them, it chapter 1. 21. it may seeme strange, that they were not called amongst others, who one would think rather should have been preferred before them. It is answered, the King haply by this time had forgotten them, it being about 35 yeares betwixt the time of that speciall notice, that he took of them, and the time wherein the *Caldees* were thus called together; or it may be conceived, that they being strangers, but the other

other Natives, hee had not so much confidence in them, or lastly they being Jews, although very wise and learned, yet he thought that they did not, neither would practise those arts, because they were condemned by the Law of their God. Thus it may be conceived according to humane reason, but certainly it was Gods providence that secretly ruled in this matter, ordering it thus, that *Daniel* should not be first sent for, because then the vanity of the Astrologians and Magitians would not have so much appeared, that men thenceforth might not esteeme of them any more, as worthy to be sought to. And as the Divine Providence ordered it, so that he should not be first sent for, so that he should not be sent for amongst them, lest the revealing of these great secrets should be thought to have come from the *Caldeans* skill, as it would have beene, if *Daniel* appearing amongst them had disclosed them.

Then they spake to him in *Syriack*. Here, as was said before, beginneth the *Syriack* or *Caldee* language used in this Book, being continued to the end of chap. 7. this being the occasion here, that *Daniel* leaving the *Hebrew* speaks in *Syriack*, and hereby it appears that these tongues were one, sometime called *Syriack*, sometime *Caldean*, because the *Caldeans* spake it, as well as the *Syrians*, and of both these places *Abraham*, of whom the *Hebrews* came, is said to have been of *Ur* of the *Caldees*, and touching *Syria* it is said, that he sent his servant to take a wife thence for his son *Isaac* of his Fathers house, and so the *Hebrew*, the *Syriack*, and *Caldee* tongues differed not much from one another.

And the decree went forth, that the wise men should be slain, vulg. and the wise men were slain, whereupon some think, that some of them were cut off, and this is favoured by the originall, and is not improbable, because they were worthy by the Law of God to dye, and in this whole matter the providence of God moderated for the taking away of such a wicked generation, although in *Nebuchadnezzar*, that did command this, it was extream tyranny, and unreasonable. And they sought *Daniel* and his fellows to put them to death also. Having begun to execute the Kings Decree upon some, because *Daniel*, *Ananias*, *Azarias*, and *Misael* were counted of that number, they were sought also to be slain. Yet *Lyra* and some others think, that none of them were slain, but that in saying, the Kings Decree went out and they were slain, it is meant onely that they were hereby adjudged to be slain, because it is said, *vers. 24. Slay not the wise men*, implying that it was not yet done, but it cannot hence be inferred, that none of them had suffered death already, but that some were not yet executed, whereof he and his fellowes were counted a part. For it cannot be conceived, that *Daniel* would have pleaded so to avert that danger from the Magitians, but chiefly herein respecting his own and his fellowes preservation, which could not have been, unlesse there had been a totall stay of the Decree, till hee had been before the King. If it shall seeme strange that *Daniel* and his fellowes, who were at their first standing before the King so highly esteemed of, should now be adjudged pell-mell together with the *Magi* to destruction? it is to be thought that the King had by this time forgotten them, so many years being past, as was said before, since his so greatly magnifying of them for their super-excellent knowledge and understanding.

This secret hath not been revealed to me for any wisdom that I have more then any living, but for their sakes, that shall make knowne the interpretation to the King. the vulgar, that the interpretation might bee made manifest to the King. But this cometh short of the words here used, and obscureth the sense, for it is *על-דברת* for the sake, these words of them being understood, and the word *נחוריעו* signifieth they shall make known, implying, that by the prayers of the faithfull of the *Jewes* hee attained to the revelation of these things and God had revealed them to him, that the king might be moved to exercise more clemency towards them being miserable captives in his land, by whose meanes he attained to the knowledge of that which hee so greatly desired. Thus holy *Daniel* shewed; that by this great gift of knowledge, that God had given him, he fought not his owne, but the glory

V. 4.

Gen. 12.

Gen. 24.

V. 13.

Lyra.

V. 30.

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Note.

V. 18.

V. 32.

V. 33.

V. 37-38.

V. 39.

V. 40.

Hieron.  
Lyræ  
Polanus.

of God, by insinuating hereby the knowledge of his omniscience into the heart of the King, that he might esteem of and honour him, as the only true God, abhorring from henceforth from the service of any other god, and the good and alleviating of his Churches misery, which two we ought to make our ends of all the grace of illumination and sanctification, that we receive at all times, and not the setting up of our selves in estimation above others, as too many out of their vain-glory are ready to doe. Touching the scope of his dream Daniel tells him 1. in generall, that God had hereby shewed things to come to passe in the latter dayes, and lest it should be understood of things to be done near the end of the world, and not of things already accomplished, he varieth the phrase and calleth them things to be done hereafter. vers. 45. Then in particular by the image which he saw, the head whereof was of gold, the brest and arms of silver, the belly and thighs of brasse, the legs of iron, the feet part iron, and part clay, hee shewed him four great Monarchies of the world, whereof one then was, that is, the Babylonian; 2. the Persian kingdome, that should next be somewhat inferiour to the Babylonian; 3. the Grecian ruling far and wide; 4. the same kingdome divided, and so although strong as iron, yet afterwards partly strong and partly weak, as consisting partly of iron, and partly of clay, and this was the kingdome of Alexander the Great divided betwixt the Ptolemies of Egypt, and the Seleucidans of Syria, for Ptolemy the sonne of Lagus tooke to him the kingdome of Egypt, Seleucus the son of Nicanor, the kingdome of Syria and Babylon. For the first of these kingdomes; I shall need to say no more. For the second of the Persian, it was set forth by the brest and armes of silver, because consisting of Medes and Persians, as two armes, and as inferiour to the first, as silver is to gold, not because the amplitude of the Persian Monarchy was not as great as that of the Babylonians, for it was greater by the accession of the Medes and Persians unto it. But the majesty of it was not so great, because it was never free from warres. For the third of Alexander, it is likened to brasse, which is baser then silver, because that although Alexander enlarged his Kingdome more then any Monarch before him, yet he was lesse durable, and so not comparable to gold or silver. For the fourth it is not agreed, that hereby the Grecian kingdome divided betwixt Ptolemy and Seleucus was set forth, but some hold, that the Roman Kingdome was by the iron legges represented, which stood as it were upon two legges, the East and the West, and before that upon two Consuls, and sometime upon two Tribunes of the people. And this Kingdome is set forth by iron breaking all things in pieces, because the strength of the Romans was incomparable, neither was any Nation ever able to stand against them, whilest they were rising to their height. But the feet consisted of clay as well as of iron, and so it was partly strong and partly weak by reason of the divers Kingdomes, which were in subjection to the Romans, and chief Masters of that Empire, Caesar, Pompey, Anthony, and Lepidus, of whom one was stronger, and another was weaker. And these by mingling the seed of men sometimes thought to strengthen themselves, as Pompey by marrying Iulia the daughter of Julius Caesar, and Anthony Octavia the sister of Octavius Caesar, but no strengthening of the kingdome followed hereupon, but warres were fiercely made by these ambitious men, one fighting against another and destroying him. Thus Jerome and Lyræ, and many others, but Polanus will have the divided Grecian kingdome under Seleucus and Ptolemy meant, and to prove this hee bringeth many arguments, which he thinketh unanswerable, but chiefly from chap. 7. 8. following in this Prophecie, wherewith if that which is here said, be compared, it cannot but be granted, that all things do so agree, as if spoken of one and the same thing; Answ. That of chap. 7. rather may be understood of the Roman Monarchy: and therefore it cannot be from thence concluded against it. For chap. 8. indeed, which plainly speaketh of the Monarchy of Alexander divided into foure, there a new thing is revealed, which it is not necessary to grant, that it was done before, although in part somewhat like unto it be prophesied of ch. 7. For his other arguments they



they are all coincident in one, viz. the King was desirous to know things touching his owne Kingdome, how it should afterwards be disposed of, and not of any other Kingdome so farre remote as that of the *Romans*, which was 12000 miles off, and *Daniel* saith, that God had accordingly made that known unto him: therefore it must needs follow, that what is here revealed concerned onely that Kingdome being represented as one body consisting of head, breast, belly and legs, and not any other, which stood in no relation hereunto.

*Ans.* This argument indeed hath some probability in it, but when I looke at the words following, *in the days of these Kingdoms God will set up a Kingdom, &c.* I cannot see, how it can possibly be ever maintained, that the *Grecian* Kingdome divided can be the fourth kingdome here meant. For it sufficeth not to say, it is meant, in the end of these Kingdoms, when as the words are plain, *in the days of those Kings*, whereas *Christ*, whose Kingdome is next spoken of, came not into the world, til after the *Egyptian* and *Affrian* subdued to the *Roman*, and that the *Roman* Monarchy was come to the full strength. Moreover for the fourth Kingdome here spoken of it stood not upon two legges, but upon four, as is expressly said, chap. 8. and it was no more one Kingdome standing upon two legs, when it was by the *Seleucians* and *Ptolemies* brought to two, but two distinct Kingdomes. As from the argument brought from the Kings solicitude about his owne Kingdome onely, touching which satisfaction is here given, it is of no force, both because much of the prophesie tendeth to his resolution herein, and the fourth being understood of the *Roman* kingdome, another thing altogether, divers therefrom is not hereby set forth, for his kingdome came under this fourth kingdome also as well as other parts. And if when it is said, *the Lord hath shewed thee things to come hereafter*, it be taken so restrainedly, that none, but the kingdomes succeeding his in the parts, where he reigned, were meant, it will follow, that by the everlasting kingdome here lastly spoken of none other must be meant, but some fifth kingdome there set up also, to say nothing of the *Persian*, and *Grecian* kingdomes; and how either of them was divers from his, and not raised meerly out of the *Babylonish*. To leave this therefore, as of which enough hath been already spoken; I will reflect again a little upon the Monarchy represented by the belly of brasse, as of which I have not yet said enough. It was by brasse set forth, because brasse is a sounding metall; so the fame of *Alexander* for his speedy subduing of Countreys and Nations founded all over the world, in so much as that at the very hearing of him they were terrified: and their armes then were brazen, not onely Trumpets, but Helmets, and Targets and Darts, as *Homer* sheweth, for there was yet little or no iron in use, and it is said, that *Combe* a Virgin in *Eubæa* first invented brasse vessels and armes, but this I can hardly subscribe to, because that near the time of the creation, *Tubal Cain* instructed Artificers in brasse and iron, and how to make instruments thereof. But it is probable as was said before, that brazen armes were most used in ancient times, and not iron, till the time of the *Romans* because of *Goliath* it is said, that his armes were of brasse. And besides the reason yielded before of the *Persian* kingdome represented by silver, another may be given also, viz. that *Cyrus* abounded with silver, according to the prophesie of *Esaie*, saying, *I have given thee the hid treasures of the earth*, and *Pliny* saith of him, that having overcome *Asia*, he carried from thence 50000 talents of silver, and how greatly *Ahasuerus* a *Persian* king abounded in silver, may be seen by the story of his sumptuous feast, *Esther*. 1. And *Athenes* saith of *Xerxes*, that he had lying at the foot of his bed 18 millions of silver, and at his head 30 millions of gold; and *Strabo* saith when *Alexander* overcame *Darius* he found in his treasury 150 millions. As for the *Babylonian* kingdome represented by a golden head; it was not because *Nebuchadnezzar* had more gold then the *Persian*, but because he was notorious for carrying away the vessels of gold from the Temple at *Jerusalem*, and for images of gold, which the *Babylonians* set up, especially, that great golden image, which he would have all men to worship; for which he is said to have had a cup of gold in his hand, wherewith he made all Nations drunken.

Gen. 4. 22.

Esa. 45.  
Plin. lib. 33. 3.

Athenes. l. 12.

Jer. 51. 7.

Dan. 5.  
Ovid. Metamorph. L. 1. Aurea prima sita est aetas quae vindice nullo, Sponte suo sine lege fidem rectumque colebat  
Again, subit argentea proles, Semina tum primum cerealia longis sulcis obruta sunt. And again, Tertia post illam successit aenea proles, Saviour ingenitum ex ad horrida promptior arma.  
Lastly, de duro est ultima ferro, Protinus irrupit vena peioris in aevum omne nefas.

Phil. 2. 6.

V. 35.

Luk. 3.

drunken, as spirituall Babylon; Revel. 14. And Belshazzar dranke at his feast in vessels of gold. Some yeeld another reason, because although the world was wicked in Nebuchadnezzars time, yet it was worse in the Persians, who were more infamous for delicious living, and the Grecians worse then they for cruelty, and so were the Romans for their great tyranny. Hence therefore came that saying: *omnis aetas avis peior*, every age worse then that, which went before it, and the four ages commonly sung of by the Poets, the golden, the silver, the brazen, and the iron.

And in the dayes of these Kings shall the God of heaven set up a kingdome, that shall never be destroyed, and it shall not be left to another people; but it shall breake in peeces, and destroy all these kingdomes, and it shall stand for ever. vers. 45. For so much as thou sawest, that the stone was cut out of the Mountaine without hands, &c. Here after the fourth before spoken of, a fifth kingdome is prophesied of which is the kingdome of Christ, as all both Jews and Christians agree, onely the Jews from hence gather that Christ is not yet come, because that when hee cometh, all earthly Monarchyes shall be overthrowne; whereas the Roman still standeth, although much shaken by the Goths and Vandals long ago, and impaired both by the Turkes in the East and other kingdomes falling from it in the West, but at the time, when we say, he came, viz. Augustus Caesar being Emperour, the Roman Monarchy stood most strongly, and long after till the time of Constantine the Great, which was 300 yeares after, and from thence forth, till the Turkes winning of Constantinople. But this is easily answered, it is not meant, that Christ at his coming should put downe all imperiall power, and Dominion himself reigning over all Nations after the manner of other worldly Emperours, but spirituallly all should be subdued unto him, hee being by them acknowledged their King and Messiah, and therefore doing homage unto him by bowing the knee, which was done, when Constantine after a long time of persecution in his Predecessours dayes, submitted himselfe and his crown unto him, idolatry being abandoned, for thus truly the stone brake all in peeces, the golden kingdome, that was, and the silver and brazen, and the iron then in being reduced to the likenesse of dust and blowne away by the winde, so that no place thereof was more to be found, as was said before. Because there was no part of any of these Empires, that continued still idolatrous, but all were Christian, so that he, who should have looked for an idolatrous Monarchy now, could no where have found it. Only Mahomet, since the conversion of all Nations to the Faith, by the helpe of Sergius an apostate Monk about an. 600. since Christs Nativity, began to poyson a great part of the World with his Mahometan superstition, and growing great by many of his deceived followers he attained to a kingdome, and since enlarged it so greatly, that it is a Monarchy comparable to one of the old Monarchies before spoken of. And it is aptly said of these Monarchies when Christ came with his power by his Word and Spirit, that they were made like the chaffe blown away by the winde, because the chaffe of superstition, of which the Prophet Esay saith, *what is the chaffe to the wheat*, was now blown away, the kingdoms of the earth, as floores being purged, as John Baptist said, *hee will thoroughly purge his floore and the chaffe hee will burn with unquenchable fire*. For the time when this should be, it is said, *in the dayes of these Kings*, which was fulfilled accordingly, in that he came into the world, as was before said, when Augustus Caesar the mightiest of them and the most flourishing reigned. For his being compared to a stone, that is often done elsewhere by other Prophets also, David, Psal. 118. and Isaiah 28. 16. where see the reason for his being cut out of the mountaines without hands, this foreshew his coming of the Virgin Mary, not being begotten by any man, but by the overshadowing of the Holy Ghost. And he is said to be a stone, but groweth to a Mountaine filling the whole earth, to foreshew his small beginnings, from which he increased so greatly. For Christ was so little at the first, that he was to most men contemptible, and hee became a King not by force of arms, for which it is also said, that he was hewed out without hands, whereas the Kings

kings before spoken of had their Monarchies hewed out for them by strong hands, and dint of the sword therein, yet hee increased more then any one of them reigning all over the earth, not only over the bodyes but the souls of men; And herein his kingdome excelleth all others, that it is everlasting, as *Esa. 9: 6.*

*Polanus* hereupon makes a question, whether this stone growing to such a greatnesse, setteth forth Christ or his Church, for some he saith, restrain it to him, and some understand it of his Church, which is his kingdome, but hee saith, that it is to be understood of both, as being inseparable, he the head, his faithfull people the body, hee the Corner stone of the foundation, they likewise some foundation stones, some other living stones built hereupon, and this is the best, he is the stone first cut out of the mountaines without hands, when he was born and lived privately 30 yeares, in all which time, although he were a king yet he had no kingdom, of which it is here spoken, *in the days of those Kings God shall set up a kingdom.* But beginning to declare himself, then his kingdom began by the accession of followers to him, and after his resurrection increased so much, as that it filled all places, when in all places there were beleevers, & they increased so greatly in number, as is shewed *Ab. 2. Ab. 3.* and 4. and in 60 yeares all over the earth, as is in *Ecclesiasticall* history declared. Thus all kingdoms were broken in pieces at Christs first coming, but at his second coming they shall all quite vanish, and there be no more kings, nor kingdomes upon earth any more, the whole earth it selfe with the workes thereof being burnt up, and the whole fabrick of this visible world dissolved for ever, the kingdome of Christ onely standing, and being most glorious for ever and ever. From all which, note 1. that kingdomes of heathens are disposed of by the Divine providence, and it is not according to the will of man, that one gets the Monarchy of the World at one time, and another at another. 2. Every age is worse then other, as long as men are swayed by the corruption of nature, and so is every age of each man, the youth worse than the childhood, the virile estate worse then the youth, and old age worst of all, but contrariwise in those that are by grace sanctified. 3. Great is the glory of worldly men, but it endureth onely for a short time, and then they are torn in pieces, and horribly destroyed, when as proceeding by degrees in wickednesse their finnes be come to the full, as the *Amorites*. 4. The kingdome of Christ little at the first, increaseth wonderfully, as the grain of Mustard seed, and shall finally bring under and annihilate all other kingdomes, that we may by faith expecting cleave fast to the truth, and so in Gods due time we shall see all such, as oppose it, whether Popish or *Mahumetan* confounded, as the gold, silver, brass, iron and clay. But this kingdome in one the onely glorious kingdome all over the world, so to continue for ever, to the beautifying of all the true members thereof.

*Then King Nebuchadnezzar fell upon his face and worshipped Daniel, &c.* Of Daniel denying to have this honour done unto him nothing is said, but it is implied, *vers. 47.* that he refused this honour, and bad him worship God, from whom this rare knowledge came; setting him forth unto him, as the onely true God knowing and foreknowing, and ruling over all things, because it is said, *the King answered Daniel and said, Of a truth it is, that your God is a God of gods, and Lord of lords,* being as much in effect, as if it had been said, *Daniel* refusing that honour, and instructing the King better touching God, whose wisdom it was and not his to reveal secrets, the king answered, as is here said. For *Peter* did so towards *Cornelius* worshipping him, and *Paul* and *Barnabas* towards the *Barbarians* worshipping them, therefore it is not to be doubted, but that *Daniel* being lead by the same holy spirit did likewise. And his former speeches, that hee had no more wisdom, then any other man to reveale such secrets, but that there was a God in heaven, that had revealed it, imply no less. Lastly, if hee should not have refused it, he should have sinned foully, as *Herod*, yea much more, and so have provoked God against him for accepting Divine honours offered unto him, and how farre he was from sinning in the least mat-

*Polanus.*

*Ephes. 2. 20.*  
*1 Pet. 2.*

*Note.*

*Gen. 15.*

*V. 46.*

*V. 47.*

*Ab. 13.*

ters



Note.  
Matth. 5. 16.

V. 48. 49.

Note.

Prov.

ters appeares before, by his care of not being polluted by the Kings meat and drink. Wherefore let no man of what rare gifts soever in the exercising thereof seek himselfe, but Gods glory, according to that, *Let your light so shine before men, that they may see your good workes, and glorify your Father which is in Heaven.* And let no man by that which was done here to Daniel, or commanded to be done out of blindness justify the adoration of saints departed; but considering from time to time, what kinde of men they were, that offered this to any of Gods dearest servants, namely blinde and superstitious, for this reason abhor from doing the like for feare of becoming like them, when they think to expresse greatest devotion; being condemned for blinde superstition. For Nebuchadnezzars promoting of Daniel, ver. 48. and his fellows at his request, 49. it was an example of gratitude set to all Kings and great persons towards such, as they finde to be in greatest grace with God, preferring them to places of most trust and concernment about them, and any wicked or vitious persons. And hereby we are taught to improve the favour, that we have at any time with secular Princes, to the helping up of holy men likewise for the weal publique, because when the righteous are exalted the people rejoyce, as for whom it is the better, but the worse if the wicked rule.

### CHAP. III.

Lyræ.

Note.

V. 9.  
V. 27.  
V. 29.

IN this chap. Nebuchadnezzar setteth up an image of gold 60 cubits high, and six cubits broad, commanding all men to worship it, which image saith Lyræ was his own, he being by pride so far lifted up; that he would be worshipped as a God, setting up this his image to this end and purpose, as *Caius Caligula* a Roman Emperour did afterwards. Here is a strange alteration of a man, that upon so good ground a little before acknowledged one only true God, now to fall to this foul sinne of exalting himselfe as a God, but such is the sicklenesse and inconstancy of carnall men, one while being most godly, and soone after returning with the dogge to their own vomit, that their godlinesse is nothing worth, but like the morning dew, and as *Herods* reverencing of *John*, and soon after beheading him: that we may resolve upon constancy in that which is good, thus being fenced against all temptations to fall away herefrom to evill, and consequently into condemnation. This Nebuchadnezzar did out of his exceeding great pride for the amplitude of his Dominion, but it is probable that he had setters on, viz. his Princes and Lords, who envied the Jews for the great favour and authority in which they were, but by this meanes they thought to work their destruction, as the following part of this history giveth us just occasion to conceive, and the great penalty threatned to those, that would not fall downe and worship this image. For there were none of the Nations under the Kings Dominion to be suspected for their standing out against this Decree, but the Jews onely, and their accusing of *Shadrach*, *Mesbakh*, and *Abednego*, and seeking to have them destroyed by the fiery furnace as was propounded evinceth the same, whereunto we may also adde, that the King called his Princes and Nobles together to see the miracle wrought for those three, and his Decree making after this, that none should speak evill of their God. For what else did this imply, but that they had before spoken spitefully both against their God and them, to stay them from doing which hereafter he would have them see this miracle.

If it be demanded, how it came to pass, that Daniel was not now brought in question as well also as his three fellows? It is answered, either because he sate in the Kings gate, and so as being above all his Princes and Nobles, and as the Kings right hand, the Proclamation touched not him any more then the King himselfe, he most probably sitting with the King, as a spectator of that which was done; or by reason of his employments not to be spared to goe from the Kings gate and judging matters that came before him. And this I take to be the most probable, because if hee had been there with the king, he would

not

not certainly have held his peace, but have spoken against this grosse idolatry, and for his fellows in danger for not conforming therunto. For the time when these things were done, some think it was long after his dream interpreted, but most probably it was the same year, the envy of other Princes of *Babylon* being so great at the preferment of *Shadrach, Mesbach, and Abednego*, that they would not rest, but immediately seek to pull them down by some device or other from the high places in which they were set, but with *Daniel* they meddled not, as thinking him for the great grace, in which hee was with the King, to be above their reach. And if the dream were *An. 37.* of his reigne, as was before said, it must needs be granted, that this idolatry was set up the same year, because that *An. 38.* his punishment for this his intolerable pride followed in driving him from amongst men to live in the fields with the beasts in the open air, and under no rooſe where men inhabited, as he was well worthy to be dealt withall, who being a man of most eminent place, ruling over men and beasts, could not be herewith content, but he would be a god, therefore he was thus made more base then any other man. And that this must needs be done *an. 37.* and so that punishment inflicted, *an. 38.* of his reigne appeareth, because he was held in that brutish condition 7 yeares, and then restored again, and these being added to 38. amount to 45. soon after which he dyed. That this image was his own and not of any of the false gods, which he worshipped, is plain, because he did not worship it himselfe. 2. Because *v. 12.* it is distinguished from his gods in the accusation brought against *Shadrach, Mesbach, and Abednego*. 3. Because it was long ago prophesied of, that he should take thus upon him as a God. And it may be, that he took an hint from his dream of an image, whereof he heard that he was the golden head, thus to represent himselfe to the people to be adored. So the wicked turn the Word of God made known unto them into an occasion of sinne, especially Magistrates hearing themselves called Gods they swell in pride, as if they were Gods indeed, and elevated above the condition of mortall men, expecting to be honoured accordingly, which proveth oft-times to be their overthrow, as is intimated, where they are called gods, it being added immediately, *ye shall dye like men*, for which the Lord gave a speciall charge to him, that should be set up for King, not to be lifted up in his heart above his brethren.

*Shadrach, Mesbach, and Abednego*, the valiantest champions of God being cast into the fiery furnace, that was so extream hot, were by and by seen walking in the said furnace, a fourth man being amongst them like the sonne of God. Whence *Lyra* noteth this to have been the second Vision Prophetically touching Christ, of which he maketh five in all the Histories from *ch. 2.* to *chap. 6.* 1. The vision of the stone cut out of the mountaine without hands, of which *chap. 2.* 2. Of one like the Son of God in the fiery furnace, in this place setting forth the sufferings and burnings of his faithfull servants that should be in the time of persecution, their invincible courage in suffering, and his presence with them, changing the nature of the fire, that it seemed no tormenting fire to them, but comforting and refreshing. 3. *chap. 4.* One bidding cut down the tree represented to *Nebuchadnezzar* in another dream, who is called a watchman: for hereby Christs cutting downe of the devils kingdom was set forth. 4. *chap. 5.* The handwriting seen by *Belsazzar* upon the wall, and then he being by and by cut off, representing the hand-writing against us, which Christ tooke and nailed to his Crosse; thus spoiling Principallities and powers. 5. *ch. 6.* *Daniels* admirable deliverance out of the Lions den, figuring out Christs rising up out of the grave to life again. For this in present it was certainly a prelude of his future incarnation, and after that of his presence always with his to the worlds end, especially in their sufferings, as he shewed himself to *Stephen*, now ready to be stoned. Thus it is understood by *Tertullian*, who saith, Christ appeared to the king of *Babylon* in the fiery furnace the fourth with his Martyrs as the son of God. And *Epiph.* bringeth this place for proof of the Son of God by the old Testament. *August.* likewise rhetorically speaking to *Nebuchadnezzar* who said, that he saw one like the Son of God, whence came this

Esa. 14. 14.

Note.

Psal. 82.

Deut. 17.

V. 25.

Lyra.

Five visions  
prefigurative of  
Christ.

Aa. 7.

Tertul. l. 4. contra  
Marcion.  
Epiphani. in  
anch. orat.  
August. orat. 6.  
contra Judaeos &  
Arianos.

Polanus.

Mal. 4.

Numb. 24. 17.

this to thee (O thou *Alienigena*) who told thee, that this was the Son of God, what Law, what Prophet? he is not yet born into the world, and the similitude of him, that was to be born, is known to thee. Whence came this? who told thee this, but the divine fire enlightening thee within, that whilest thou holdest these 3 as thine enemies in the fire, thou mightest give testimony to the Son of God? But *Polanus* following the vulg. tran. which hath it, v. 23. after these words, they fell down bound in the fiery furnace, and they walked loose in the midst of the fire without any hurt, for the Angell of the Lord descended together with them in the same moment, who shook the flames of the fire forth out of the Furnace, and preserved the servants of God safe without any trouble, being cooled as it were with a dew coming upon them in a pleasing manner. But the vulgar Latine followed by *Jerome* hath besides these words, a large prayer made by *Azarias* in the name of them all in the furnace, and after this deliverance a thanksgiving made by them all together, neither of which are in the *Caldee*, and so *Jerome* confesseth, but he had them out of the Greek translation of *Theodotian*. From hence *Polanus* gathereth that the fourth man appearing was an Angell, and not a representation of Christ, who should afterwards be made man of a woman. And he argueth from the speaker, who was an heathen, and therefore knew not any distinction of persons in the God head, but spake here of an Angell, as the Son of God, for he saith, that even the heathen knew, that there were Angels, and the King saith not neither that he saw one, who was the Son of God, but like him, whereupon he concludeth, that it was not hee that appeared, but an Angell in an assumed body, as also *Nebuchadnezzar* himself calleth him, veri. 28. wherefore he concludeth against those Fathers that from hence bring a testimony, that Christ is the true naturall Son of God. But for so much as all agree, that the Son of God hath sometime appeared in a humane shape, as divers times he did to *Ezekiel*, and to *Abraham*; *Ezek.* 1. sitting upon the throne on the top of the living creatures and wheelles, and *Ezek.* 40. in a linen garment with a measuring line in his hand, and *Ezek.* 9. and to *Abraham*, *Gen.* 13. 44. & 15. and here a glorious man is seen working this great miracle upon the fire, that it could not burn, I see no reason, why we should not subscribe to the ancient tenet, that it was God the Son in an humane shape, who now appeared. For the reasons alledged to prove the contrary: first, he is by the same king called an Angell, in like manner in other places the Son of God is called the Angell of the Covenant, for the King being an heathen whose words are not therefore to be regarded, most probably, as *Augustine* hath it, the spirit of God prompted him to say thus, and therefore he and not king *Nebuchadnezzar* is to be looked at herein, for so *Balaam* an heathen wizzard spake of Christ by the name of a Star, that should rise out of *Jacob*. Lastly, for his saying, *One like the Son of God*; this argueth not, that in this vision there was not a representation of the Son of God to come afterwards in the flesh, but rather that this great mystery was here shewed before for the greater comfort of the faithfull, that they might courageously bear all their sufferings having the Prince and head both of Angels and men present with them herein to mitigate their pangs and carry them through them with joy, this being more, then to have the protection of a meer Angell, concerning whose power also, whether he can change the nature of fire, that it shall not burn, it may well be doubted, seeing this argueth omnipotency, which is in God alone, and not communicable to any creature. Wherefore no weak argument, and worthy to be derided may be raised herefrom that Jesus is the Son of God, but one strong and solid thus. He whom *Nebuchadnezzar* saw in the fiery furnace was the Son of God in an humane shape: but he was typically Jesus, *Ergo*, &c. The major is proved, because he did that, which none but God could doe, viz. qualified the most ardent fire, which burnt up some coming but near it, and had no fiery heat at the same instant to singe so much as the hair of the head of other some. For the minor it is also proved, because God appearing in a glorious humane shape at any time was not God the Father or Holy Ghost, but God the Son, fith no man hath seen God at any time, but the Son hath revealed him both when



when in him appearing in an humane shape under the Law, and when under the Gospell shewing himself in the man Jesus born of the Virgin Mary, and hypostatically united unto him.

For the communication had betwixt the King and his Lords about this miracle, God ordered it so by his providence, that they might be made witnesses hereof for the greater confirmation of the truth hereof, and that they might hereby be converted to God, or left the more without excuse. As for *Nebuchadnezzar* himself, he was again so taken with it, that he blesteth God, and decreeth against all men that shall vilipend him, although his sicklenesse and inconstancy in good was the same, that it was before chap. 2. and the beginning of this third manifesteth. For had there been any true cordiall resolution tending to such piety, as he made shew of herein, he should not for his pride have been so punished after this, as he was, chap. 4. Note hence the certainty of the miracles which God wrought of old, there being so many made witnesses thereof, that we may not be unbelieving, but believing, as if we had seen them our selves, and believing our Lord Jesus the Son of God to be present, although invisibly, with all his faithfull servants in their sufferings, to mitigate them so, that they shall be able with comfort to bear them, whatsoever they be, as he was now in the furnace visible, as the words, *Like the Son of God*, imply, because we commonly say of a man extraordinary for parts and glory, if he be the King, but never by us seen before, that he is like the King. 2. Miracles work upon the most wicked for the present, making them to speak as godlily as the sincerest Christian can doe, but in such as are not rooted in grace, it is but as a flash, soon vanishing again, that no man may bear himselfe upon this, that he is for the present well affected, but get grace into his heart, and to this end crave it with all earnestnesse and perseverance.

V. 30.

Note.

## CHAP. IV.

IN this chapter is set forth another Vision or Dream of *Nebuchadnezzar*, and the interpretation thereof made by *Daniel*, whereupon he maketh another declaration full of piety towards God, as if he had now been converted indeed, vers. 1, 2, 3. Here all things are so plain in the dreame, the interpretation of *Daniel* being added, that I shall not need to expound any thing herein, onely vers. 13. it is said, *Behold! a Watcher and Holy one came down from heaven, hee cryed aloud and said, Hew down the tree and cut off his branches, &c.* This watcher was an Angel of God, so called, because the Angels are alwayes vigilant and ready at every command to goe about the execution of Gods will, as we also ought to be, and specially the Ministers of God, as it is said to *Ezekiel* chap. 3. And he saith, *Cut down the tree*, to shew that *Nebuchadnezzar* set forth hereby, should be put down from his kingly dignity, and live like a beast a long time, and this was the plucking off of his branches, which are ornaments to a tree, and therefore fitly representing a kings royall accommodations making him to shew glorious. Now when the Angell cometh to expound this vers. 16. hee saith, *Let the heart of a man be taken from him, and a beasts heart be given unto him*, in which words he maketh the vision so far forth plain, as that it might from hence be known, that a man was meant by this tree, and a man not to be metamorphozed into an ox, as *Josephus* saith, *Nebuchadnezzar* was, but retaining still the shape of a man, and changed onely in his understanding, by which means he was so transported from himself, that he was no more as a man for any reason, but as a brute beast in all his doings, in so much as that his courtiers not able to indure a beast any longer, drove him out of the house into the fields amongst other beasts, with whom he fed, and amongst whom he lay in the open air seven years, and the food, upon which he fed, is said to be grasse which he ate like an ox. Touching this strange change in this king, *Dorotheus* and *Epiphanius* say, that internally he was not changed in his reasonable soul, but was herewith indued still, and that his change was in his body, his former

V. 1, 2, 3.

V. 13, 14.

V. 16.

V. 24.

*Dorotheus in Synopsi. Epiphanius in vita. Dan.*

Aben. Ezra.

Tho. Aquinas.

Vales. de sacra  
Philosop. c. 80.  
Hier. Mercur.  
l. 6. c. 20 varia-  
rium Lethion.Lennius de  
complex.Mich. Medin.  
l. 2. de fide.Euseb. l. 9. de  
prepar. Evangel.  
V. 15.

V. 17.

Joh. w.

part being like an oxes, his posteriour like a lion, having the head and horns of an ox, but the main and tail of a lion; contrariwise the text saith, that his heart was changed, but for any change in his body, it speaketh nothing, whereby is not meant, that his reasonable soul was taken from him, for that is the form of a man, and therefore being taken away, a man ceaseth altogether from being a man, and the soul of a beast being put into him, hee is really a beast. In saying therefore, that the heart of a man was taken from him, and the heart of a beast put into him, nothing else is meant, but that this phantasie and appetite were changed so, that upon a strong imagination that he was a beast, he had affections carrying him in all things to doe accordingly. A like story to this hath Aben. Ezra of a melancholick man in Sardinia, who forsaking the company of men; went amongst Deer, and lived, and eat grasse with them a long time. And for this exposition is Thomas Aquinas, who saith that there were no shape in his bodily shape, but onely he seemed to himselfe to be a beast. And Francisus Valesius saith, that it was a melancholick disease, which God laid upon the King: and Hieron Mercurialis, that by means of this disease some have become madde, doing as if they were the very creatures, which they imagined themselves to be, some who thought themselves dogges, barking, some cocks crowing, some wolves, going out amongst the graves to feed upon dead bodies. One, saith Lennius, imagining himselfe to be dead would eat no meat seven dayes together, so that he was almost dead, to whom being in this desperate condition, the Physitian prescribed this remedy, that a few men clad all in white should come into the chamber where he lay, and eat meat in his sight, which he seeing them asked what they were, they answered, dead men, but said he, doe dead men eat? they saying, yes, that they did when they could get it, he hearing this started up from his bed, and fell to eating with them, and so was recovered. Michael Medina conjectureth, that as by witchcraft some are transformed in shew, amidst being cast before the spectators eyes, so that they seem to be what they are not, so it was done by the Almighty power of God to Nebuchadnezzar; but this is onely a conjecture & improbable, because no such thing is here said, but onely touching his heart, wherein all the change in appearance was, and it is not good to ascribe such deceitfull doings to God, as jugglers use by the help of the devill to beguile mens eyes. Of this strange judgement laid upon Nebuchadnezzar, none of the ancient writers of the heathens speak, but Alpheus briefly saith, that Nebuchadnezzar being rapt with madnesse presently vanished out of the company of men, when he had first foretold the overthrow of the Caldee Monarchy, as he is cited by Eusebius.

For the leaving of the stump of his roots in the earth, vers. 15. hereby was meant, that he should not be driven from his kingdome, but that hee should return to it again, as the stubble of a tree, after it is cut down, having life still in it shooteth out again, even with a band of iron and brasse in the tender grasse of the field, that is, leave it as it were, thus bound by Gods irrevocable decree, till the time here spoken of be fulfilled, the allegory of a tree cut down being herein followed, which springeth not again, but by the dew falling upon it, and although ordinarily a tree cut down shooteth out again the next spring, yet if bands be upon it, through which it cannot pierce, it shooteth not out, till they be taken off, so could not this King, but then he did.

This matter is by the decree of the watchers, and the demand by the word of the holy ones. vulgar, the sentence is the decree of the watchmen, and this is the speech of the Saints and the petition. The first agreeth best with the originall, it being meant, that it was the decree appointed by God to be published by his watchmen the Angels, whereupon they demand, why it is so, and have answer in the next words, that the living might know, that the most High ruleth in the Kingdomes of men, and giveth them to whom he pleaseth. Iunius to these words, the word by the demand of the holy ones, addeth usque dum adducatur ut agnoscant, till he be brought to that, that they acknowledge, that is, Nebuchadnezzar to that low ebbe, that all men living hearing of it, and after this, of his restitution again to his kingdom, acknowledge

ledge the kingdoms of the world to be at the Lords disposing, and that hee giveth this great Monarchy, to whom he will, and setteth the most abject of men therein, that is, this most proud man after his so great abasement, to be King and Ruler thereof again, thus also *Lyra* according to the letter. But he saith further, that some will not have this to be literally understood, but mystically of the devill, who for his pride was the most abaied of all others, yet shall hereafter be restored to his pristin glory of an angell of light again. And they argue against the literall understanding of this of *Nebuchadnezzar*. 1. Because he retaining his humane nature still, could not goe and live upon grasse as a beast so long a time. 2. Because being taken with such a disease, as was a kind of madnesse, they wou'd doubtlesse rather have shut him up, then driven him out into the fields, as is used to be done to mad men. 3. Because the wild and savage beasts would, when he had come amongst them, have devoured him. 4. So large an Empire would not have been so long without a King, and if another King had been once set up, it is not probable, that he would have given way to him to return to his Throne again. But to beleefe, that the devill shall be restored again to his first glorious condition of an angell of light, is most contrary to the holy Scriptures, wherein it is said, that hell fire is prepared for the devill and his angels, and that it is everlasting, and the angels, who kept not their first standing be bath reserved in everlasting chains of darknesse. For the objection made. 1. No reason can be drawn from the common condition of a man, to this man, having this judgement laid upon him by the Almighty, who can sustain the life of man without means as long as he pleaseth, as he did *Moses* 40 dayes, and *Elijah*, and the children of *Israel* 40 yeares in the barren wilderness, and experience hath taught in some, whose bodies have been distemperd, that they have used coals and other things, wherein there is no nourishment, for most delectable food, and there is an history of a woman, that ate & lived upon spiders, and some upon locusts; therefore if God would have *Nebuchadnezzar* fed with grasse, what is he that dares say it was not possible, and like wine upon his hands and feet to goe about as the beasts? 2. It is not to be doubted, but that when this judgement befell him, *Daniel* certified the Nobles hereof, perswading them rather to help put in execution what God had decreed, then to hinder it. 3. The same God that appointed his restitution after this fastened the stump of this tree in the mean season, so as that it was not in the power of any creature to pull it up, for which it is said to be bound with bands of brasce and iron, and it is observed in the ordinary course of nature, that a madde dogge will not bite a foole or a mad man, to say nothing of the acquaintance, which hee gat with the beasts by converting amongst them, so that they took him going upon all four, and feeding as they did, to be a beast as they were, although in shape differing from them, as a monster amongst them. 4. It is said, that *Evilmerodach* the sonne of *Nebuchadnezzar* reigned a while in his stead in this time of his exile, but playing the tyrant was by his subjects shut up in prison, where *Jehoiakin* the captive King of *Judah* was, with whom he by this means gat so good acquaintance, that immediately after *Nebuchadnezzars* death, he comming to the Throne lifted up his head, and dealt so favourably with him, as is said, *2 King. 25.* & so the kingdom was at *Nebuchadnezzar* returning to his understanding again void and fit for him to resume; and if it were not so, *Daniel* with the assistance of the Lords governed it for the time in certain expectation of his returne at the time by God prefixed.

*Break off thy sins by righteousness and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity, vulg. it may be God will forgive thy delinquents; that is, if thou dost thus, happily thy sins wherein thou hast taken such pleasure may be pardoned; and this judgement escaped: but herein the sense is more respected then the signification of the words, and if it be lengthening tranquillity, the sense will be good thus, being spared from this expulsion and disturbance thou maist haply live still quietly in thy kingdom. The vulg. for break off thy sins by righteousness, hath also, redeem thy sinnes by almes-deeds, and so*

*Lyra.*  
*Origen.*

*Matth. 25.*  
*Jude v. 6.*

V. 27.



Polanus.

1 Pet. 1. 18.

Note.

Luke 19.

Act. 10.

Heb. 13. 15, 16.

Hieron.

Note.

Exek. 14.

hath the Sep. uagint translation but erroneously, for neither doth פִּרְקָא signify redeem, nor פִּרְקָא almes, but break off and righteousness, yet upon this erroneous translation, some infer the merit of almes-deeds, as if for them men were worthy of pardon, so Cornelius a Lapide saith, sins are by almes redeemed, because the fault being therefore forgiven, temporall punishments are *ex condigno*, remitted also. Again, they merit, if not the remission of everlasting, yet of temporall, and lastly because they dispose a sinner to grace, and to the pardon of sin, as prayer deserving and obtaining of it. Wherefore he stiffly maintaineth the vulgar translation, saying, that although פִּרְקָא signifieth not to redeem, but to break off, yet to shew that this breaking off is by redeeming, a Redeemer is in Caldee called פִּרְקָא and for the word righteousness, to give almes is a great part of righteousness, and therefore it may well be rendered by almes. But against him and all that make such Papisticall constructions I oppose Polanus, who excellently sheweth that פִּרְקָא hath only two significations, 1. to break off; 2. to pluck a mans selfe out of danger, but not to redeem, which indeed cannot be said to be done in respect of sins, but of persons, seeing sins are not capable of punishments, but persons sinning. Methurgeman Elia writing upon this word, saith, it signifieth to break off, and for proof hereof alleadgeth Exod. 32. 2. Break off your golden rings, but for redeeming he can bring no place, where in Hebr. or Caldee it is so used. And against redeeming, as by a Prince given, which might satisfie in respect of any punishments due for sin, maketh the redemption by Christs blood, and not by gold and silver, if we had millions thereof to give amongst the poor. The meaning therefore is nothing else, but whereas thou hast been an oppressor, do henceforth righteously & make restitution to those whom thou hast wronged, and over and above this, be charitable and give abundantly of thy goods to the poor. From whence, although no redemption from sin by almes-deeds can be proved, yet it may well be proved that no man is a true Convert, or shal find favour at Gods hands, who turneth not from unjust and deceitfull dealing to righteous in all things, and from hard heartednesse to charitablenesse. For in both thes Zaccheus was a most exact pattern, & Cornelius to add the more force to his prayers, was much in almes-giving, and the Apostle having spoken of the sacrifice of praising God, addeth to distribute and to give forget not, for with such sacrifice God is well pleased, whereby is intimated that prayer and praise is then a well pleasing sacrifice to God, when accompanied with almes-deeds. For the last words here, *if it may be a lengthening of thy tranquillity*, because Daniel speakes doubtfully, the Papists following the Vulgar, gather from hence, that no man can be certain of his finnes being pardoned, or consequently of his salvation. But as hath been before said, the words are not rightly rendred, it may be God will forgive, but, if haply there may be a prolonging of thy peace or rest, the temporall judgement threatned against thee being prevented. And according to this Jerome noteth, that an whole year passed, before that it was executed, and Nebuchadnezzar sinned again by his proud vaunting of himself of his great Babylon. Whence saith he it is probable, that he did for a time, as Daniel had counselled him, and so was spared, and had his quiet resting in his palace lengthened out twelve moneths after this. But if the vulgar translation were true, yet it followeth not from this his conditionall speaking, that he doing so as was prescribed could have none assurance, because such words are often used by way of perswading to beleve the thing spoken of, as 2 Tim. 2. 26. Instructing with meeknesse the contrary minded, if God at any time will give them repentance, which is as much as if he had said, thou doing thus may upon good ground beleve that a good event will follow. And for any man or Nation turning from sinne, when judgements are threatned there is a certain ground of confidence, Jer. 18. 6. Exek. 26. From Daniels example, not onely expounding to Nebuchadnezzar his Dream, but also exhorting him to repentance, not that every Minister of God ought to doe likewise, and not to sooth up men in their sins, so daubing with untempered mortar, or having expounded the word to leave it without application.

At the end of these dayes my understanding returned unto me, and I lifted up mine eyes to heaven, thus I have translated it, not as the words lye, for his lifting up of his eyes is placed first, and then the returning of his understanding to him: but so it is *hysteron proteron*, the last put first, for his understanding must first needs return unto him, and then, and not before he lifted up his eyes and blessed God, sith the heart of a beast cannot doe this, and hereby it is plain, that the judgement laid upon him was in his minde, and not in the transmutation of his body any otherwise, then as this beaſtiall minde made him to go and do like a brute beaſt. From this relation of *Nebuchadnezzar*, we learn, that man, who is as a tree flourishing by prosperity, is so fascinated hereby, that forgetting God he equalizeth himselfe in his imagination unto him, then as pride goeth before a fall, God who is very vigilant to look to the swelling heart of such a man cutteth him down by sicknesse, or taking his worldly estate away from him, thus making him base and vile, and thus haply he liveth and goeth on either like a stupid beaſt a long time, not considering, wherefore Gods hand is so heavy upon him, or murmuring against God, but in fine, if hee belongeth to God, he considereth his former high thoughts and wickednesſes, and repenteth, and is either lifted up again, as *Nebuchadnezzar*, and *Iob* in this world, or in the world to come, although after this he be kept alwayes low here. And then what doth he? bleſſe and praise God to the uttermost of his power, seeking also to make others by his speaking of his praises and wonderful geſts done for him, to acknowledge him to be the only true God, and therefore to fall to the magnifying of him also, and to living in all holy obedience to his will, to his glory.

And thus as *Lyra* saith, it is not to be doubted but *Nebuchadnezzar* after this proceeded to do to his dying day & so was saved. Whereas that which is spoken of him, *Eſa. 14. 12.* may seeme to make against it. He answereth, no more is there said, but what came to passe here touching his cutting downe to the ground, and the debaſing of him in this world for his pride, he being so left, as a wretched man, suffering still in his body after death. This *Iſaiah* saw should come unto him for his intolerable pride, but his finall conversion was hidden from him and not revealed, til now in *Daniels* time. But for so much as after this testimony given of his serious penitency, nothing is more spoken of him, but this his history is concluded, it is to be held, that whatsoever his life had formerly been, was forgiven, and in the end he was received to mercy, that no penitent sinner, who now turneth to do the works of God, may despair of mercy, how foul soever his life hath formerly been. But touching any grace or mercy to sinners delaying their repentance neither doth this or, any other history speak one word of comfort, and therefore they build their hopes upon shadows, that being such hope to come to the like comfortable end, especially such as have glorified God and been well affected, but are fallen away: for although he did again and again, yet there is now a bar put against Apostates, so that there is no hope for them to doe the like, because it is impossible for the inlightened that fall away, to be renewed by repentance; although an heathen being affected with miracles, and hereupon confessing the true God once, yea twice, falling after this away again, were renewed, for it is no more given to such to repent, although it were given to this man.

V. 34.

Note.

*Lyra*  
*Nebuchadnezzar*  
saved.

Note.

Heb. 6. 4.

## CHAP. V.

**H**itherto the Divine spirit, that was in *Daniel*, being shewed by his interpreting of two dreams of King *Nebuchadnezzar*: now a third instance is given of the same in his reading and expounding the strange hand-writing upon the wall to *Belshazzar*, in every of which there is somewhat typifying things done under the Gospel. 1. In the stone cut out of the mountaine without hands. 2. In the watcher decreeing the cutting down of the proud King, represented by an huge high and broad tree, for by this was set forth

Luk. 3.  
Luk. 13.

Rom. 14. 10.  
Revel. 20. 12.

2 King. 25.

Joseph. l. 11.  
antiq. c. 11.

Jer. 27.

Lyra.

V. 10.

forth John the Baptists threatning, that every tree that brings not forth good fruit shall be hewen down and cast into the fire, and our Lords telling how the barren fig-tree should be cut down, which was also fulfilled in the destruction of Jerusalem by the Romans, and for the renewing of the stump still to shoot up again afterwards, it was also true in the Jew, or shall be when converted, Rom. 11. 2 Cor. 3. 3 In this hand-writing setting forth Belshazzars destruction, and losse of his kingdome, because he weighed too light, for by books wherein mens doings are written, all shall at the last by Christ be judged, and then they that are light like chaffe, and not heavy and substantiall like wheat, very husks without grain, shall be destroyed, and the kingdome of Heaven given to the solid faithfull, who are within, as they shew to be outwardly. Touching this Belshazzar the King, some think him to have been the son of Nebuchadnezzar, because he is in this chapter so called, and next after Nebuchadnezzar written of, and whereas it may seem to make against it, that Evilmerodach succeeded Nebuchadnezzar, it is held by them that Evilmerodach and Belshazzar were all one, which is also intimated, Jer. 50. 2. where it is said, in speaking of the destruction of Babylon, *Bel is faine, Merodach is broken in pieces*, which may be taken for Evilmerodach; and whereas Jer. 27. it is said, all Nations shall serve Nebuchadnezzar, and his son, and his sons son, which was not fulfilled, if Belshazzar were his son, in whose time Babylon was destroyed they answer, that there were two Nebuchadnezzars, touching the former of which Jeremy saith, that all Nations should serve him and his son, and sons son, and so they did, if Belshazzar were son of the second of these Nebuchadnezzars. Others say, that Belshazzar was not the son, but the grand-child of Nebuchadnezzar, and called his son only as the grandchild of any man is commonly, and the grandfather the father. According to this Evilmerodach was Nebuchadnezzars son, and Belshazzar his son. Lastly, other place next unto Nebuchadnezzar Evilmerodach, then Neglisar, after him Labojardach, then Belshazzar, so Josephus whom Jerom followeth, but unto them he reckoneth so many years, that it agreeth not with the years of the Jewes captivity, to Evilmerodach 18 years, to Neglisar 40, to Labesordach 9 months, to Belshazzar 17. which together make 75 besides the yeares of Nebuchadnezzar after Jerusalem destroyed 36. It is therefore rather to be held, that Belshazzar was the son of Evilmerodach, and that he is omitted by Daniel, as in whose time nothing remarkable fell out, but what was before related, 2 King. 25. and Daniel propounded to himself onely to set forth things of greatest note. And thus the prophesie of Jeremiab was fulfilled of all Nations serving Nebuchadnezzar, and his son, and sons son, and we shall not be forced to flee to an uncertain conjecture of another Nebuchadnezzar coming between, of whom neither the Hebrews, nor Berosus the Caldee Historiographer maketh any mention. And the time of the Jewes captivity agreeth to this being 70 years, if we reckon to Nebuchadnezzar 36 years, to Evilmerodach 18, to Belshazzar 17 as Josephus, being together 71, in which year being the 17 of Belshazzar, the Medes and Persians tooke Babylon, and as Lyra saith out of the Hebrew traditions, Belshazzar seeing the 70 yeares spoken of by Jeremy come, and Babylon standing still, although besieged, and the Jewes by the coming on of another Monarch not delivered, hereupon took occasion to sleight that prophesie, and as if all danger were past, to make that great feast to his Princes, that he did, and so when he was most secure, he was cut off. But of the manner of Cyrus his proceeding and taking Babylon, and the description of that great city, see what I have written upon Ezra, pag. 5. 6.

When Belshazzar was in his cups with his Lords, his Wives, and his Concubines (who were a wonderfull great company, for there were 1000 Lords or Princes, it being by some conceived, that all his Princes were come unto him to Babylon to help to defend the City, an hand was seen writing upon the wall such a writing, as none of the wise men of his could read or interpret, which made his heart and limbs to tremble. Upon this the Queen hearing of it came in, about whom it may be questioned, what Queen shee was, seeing his wives and concubines were already with him: but it is answered, most



most probably shee was the wife of *Nebuchadnezzar* who lived still, or of *Evil-merodach* his father, who knew what *Daniel* had formerly done in the like difficult cases, wherefore he certifieth him of *Daniel*, and *Daniel* being sent for came, and read and interpreted the writing, which was. *Mene, Mene, Tekel, Upharsin*, which because when he cometh to interpret, he saith, *Mene, God hath numbred thy kingdome and finished it; Tekel, thou art weighed in the ballance, and found wanting; Peres, thy kingdome is divided and given to the Medes and Persians*: the vulgar hath only these three words, *Mene, Tekel, Peres*; but the first word is doubled, and for *Peres* is *Upharsin*, which cometh of *and*, and *Peres*, whence is *פרס* divisions, and *Mene* properly signifyeth numbred, *Tekel* weighed. Thus by prodigious signes God hath some other times also foreshewed the destruction of other wicked kings. *Zonas* saith, that a Judge in *Antioch* saw in heaven a number of starres so placed together, that of them these words were made, *bodie Iulianus in Perside occiditur, this day is Iulian slain in Persia*, and it fell out accordingly. Upon a place in *Adrianople* was a verse seen written, that one of the *Paleologues* family should shortly dye, and *Machael Andronicus* the Emperors son shortly after dyed.

V. 26.

Zonas.

Gregorius 1. 7.

## CHAP. VI.

**H**ere, after Gods twice magnifying of *Daniel* for his incomparable skill and insight into greatest secrets in the time of *Nebuchadnezzar*, and once in the dayes of *Belshazzar*, a further magnifying of him, as his dearly beloved servant, followeth in the dayes of *Darius* the King of the *Medes* by a rare miraculous deliverance from the Lions, into whose den he was cast, but their mouths were shut up so, as that they could not hurt him. All things are here easily to be understood, and therefore I shall speake but little hereupon. And first of his praying three times a day with his window open towards *Ierusalem*, as he had used to doe. If the reason be demanded, it is answered, God had promised to his people in captivity, that if they should pray toward *Solomons* Temple, he would hear and be mercitull, and therefore hee set his window open that way, and not to be seen of men, contrary to which it is prescribed, *Matth. 6. Enter into thy closet, and pray in secret*. For his praying three times besides the morning and evening, intimated *Exod. 29. 39.* where it is prescribed at noon day, this was commonly before eating, as *Peter* went up at this time of the day to the top of the house to pray, and *David* speaks of praying morning and evening and at noon-tide. And it is not to be doubted, but that *Daniel* did now the rather frequent God with his prayers in private, that hee might not be counted one that tempted God by doing his devotion, where he might be seen, and so incurre the penalty by the Kings Decree propounded, thus *Lyra*. But how was he in private, say others, when as the Princes by seeing his window open knew of it? and hereupon *Polanus* entrencheth into a dispute, whether *Daniel* did well in that hee did not for a time powre out his devotions more secretly, where he might not have been seen. And he saith, some object against his thus doing, because he might secretly for that time in his minde have worshipped God without using any externall gesture, and in so doing have kept a good conscience. 2. It is not so, at the least by going in secret, where no mortall eyes might see him. 3. Because the Kings Decree is to be obeyed in things not contrary to our duty to God. But all this is easily answered, he could not at this time refrain from proceeding externally in his devotion as he used to doe, without being reputed a deserter of his piety towards his God, his forbearing to pray, as he had used to doe being taken for a relinquishing of him for fear of the Kings Decree, wherein he knew that he only amongst all the Princes was aimed at, and of what ill consequence this might have been to enemies, who for this would have counted him timorous, and without all courage, and to friends, to whom his example might have been a stumbling block to make them

V. 10.

1 King. 8.

Act. 10. 9.

Lyra.

Polanus.

A&amp;C. 4.

V. 14.

Lyra.

Note.

V. 16.

V. 17.  
Hieron.

Note.

Aristotle.  
Pliny.  
Pererius.

V. 22.

August. tra&f. 8.  
in Epist. lob.  
subde te ei qui  
supra te est, &  
omnia quae sub-  
ter te sunt subji-  
ciuntur tibi,  
&c.

them to intermit their devotions also. And therefore it was necessary for him to doe as he did, that his faith and courage, and constancy to his first principles might appear to all men, and that in the way of piety hee feared not man, as his three fellows had done before in *Nebuchadnezzars* dayes. As for obedience to mens ordinances, it is no further to be yeilded, but as it stands with piety towards God, and doing so as that a good conscience may bee kept in all things. When the King heard that *Daniel* was taken in the trap, which they had set for him, he was sore displeased with himself, and laboured to deliver him to the going down of the Sun. The King, as it appeareth hereby, was meerly circumvented, who when he made his Decree saw not into the drift thereof, but now he saw too late and sorrowed fruitlessly. But although hee could not see into their drift, yet if hee had not been void of all piety, hee would never have agreed to make such a Decree; howsoever he had bene importuned thereunto, because even heathens are devout in their kind, and know by the light of nature that the worship of the God whom they serve, is not to be intermitted so long at any time. His grief for *Daniel* therefore was not, because he was so godly, that for godliness sake he would thus hazzard his life, but because he was so wise a man, and so he thought, that he should have more misse of him, then of all his Princes besides. But as great as his grief for *Daniel* was, and howsoever hee laboured by speaking for him, seeking some evasion in interpreting his Decree made, as *Lyra* conjectureth, or pleading the great usefulness of him for his rare parts to the whole State, he at length caused *Daniel* to be cast into the Lions den, as *Herod* afterwards did by *Iohn the Baptist*, who had hypocritically pretended sorrow, when for his oath he thought himselfe obliged to doe it, or was affected with sorrow in some other respect, haply of the hatred of the people, which hee should thus incur, because they counted *Iohn* a Prophet. Thus Kings sometimes for want of consideration in time intangle themselves in unevitable evils, for which they had need to be very circumspect, neither are we in this land insensible of evill, that hath thus come to our state, which God for his mercy remove.

*Thy God, whom thou servest continually will deliver thee.* This the King speaks to comfort *Daniel*, and he might beleeve, that it should be so, because he had doubtlesse heard of the deliverance of his three fellows out of the fiery furnace. Then a stone being rouled to the doore of the lions den, it was sealed with the Kings seal, saith *Jerome*, least the Princes, if they should find, that the Lions spared *Daniel*, should otherwise seek his destruction, pretending it to be done by the Lions, and it was also sealed with the Princes seals, lest the king should take him out again, or seek some means of his preservation, but in all Gods providence wrought, that his Almighty power might more clearly appear in his deliverance, and that there was no fraud herein, for the comfort and confirmation of others being in greatest danger by the malice of their enemies. For dangers by Lions, *Aristotle*, *Pliny*, and *Pererius* say, that if a cloth be cast upon the eyes of a Lion to cover them, he will not hurt a man. 2. If he be full. 3. If a man hath been unto him beneficiall. 4. If a man lyeth prostrate before him in the manner of a supplicant. But *Daniel* was not safe by any such means, but God sending his Angels to shut the Lions mouths, or as some think, taking hunger away from them in respect of *Daniel*, and causing in them a satiety, or causing such a phantasie in them, that they looked upon *Daniel*, not as a prey, but a friend unto.

*Daniel* being kept safe from the fury of the Lions till the morning, and then called to by *Darius*, answereth, *God sent his angel and shut the mouths of the Lions, because innocency was found in me*, as he was not hurtfull to any, especially not to his conscience by doing any thing against it, so God provided that the Lions were not able to hurt him: surable to which *Augustine* hath a notable saying, subject thy selfe to him, that is above thee, and all things under thee shall be subject unto thee, but because man through sinne left him, under whom he ought to have been, he was subjected to them, above whom he ought

to

to be. Ver. 20. *The King then commanded, and Daniels accusers, and their wives and children were cast into the Lions den, &c.* a just punishment and kindly for their sin, and *Josephus* saith further, to illustrate the history, that these Princes pleaded before the King, saying that the Lions were full, and therefore would not touch *Daniel*, which he hearing said, that the Lions should now be fed, and then they cast into see, whether they could likewise escape, but this being done they were suddenly destroyed. For their wives and children cast in also, it is most probable, that they were accessory to that wicked conspiracy against *Daniel*, putting their husbands and fathers on in the fore-said designe, as being moved with pride and disdain at the high advancement of *Daniel* above them who was a captive. Then *Darius* wrote to all Nations of the earth, magnifying the God of *Daniel*, and acknowledging that his kingdom should never have an end, speaking herein the same words with *Daniel*. 2. Touching Christ and his Kingdom, which hee had doubtlesse learned of *Daniel*. To conclude, the representation of Christ in this vision, as was said before in part, is in *Daniels* coming alive again out of the Lions den into which he was put, as into a sepulcher, after which his accusers being put in were cruelly destroyed, and then the Lords kingdom extolled and all men prohibited to speak ill of God the Father of our Lord Jesus Christ. So Christ being laid into the sepulcher, and there a watch of Lion-like souldiers set to keep it, and if he should rise again, to kill him, notwithstanding had his angels ready at hand to terrifie the souldiers away, and then he arose againe, and came forth, being safe from all harm, and had all power given him, in heaven and in earth for evermore: and thus it appears, in every thing done here, that *Daniel* prefigured Christ, as in his name the judge of God, for so it was before shewed, that *Daniel* signifieth, and Christ, we beleeve shall come to judge the quick and the dead; and 2. as *Daniel* came out of the Lions den, so he out of the sepulcher. 3. As *Daniel* came from amongst the Lions safe and sound, so he from amongst the souldiers. 4. As *Daniel* being come forth from amongst the Lions, his accusers were cast in and destroyed, so Christ being come out of the sepulcher, death being not able to hurt him, the Jews his accusers were cast in, as it were, when by the Romans taken and slain. 5. As upon this great miracle God was acknowledged, and published to all parts of the earth, so upon the miraculous rising again of Christ, false gods went downe upon the publishing hereof in all places, and the true God and his Son Jesus Christ were acknowledged all over the earth, neither was any contrary power able to stop the course of the Gospell, but the sound thereof setting this forth went into all the ends thereof.

V. 20.

V. 26.

The Mystry.

Matth. 28. 15.

## CHAP. VII.

IN this chapter and hence forward, as *Lyra* observeth, are five visions more. 1. Of four monstrous beasts, and of the coming of the Judge, and of the whole proceeding of the last tribulation. 2. Setting forth the fight of the *Persians* and *Grecians* by a Ram and a Goat, and herein the principall conflict of the same tribulation. chap. 8. 3. Of an Angell foretelling the 70 weeks to the death of the Messiah, in whom should be an end of the tribulation, chap. 9. 4. Of a man declaring the end of tribulation, and the dayes of the lasting thereof, chap. 10. 5. Of the sight of Christ, and his finall victory and triumph under the type of the king of the South and of the North, chap. 11. thus *Lyra*. But *Polanus* saith, that in these visions the sufferings of the people of God, under the four Monarchies of the world are set forth, and specially in the time of *Antiochus Epiphanes*, when the worship and service of God was quite overturned, the end whereof yet for the comfort of the faithfull is set forth by certain dayes, by a mighty deliverance, and after that by the coming of the Messiah, who yet by the greatest part of the Jews should be rejected and slain, and for this their city should be destroyed, their Temple overthrowne, and the

*Lyra.**Polanus.*

Levi.



Leviticall Service there abolished, and never be restored again, yet in that time of common destruction the Elect should be by the power of the Messiah preserved, and finally that at Christs second coming all the dead shall rise some to everlasting life, some to everlasting condemnation. But to leave these generals and to come to the visions in order.

V. 2.

Lyra.

First Daniel saith, that he saw in his vision by night, and four winds strove upon the sea, and four great beasts came up from the Sea, by these four winds, saith Lyra; understand four Angels set over the four Monarchies of the World, who are laid to strive, when each one standeth for the Monarchy, over which hee is set, yet ready, when Gods makes his will known to either of them, to acquiesce and rest therein. As for their striving, 1. it is not to be understood, that they did thus all together at one time, but successively, the Angell of the Babylonian Monarchy against him of the Persian, striving to uphold it against Darius and Cyrus, but giving way to the destruction thereof, when God had made known his will in this regard, and likewise he over the Persian against the Grecian, and he that was over the Grecian against the Roman. For these beasts

V. 3, 4.

Lyra.

the first was like a Lion having Eagles wings, and his wings were pluckt, and he was lifted up from the earth, and made to stand upon his feet like a man, and a mans heart was given unto him. This was the king of Babylon, because as a Lion amongst all the beasts of the Forrest is as King, so was he of all other men far and wide; and therefore under this name of Lion he is also set forth, *Esa. 5. 29. Jer. 4. 13.* and under the name of an Eagle, *Jer. 48. Ezek. 17.* And he had two wings of an Eagle, the one of riches, for which he was also set forth before by a golden head, and the other of military prowesse, for herein both for might and skill he excelled all other, in so much, as that some say, he was stronger then Hercules. And wings of an Eagle are ascribed unto him for his pride, in regard of these two, by which he was lifted up above all other men, as the Eagle above all fowls of the air by the strength of his wings, as was touched before, chap. 3. But his wings were pluckt when after his strouting of himselfe in his pride, hee was in minde made like a Beast, for then he was for a long time not onely as an Eagle with his feathers pluckt, not able to soar above others any more, and by this means kept lower and beneath them all, even the meanest man, but also whereas the Eagle his feathers being pluckt, hath still the minde of an Eagle, he contrariwise was herein inferiour to other men also, he had not the understanding of the simplest man in him. And he was lifted up and made to stand upon his feet as a man, which is not to be understood, as being done by means of his wings, for they are said before this, to have been pluckt, but by the mercy of God shewed again towards him in restoring him so debased. For then he was lifted up and stood erect as a man, and went not upon all four, making feet of his hands, as he did before, but his face that so long had been towards the ground as the face of a beast, was now lifted up again to look towards heaven, & as God there, by whose favour the case was thus altered with him, as man herein is differenced from a beast, according to the saying, when other animals look downward to the earth, he hath given a sublime face to man, and bidden him look upward. And a mans heart was given unto him: which is just according to the saying before upon the vision of the great and admirable tree in vision represented to Nebuchadnezzar, chap. 4. 32. where after his driving from amongst men, and the heart of a man taken from him, he saith, his understanding returned to him, and he looked up towards heaven. Lyra hath also another interpretation of his being pluckt his feathers, when all his power and riches were taken away by the Persians, at what time hee stood, as a man, that is, as a poore ordinary man of the meanest sort, and had the heart of a man given him, that is, whereas before he thought himselfe as good as God, now he knew by experience, that he was no God but a miserable man. But it is improper to say of one slain, that he was lifted up and stood upon his feet as a man, or that he had the heart of a man given him, when his hearts blood was shed & he perished, yea this were absurd, and therefore I rest in the former. But Polanus who is for this, seeketh to make it probable, by saying, that hee

was

*Pronaque cum  
spectans anima-  
lia cetera ter-  
ram, Os homini  
sublime dedit,  
caelumq; iuxta  
Jussit.*

was made to stand upon his feet, as a man when his pride was abated by the Persian, he being before as a Lion, and that hee had the heart of a man given him because he was then as another ordinary man, & the people of that kingdom made tributary. For these beasts coming out of the Sea, here by the Sea is set forth the world for the fluctuating condition hereof, now flowing, now ebbing, now boisterous through windes, now calm; their rising then out of the Sea is up in the world successively one after another, as God in his providence, who foreshewed this, appointed. For the 4 winds striving upon the great Sea *Polanus* noteth, that for so much as the angels are set forth hereby, who under God govern in all the four parts of the world. 1. That Angels are as windes for their celerity, in executing the will of God, *Psalm* 18. 11. 114. 4. 2. That whatsoever is done in any part of the world is not done by chance or fortune, but by Gods providence using the Ministry of Angels therein. 3. That the Church of God is not to expect peace and quiet in this world, but great troubles as in tempestuous weather by the many alterations and changes herein. 4. That the Church of God being delivered from one trouble, or storm, is not to expect thenceforth to be free from more, but to be tumbled and tossed with many adversaries, till hee cometh at the haven of everlasting peace, for after the striving of the windes, four beasts arise time after time, to renew troubles after troubles to the worlds end. Now for the foure kingdomes here represented by beasts, this is done to shew the savagenesse and cruelty of these Heathen Kings, especially toward the Church, for the acquainting of whom especially their arising was under these formes set forth, that when they should suffer by means of them they might be armed with patience, as knowing that no cruelty could be exercised against them, but by his providence.

*Polanus.**Note.**Note.*

V. 5.

And behold another beast like unto a bear, and it raised it self on one side, and it had three ribs in the mouth, and they said unto it. Arise, devour much flesh. Here the Kingdome of Persia is represented by a Beare, because a Bear is baser then a Lion, by subtilty getteth his prey and is more cruell. 1. He is baser, as not having so specious a form as a Lion, so the Persian was poore and inhabited a barren countrey, and therefore lived more basely, and upon coarser food then the Babylonian, whose countrey was more fruitfull, for so *Xenophon* saith, the Persians through their want fed basely, and lived laboriously for the asperity of their country. 2. As the Bear, so the Persian by subtilty wrought the overthrow of Babylon, for *Zopyrus* knowing by an old Prophecie; that Babylon should then fall, was content to cut and mangle his body and face, that so he might taine himself to be full of wrath against the Persians for thus mistreating him, then he fled to the Caldees complaining of their cruelty; and by his subtilty prevailed so far, that he was made a chief Captain in the City to defend it against the Persians, by which means the Persians gat such advantage by his letting them in, that they suddenly subdued all. And the prophecie, that he went upon, was, that when a mule should foale, Babylon should be taken, for he had a mule, that foaled when he lay at the siege, and upon this he took courage to him to doe so as hath been said. For the cruelty and greedynesse of the Bear to devour much, which is also intimated in the last words here, devour much flesh, herein the Persian was also like unto the Beare, for of their cruelty, and the Medes in devouring men, by destroying them, it is spoken; *Esa.* 13. 17, 18. They despise silver and gold, with their bowes they shall pierce even children; and not pity the fruit of the Womb, their eye shall not spare little children. The Vulgar Latine, for these words raised up it selfe, hath these, it stood in part, which *Lyra* expoundeth of the Medes and Persians standing for the Jews to deliver them out of captivity. *Polanus* renders it, he erected a domination; and this most agreeable to the Heb. *לשטר חר* the first of which words signifieth Dominion, the next, if it be taken for a contract of *חר* onely, as if hee had said erected, or raised up a Dominion of many countreyes into one. For so *Cyrus* did, of the Medes, Assyrians, Caldeans, and other Nations of the lesser Asia, for so *Xenophon* saith, *Cyrus* taking with him a small company of

*Xenophon l. 7. de padia & Cyri.**Justin.**Lyra. Polanus.**Xenophon lib. 3. de padia Cyri.*

men united the Medes voluntarily unto him, and subdued the Syrians, Assyrians, Arabians, Cappadocians, the Phrygians, Lydians, Carians, Phœnicians and Babylonians. He also enjoyed the Bactrians and the Indies of the Silicians, the Sacrians and Paphlagonians, and the Mariandines, and very many Nations more, the names whereof are not easily to be counted; in a word, he struck such a terror into all Nations by his name, that to gratifie him, they desired to be ruled according to his pleasure; thus *Xenophon Kimtri* following another copy in which *W* hath a prick in the left horn, first rendred it side, and so *N. Tr.* On one side, but enough hath been said upon this to shew the right rendering and sense: that of the vulgar Latine having no verisimilitude, because the scope of the Vision is, not to shew to whom the Persian stood in any part, but the greatnesse of his Dominion, and how many Kingdomes he united into one. But *Lyra* who followeth the vulgar, contrary to that which hath been said, will have the Persian represented by a Bear; because hee was not so fierce, but milder towards the Jews then *Nebuchadnezzar*; forsomuch as by him they were delivered. But because there is nothing more wood then a Bear, which spareth none, as a Lion sometime doth, it is to be held, whatsoever favour *Cyrus* thus represented shewed to the Jews, it was not the scope of this Vision in any part to set it forth, but only his rising greatnesse, and manifold devouring, as it were of men and countries by bringing them under. For the next words; whereas *Lyra* according to the vulgar Latine hath it; three orders were in his mouth; in the next words *Theodor.* three sides, *Theodor.* three wings, *Vatablus tres boli*, of so uncertain signification is the word *רַבִּי לֵךְ*, comming of *לֵךְ* to lick, follow we the *N. Tr.* and then by three ribs in his mouth, either three kingdomes are set forth, the Persian, Median, and Babylonian; now all in the power of *Cyrus*, or three parts of the world, East, West, and South, as some say, or rather East, South and North; as others, the East subdued by *Cyrus*, the South by *Cambyses*, wherein stood Egypt and *Lybia*, the North by *Darius Hytaspis*, where the Scythians were. This Bear is bidden eat much flesh, to shew that the destructions made by him in the world were by Gods appointment, and not at his own will, and for this end it is also said of the next, that Dominion was given to it.

V. 6.

*Aristotle.*  
*Pliny, &c.*

Another like a Leopard, which had upon his back four wings of a Fowl, and four heads and dominion was given unto it. Hereby the third Monarchy of *Alexander* and the Grecians was represented. Touching the Leopard some thinke that it is all one with the Panther, as *Aristotle*, *Pliny*, *Dioscor. Gaza*, but *Solinus*, that the Panther and Leopard are two kinds. It is rather to be held, that it is one kind onely differing in the sex, *Pardus* the Leopard being the he, and the *Panthera* the shee. This beast was most aptly shewed to set forth *Alexander*, because it is of divers colours intermingled all over the body, so *Alexander* had in him a mixture of vertues and vices. 2. It is most swift of foot and greedy of blood; so was *Alexander*, in so short a time subduing all the world, (i.e.) in 12. yeares. 3. It is delighted in wine very much; in somuch as that by wine, set as a bait to take it, he cometh and maketh himself drunken therewith, and so taken; and to drinking of wine was never any man more addicted then *Alexander*, and he finally perished thereby. 4. It is proud and despiseth other beasts, as not comparable to it self, whereupon *Plutarch* telleth of a contention betwixt the Panther and the Fox, to which the Panther spake disdainfully for the base colour, of which the Fox was: but the Fox replied, that beauty which thou hast in thy body I have in my minde, and that it is better to have wit and subtlety then a fair skin; so *Alexander* was very proud vaunting himselfe as the son not of a man, but of God, of *Jupiter*. And this Leopard hath four ~~four~~ wings and four heads; by the wings his celerity in running or flying over the world to subdue, being further noted, and by the four wings and heads the division of his Empire amongst four when hee was dead, *Seleucus*, *Ptolemy*, *Philip* and *Antigonus*: the first being King of Syria, the second of Egypt, the third of Macedonia, the fourth of Asia minor.

*Plutarch. in*  
*Moral.*

V. 7.

A fourth beast terrible and strong and it had great iron teeth, &c. it was diverse from

all



all the beasts that were before it, and it had ten horns, I considered the *horns* and there came up among them another little horn, and three of the first horns were plucked up by the roots before it. By this beast differing from all the rest, the Ancients generally understand the Roman Empire, which was so diversely ruled, sometime by Tribunes of the people, sometime by Consuls, by Dictatours, by the Triumviri, and by Emperours, and therefore it was unlike to any of the kingdoms before going, and is set forth as more terrible for the great iron teeth and horns, and the feet stamping all under foot, by subjecting them to tribute in all countries and Nations. For which cause this Monarchy could not by any beast be represented, but onely be described, as a monster amongst beasts. So that the Rabbins, who hold it to have been a wilde boar, of which the Psalmist speaketh, saying, *the wild boar out of the wood hath devoured it*, were more bold to vent their own phantasies then any thing near the truth. But these that are for the Monarchy of Romans amongst the Ancients meant by this beast are all for the little horn setting forth Antichrist, and that not already come, but to come hereafter towards the end of the world, when the Roman Monarchy shall be in the hands of ten Kings. For then, say they, shall one base man of obscure beginning arise; as a little horn, but grow to that strength, that three Kings shall be soon overcome by him, the King of Egypt, of Lybia and Ethiopia, which the other seven seeing shall soon submit themselves unto him, and he shall persecute unto the death all such as refuse to obey him. Thus Jerome who is commonly followed by others, but he also saith, that Porphyrius a great enemy to the Christian religion, and to this Book in particular, as hath been before said, holdeth that the Seleucidan kingdom is by this fourth beast set forth, which in cruelty towards the Jewes exceeded all the kingdoms before mentioned, and that his ten horns were ten kings reigning therein, and the little horn Antiochus Epiphanes, who raged most, for a time, and times, and half a time, that is three yeares and an half, as after followeth. But this opinion, besides the infamy of the Authour that broached it, is manifestly against all circumstances of the Vision. 1. Of the distinction made between this and the three former beasts, which as all agree, set forth the three Monarchies before spoken of, in setting forth the last, of which *four wings and four faces* are spoken of, to foreshew the division of that Monarchy after Alexanders death into four, of which the Seleucidan kingdom was one, and therefore in reason cannot be represented again in this beast, it being already done withall, so much as the Lord was pleased to make known in this place. Therefore the kingdom represented here must be another arising up after the third. Again, the judgement next following after this, whereby the Dominion of this horn is not onely taken away, but also given to the Saints for ever, vers. 26. 27. sheweth, that the kingdom here spoken of being destroyed, the Saints should reigne in all parts under the whole heaven for ever, which cannot be applyed to the time of Judas Machab. and the Jewes who flourished indeed for a time, but neither had Dominion all over the world, but a little part thereof, when their Dominion was greatest, neither was it so long lasting. And therefore this must needs be understood of the Dominion of Christ by his Word and Spirit, subduing all Countries and Nations in the time of the Gospell, which was long after Antiochus Epiphanes, and by consequence this fourth kingdom must be the Roman, in the time whereof the Son of man spoken of, v. 31, 14. cometh to his Dominion, as was partly touched upon before chap. 2. as being represented by the stone cut out of the mountaine without hands, and becoming a kingdom filling the whole earth, where also I have proved by the circumstance of time, *in the dayes of these Kings*, &c. that the fourth kingdom cannot be any other but the Roman. Yet both Junius and Polanus, and some others of ours follow Porphyrius herein. I yet for my part shall take leave to preferre Jerome before Porphyrius, holding that not the Seleucidan but the Roman Monarchy is by this fourth beast prefigured. For so likewise both Revel. 13. and chap. 17. it is shewed as a beast having ten hornes, and as here, vers. 24. so there the hornes are

Psalm. 80.

Hieron.  
Porphyrius.

V. 8.

said to be kings for their great strength to goar and to bear down others, and as here, *vers. 25.* his time is said to be a time and times and halfe a time, so there, or 22 months, or 1260 dayes, which are all one. And as here a little horn springeth up after the tenth; so there, after the beast with ten horns, another beast comes up, *Revel. 13. 11.* But although I herein agree with antiquity, both that the *Roman Empire* is set forth by this beast with ten horns of which I have also said enough upon *Revel. 17.* shewing what ten kings these horns were, and that the little horn was Antichrist, who was to arise during the time of this Empire, yet whereas they say, that Antichrist is yet to come towards the end of the world, and that he shall when he cometh, reign but three yeares and an half: in this I cannot subscribe, but contrariwise hold, that Antichrist is come, and is not one man but a succession of men in the *Roman State*, ruling not by force at the first, but by flattery and false persuasions, for which it is said, that he had eyes like the eyes of a man, and a mouth speaking great things: for hee seeth according to the carnall reason of a man, whereby hee conceiveth himself (because he is *Saint Peters* successor, who had the government of Christs Church committed unto him) to be as high Priest, and Lord over all Churches and Churchmen speaking to this purpose most magnifically of himselfe, as Christs vicar being over all powers not onely spirituall, but temporall, it being in him to dispose of the kingdomes of the world as hee pleaseth, putting down one and setting up another. And therefore this horn little at the first must needs be the Pope of Rome, to whom these things doe most aptly agree. Whereof to speak more at large here I forbear, because I have proved this already upon *Revel. 13. and 17.* And *vers. 25.* here following makes it yet plainer, saying, *Hee shall change times and Laws, and they shall be given into his hand for a time, and times, and halfe a time:* because hee hath changed times by setting up dayes of cessation from work to the honour of his imagined Saints, and dispenseth with Gods Laws, and makes Decretals as Laws. And hee is said to wear out the Saints, for so the Pope hath done both by persecution stirred up against such as oppose his proceedings, and by corrupting the world with false doctrine, so that the Churches every where under him are worn out from being a Communion of Saints to become Conventicles of blind superstitious persons. Lastly, he is said to be divers from the ten Kings mentioned before, therefore no secular king, but another kind of man; as the Pope is yet of no lesse but greater Dominion, and he subdueth three Kings, *vers. 24.* which I know not how better to understand then of three put downe at severall times by the Popes, viz. *Chilperick* the French king, and *Pipin* and his son *Charles* set up. *Frederick* the Emperour, his son *Rodolphus* being set up, and king *John* of England, whom of a free king he made to him a tributary. For his speaking of great words against the most high, the speeches of the Pope before commemorated were such in intituling himselfe *vice-deus*, and doing, as if he had said *By me Kings reign*, for this is against the most high as being derogatory to Gods sole supremacy over all. And for three kingdomes coming under him, it may be considered, whether they be not three of the mightiest in *Europe, Spain, Germany and France;* or whether this prefigured not his Triple Crown. For the time, and times, and half a time; that is, as *Ierome* resolveth it, a yeare, two yeares and halfe a yeare; for the second word is a duall number, in dayes 1260. which counting a day for a yeare, as hath bene done upon *Revel.* make so many yeares, this sheweth, that it cannot be understood of any one, but a succession of men, as was before said.

V. 9.

I beheld till the Thrones were cast downe and the ancient of dayes did sit. Whose garment was white as snow and his haire as wooll, and his throne was like a fiery flame, and his wheelles as burning fire. The thrones here spoken of were the Thrones of the ten kings before going, whose authority and power hereby was shewed to be ended, all kingdomes now coming to be the Lords, who alone seeth and reigneth after this for ever: and that Christ is hereby meant,

is shewed, vers. 13. saying, *One like the Son of man came with the clouds, and came to the ancient of dayes, and to him was given Dominion and glory, and a kingdome, never to have end. The vulgar, till the thrones were set, for these words, till the thrones were cast downe; whereupon Lyra, there shall not onely be one, but more thrones at the day of judgement, because it is said, yee shall sit upon twelve thrones and judge the twelve tribes of Israel; but neither is the day of judgement here set forth, nor will the word *נפץ* signifying projicere, to cast downe, beare that translation. Hereby then is meant the overthrowing of earthly kingdoms, as was said before. For the pure white garments and hair here spoken of, they served, as Polanus hath it, to set forth his purity and holynesse, and unspotted justice: whereunto adde also his glory, because when Christ shewed himselfe in his glory, his garments are said to be white as snow, and in promising heavenly glory to some in *Sardin* the spirit saith, they shall walke with mee in white.*

Here by the ancient of dayes Lyra understandeth Christ in his Divinity, and by the sonne of man brought unto him, vers. 13. Christ in his humanity, but Polanus by the first God the Father, and God the Son incarnate by the second. I rather prefer Lyra, because God the Father hath never taken unto him any similitude, but the Son as a præludium of his incarnation, and Ezek. 1. where one sitting upon a Throne above the Cherubims appeared like the Son of man, it was undoubtedly God the Son; and here is a representation of a Judge, which Office is by the Father deputed to the Son. There is somewhat said like unto this, Revel. 20. 12. where the proceedings at the day of judgement are set forth, and as there, so here the opening of the Bookes are spoken of, but hereby is nothing else meant, but that it should be justly proceeded against the kings before spoken of, as when a Judge now goeth according to plain evidence in condemning malefactours. *His Throne like a fiery flame, and his wheelles.* All things about this Judge appeared fiery, because fire is most terrible, and the force thereof irresistible, and the torments of those that suffer by fire extream; for which also it is said, *Our God is a consuming fire*, and vers. 10. *a fiery stream issued from before him: which should make all the wicked to tremble and turn from their wickednesse, and to seek for mercy and reconciliation with God, that from fiery hee may turn to them a refrigeration and cooling, as to Ananias, Azarias and Misael in the fiery furnace.* By wheelles also is this Judge set forth in his judgements, as Ezek. 1. for his celerity in executing them, so that when he cometh in judgement against any people, he in a short time overrunneth all places therewith. Hee is indeed long before hee cometh to judge the wicked, because he would have them turn to him by repentance, but when he setteth forth, hee cometh for the greater destruction of the obstinate most swiftly, that none may set upon repenting afterwards for this still hardening their hearts, but take time to turne now for fear of sudden destruction to come without any time of repentance granted. But it may here be demanded; if the last judgement bee not set forth in this place, why doth the Judge appeare sitting more now then any other time? Sol. Because the casting down of the Thrones here spoken of being so great and extensive, even over all the world which had beene suffered to stand so long to the extreame afflicting and doing all manner of violence and wrong to Gods people, was as it were a solemn keeping of Assizes all over the world, the Judges now comming on to his Throne, where hee might not seem before to have beene, because not so remarkably. For whilest the wicked and bloud thirsty goe on age after age, and if one be put downe, another ariseth no lesse obnoxious to the Church and people of God, how doth the Lord shew himselfe to sit upon the Throne that judgeth righteously? But when he cometh with his judgments upon Thrones, and those the greatest in the world; over turning them, and not ceasing to proceed thus till hee hath put down all Dominion and power adverse to him; yea spirituall powers ruling by idolatry and superstition, as hee did in the time of the Gospel, then he sheweth himselfe indeed to sit, as is here said. If it bee thought that

V. 13.

V. 14.

Lyra.

Polanus.  
Matth. 27.  
Revel. 3.

Lyra.

Heb. 12. 29.

Note.

Note.



Note no image  
of God to be  
made.

Psa. 40. 25.

Heb. 1.

Note.  
Psal. 34.  
Psal. 91.

V. 11.  
V. 12.

Lyra.

that this representation of God in a likenesse is a ground for us to make an image of him in like manner, it is a diabolicall deceit to intangle men unawares in the foul sinne of idolatry. For thus the devill hath bewitched heathen people, drawing them to make images of false gods, that in them the devill might be worshipped; as the Apostle teacheth, saying, *an idoll is nothing, but what the heathen offer, they offer to devils.* And therefore such of the people of God, as represent God by an image, have not learned so to do from this or any other place of Scripture, but from the deceiver the devill. For against making of the image of God expresse charge is given, *Deut. 4. 15.* from the circumstance of time, when the Law was given for the regulating of all our actions: for then saith he, *ye saw no likeness, therefore take heed, that ye corrupt not your selves by making any image.* And the scope of this place is not to teach any thing contrary, but that the just proceeding of the Almighty, and his terrible-nesse against the wicked being shewed, although he may long suffer them; all men might learn to fear before him, & therefore not presume to represent him by an Image, which is so greatly derogatory to his infinite glory, wherewith he filleth the world, and therefore is not to be thought representable by any similitude as *Esay* reasoneth. For the infinite multitude of Angels here said to stand before him, and to minister unto him; hereby both his glory and power is more set forth, as of the greatest Potentate in the world, whose glory is a guard of thousands about him, dayly attending upon him, & ready to be sent out at his wil. But whereas such an one hath men, the Lord hath Angels, and a far greater company, then all the Potentates of the earth; and their Office is double, 1. Of some to minister unto him by praising him continually, as *Esay* 6. 2. Of others standing to receive instructions to goe forth to execute his will in ministering to such as shall inherit eternall life, and striking the wicked in fighting Gods battels with his servants, as in *Josua* his time, and in killing his enemies; as the host of *Sennacherib*, and the first born of *Egypt*. On the safety then of the righteous, how should any harm come unto them, who have such to attend upon them, and to pitch their tents about them, and to bear them in their hands, and contrariwise the dangerous case of the wicked, against whom such warriors are sent out; which way shall they escape, or how shall they be able to stand against their force?

*I beheld till the beasts were slaine, &c.* for the rest of the beasts their Dominion was taken away, but their lives were prolonged for a season and time. By the Beast here understand the Antichrist before spoken of, whose end shall be to be slain and cast into the fire of hell, as is shewed in *Revel. 17.* For the rest of the beasts and the prolonging of their lives for a time and time, or time and season, it is spoken, saith *Lyra*, of persecuters both under the Old and New Testament, who should bee truculent and savage alwayes as beasts towards the people of God, doing them what hurt they can, even when they have no power, if not openly, yet secretly. And this we in *England* have found to be true by experience, even since the beast of *Rome* had his Dominion here taken from him: for his members have at sundry times still beene found undermining this State by their plots and conspiracies, seeking the overthrow hereof. Thus those beasts before spoken of falling from their Dominion yet live in their seed, Antichristian and Heathenish men, of which last sort the Mahumetans and other Pagans and barbarous people are under the New Testament: and the Nations near about the Jews were under the Old, whose strength was often broken, but still they lived and bare in their mindes the same hatred, putting them on to doe the faithfull what mischief they could. But the comfort is, that this should be but for a time, because that before the end of the world, there shall be none living who shall be either Antichristian or Heathenish any more, but as farre as pertaines to outward profession, speaking all one language, whether they be *Assyrians*, or *Egyptians*, or *Barbarians* of any other Nations, the wickednesse that shall abound at Christs second coming, being in the evil manners of men, and not in the diversity of their Gods as formerly, and that wickednesse

ness in this sort shall be the wickedness against which the Lord shall come in flaming fire is apparent from that prediction of his, *As in the dayes of Noah they ate, they drank, &c. and the flood came, so shall it be when the Son of man cometh.*

*Polanus* who adhereth to that interpretation of the *Seleucidan* kingdome meant by the fourth beast, saith that nothing else is here to be understood, but that although the Dominion were taken away from the three former beasts, yet they lived as it were, till that by the *Romans* all of them together with the fourth were quite overthrowne, and this time of their abiding still after their overthrow is expressed by these words, *a set time and a time*, as the originall text signifieth. But how they can in this sense be said to live still, let the judicious Reader judge, sith there was none other subduing of the three kingdomes by the *Romans*, then of one by another, so that if for the remaining of such peoples still they be said to live, they lived no lesse after the *Romans* conquest, then before, and if it should be so taken, as he would have it, which be the two times of their living here spoken of?

But the *Saints* of the most High shall take the kingdome and possess it for ever, even for ever and ever. *Calvin*, *Junius*, and *Polanus*, They shall take the kingdome of the *Saints*, understanding this as an abridgement of that which every one of these four beasts did against the people of God the *Jews*, each one in his time subdued and brought under the kingdome of *Judea*. And whereas the last words make against this, *for ever, yea for ever and ever*: *Polanus* saith, that hereby is meant for many ages, all the time that the *Babylonians* held it; viz. 70. yeares, all the time of the *Persians* 207. all the time of *Alexander* and his successours being 135 yeares. But both *Septuagint* and vulgar and *Vatablus* agree with the *New Translation*, and the originall will well bear it, and reason telleth us, that it must needs be so rendred; because whatsoever is said of the last words to make them agree to that exposition, they can be taken no otherwise then as setting forth Eternity, as vers. 14. in speaking of Christs kingdome hee saith, that it shall be everlasting, using the same word that is used here עולם, which is here trebled for our greater assurance, that it is meant world without end; and it is no way probable, that the Angell of God would be so contradictory to himselfe, as to say *for ever and ever*, but meaning certaine ages, when as in the visions before it was shewed, and plainly declared that the Dominion of all those should cease, the word עולם being never used speaking of such a continuance as the end thereof is foretold, but onely in case that no such thing is spoken, but when עולם is doubled, it is alwayes so spoken to set forth everlasting, and without all end, and it is rather to be held that the *Saints* possession of a kingdome for ever is here set forth, because so these words are consonant with those verse 14. where the head of all the *Saints* is said to have received an everlasting Dominion: Now the *Saints* are also said to take it together with him, who are his members and cannot alwayes be separated from their head, but must come also to the kingdom by him prepared for them, as he foretold, *Job. 4.* being then made one with him, not only by faith, as here, but in glory and Dominion. Lastly, it were very unadvised to put out so manifest a light of the *Saints* future most glorious estate in Heaven, set up in the *Old Testament*, the like unto which is scarce therein to be found againe any where, for of this kingdome, I doubt not, but that this passage is to be understood. And in regard of this, it is that Christ biddeth his little flock not to feare, for it is your Fathers will, saith he, to give you a Kingdom, and hereby we learn also who they be that shall possess it, viz. none but *Saints* of the most High, not *Saints* canonized by the *Pope*; or the wicked *Christian*, or he that vaunteth himselfe as a *Saint* for his pretending great Holiness, but hee that is holy as God is holy in all holiness of conversation. For all such, and such alone, here is comfort enough against all worldly debasement and sufferings, as to the heire of a kingdom, who although he goeth through much hardship is sure after a short time to come to his Fathers kingdom, yea more, because every kingdom of this world is temporall, this is externall.

Luk. 17. 37.

*Polanus.*

V. 18.

*Calvin.*  
*Junius.*

*Polanus.*

Note.

1 Pet. 3.

V. 21.

I beheld and the same horn made warre with the Saints and prevailed against them<sup>s</sup> untill the ancient of dayes came and judgement given to the Saints; and the time came that the Saints possessed the Kingdomes. See the like unto this Revel. 13. 7. which proveth the same to be set forth here, that is there, viz. that the Saints here spoken of are Christians, and the little horn the same Antichrist, and as was before said, before that the kingdom of the Saints spoken of before was not taken by the former Beasts or Kings, but that the Saints took the kingdom, which endureth for ever, against those that would have all this understood of things done of old; and not in the time of the Gospell. Yet Polanus being overcome by the evidence of truth, seeing the words can be translated no otherwise, but of setting forth the Saints taking of the kingdom; acknowledgeth this to be meant of the kingdom, which they enjoy in common with Christ, howsoever he applyeth the words before going to Antiochus and the Jews, against whom hee made warre and prevailed untill the appointed time: And by this word of the appointed time he seeketh to evade that which is brought against his interpretation, by saying, that the foure beasts held the kingdom of the Saints, till this appointed time, but when it was above ordered, that the Saints should come to the kingdom. How solid this is I referre to the judgement of others, to me it seemeth plaine, that the Saints taking of the kingdom here spoken of followeth not so long a time after Antiochus Epiphanes, as the day of judgement, when the Saints come to that everlasting kingdom, but soone after the warre, wherein the Beast overcame them, but now in fine the Beast being destroyed, they come to enter, as it were upon that kingdom, because into a more joyfull and peaceable condition in this world, being shortly after to be possessed of it actually for ever. And the setting of this forth here immediately after that suffering implyeth, that no such long time of persecution, as followed under the Roman Monarchy, could come between, but that it was therein stirred up by another beast or the little horn here spoken of springing up, which was the Papacy.

V. 23.

V. 24.

V. 27.

The fourth beast &c. shall devour the whole earth; this againe confirmeth, that not the Seleucidan kingdom, but the Roman Monarchy is hereby meant, because that never extended so farre, but to a small part of the earth, the Romans did. For the ten horns said to be ten kings, I have shewed who most probably they were, Revel. 17. qu. 3. and of the three falling before the little horn, see before, vers. 8. and of his power to be a time and times and halfe a time. Ver. 27. And the dominion and kingdom under the whole heaven shall be given to the Saints of the most High, and all kingdomes shall obey him. Hereby is shewed how that the Pope being destroyed, all kingdomes shall be united under one head Christ Jesus, as was touched before, and that no terrestriall Potentate should arise any more to persecute Christians; but the Church shall continue in peace, till the Saints at the last day be taken up and possesse the kingdom of heaven in everlasting peace and joy. But it cannot hence bee inferred that Countries and Nations shall after this be no more governed by kings, no king in any place reigning any more, but one onely, that is, Christ Jesus, all Nations being now governed as free States to the end of the world. For all kingdomes be the Lords, though under a Monarchicall government, when they are governed according to his will, as appeareth by that saying of Samuel, Yee said a King shall reign over us, when the Lord was your king, they were under a Monarchicall government, and yet he saith, that then the Lord was their King, and so hee was in Davids time, who saith, the Lord is King, and the Lord reigneth, and calleth him his King and his God, whereby it appeareth that he is King not only by his coercive power secretly ruling and swaying all things to his owne ends, making the greatest Kings to serve his providence, but also by his spirit ruling as Supream amongst those, that willingly submit to his ordinances. Therefore Monarchy is consistent with Christs Universal Monarchy, when all Monarchies do homage to him, and reign under him and for him, as in a large Empire many Kings in divers places and

Note,  
Of Monarchi-  
cal government

1 Sam. 12. 12.



and parts thereof are not prejudiciall to the soveraignty of that Emperour, but his glory is hereby the more magnified.

Hitherto the end of the matter, this is added for a conclusion of this matter to prevent all curious inquiring after such things, as God hath not beene pleased to reveal: for wee must be wise only according to that which is written, and not pry into other secrets of the Lord. As for me Daniel; my thoughts were troubled in mee, my countenance was changed, and I kept the matter in my heart, that is, knowing hereby, that most sad things should befall the Church of God under these Monarchies, I was accordingly affected with griefe, and this appeared in the paleness of my face, Daniel being herein propounded as a pattern to us, that we may not be unaffected with the sufferings of Gods people, against which it is declaimed, *Amos 6. 6.* and as he, so wee must keepe in our hearts the words of God, as wee desire, that our hearing of them may not be vaine, so likewise Mary did, and who so is wise will ponder these things.

V. 28.

Note.

Psal. 147. 43.

## CHAP. VIII.

**H**ere Daniel setteth forth another vision, which hee had two yeares after the former of the four Monarchies of the world, in the third yeere of Belshazzar the King of Babylon, and therefore before that the Medes and Persians had attained unto it. He had all four very briefly represented unto it. He had all four very briefly represented unto it. He had all four very briefly represented unto him in the former chapter; but now the Lord declareth more at large the proceeding of two of them in particular, viz. of the kingdome of the Medes and Persians and of the Grecians, that his people might fully understand, what should be done both under the one and the other, and so it might appeare how all things past, present and to come are present unto God, and that the warres betwixt kingdome and kingdome, and prevaillings at all times are ordered by his providence, and that one cannot subdue another, or stirre up any persecution against the people of God, but according to his will secretly working in all the transactions of men. In this chapter the Prophet speaks no more in the Caldee tongue, as in the seventh, but in the Hebrew, because as Polanus conjectureth, the Lord had in setting forth these things respect unto his Church in Judea, as for whose comfort they were written, and not of Pagans and Infidels, yet because it seemed good unto him by his predictions to shew to the Caldees something, whereby they might be convinced, that hee onely was the true God, from whom nothing to come lay hid, and that theirs who could not doe this, were false gods and vain idols, hee would have the first Vision chap. 7. written in the Caldee tongue, whereby they might have a tast of his Omnisience, and that all things to come to the end of the world were open and manifest unto him, because in that the principall occurrences of all times and ages to the day of judgement are revealed, which is also another strong argument to prove, that the fourth kingdome there spoken of was the Roman, howsoever touching the little horn something like unto Antichrists persecution is hereby shewed to have beene done by a King arising out of the Grecian Kingdome in this chapter, against the old Church of God, which because it was as materiall for the Jews then to know, as for us Christians the proceedings of Antichrist; God vouchsafed to shew unto Daniel another Vision here representing the tragickall acts that by Antichrist Epiphones should then be done. For betwixt the Kingdome there spoken of, out of which sprung the little horn, and this here spoken of there is this plain difference made, that was a fourth beast, not one springing out of the third, and had ten horns, this springeth out of the Goat, and consisteth but of four horns, and out of one of these springeth the little horn; that afterwards grew so great, whereas the little horn there is said to have come up amongst the ten horns. For the place where Daniel had this Vision, as Shusban the palace by

Polanus.

V. 2.

Polanus.

the river *Ulai*. This *Shusan*, from whence the Palace here spoken of had the name, was one of the chief Cities of *Persia*, whereof it was spoken before *Ezra* 1. 5. But how could *Daniel*, who was a captive in *Babylon* at this time, it being in the reign of *Belsazzar*, be in *Shusan*? *Polanus* saith, that hee was there onely in spirit, about the proving of which he useth divers arguments, but forsomuch as *Daniel* speaketh of no such manner of being there, but saith plainly, *I was in the palace of Shusan*, it is rather to be held, that hee was there indeed, being carryed miraculously thither by the Spirit of God, as *Ezekiel* had been by the lock of his head to the Temple at *Jerusalem* from the land of the *Caldees*, and as the spirit took up *Elijah* sometime and carryed him to remote places, so that *Ahab*, who sought to destroy him could no where finde him. For all arguments brought to prove, that *Daniel* that was not really now in *Persia*, (because so hee should have made himselfe obnoxious to the King of *Babylon* at his return, and he should have done against his duty, it being the known will of God, that the Jews should dwell where they were, till the 70 yeares expired, and be subject to the King of *Babylon*, and pray for the peace of that Kingdome) fall to the ground, sith if by the Spirit hee were carryed thither to see these visions, and back again; he did nothing against his fidelity to the *Babylonian* King, or which had been by the Lord forbidden the Jews in generall, no more then *Ezekiel*, who before had been likewise carryed to *Jerusalem*, or *Jeremiah*, who being the subject of the King of *Judah*, when according to the will of God he went to *Babylon* to hide a girdle by the river *Euphrates*, for from generall rules exception of particulars is ever to be understood, all are to do so, unlesse God specially ordereth it touching some particular persons otherwise. And an argument to prove him not to have been in *Caldea* now, may be drawne from his change of the language wherein hee writeth, not in the *Caldean* tongue as hee had done before from chap. 2. 4. to the end of the seventh. But not to contend about a matter of so small moment, because divers other Expositours say the same with *Polanus* herein, I will yet relate what *Jerome* saith hereupon. *Susis* is the Metropolis of the region of the *Elamites*, and here as *Josephus* saith, *Daniel* built an high Tower foursquare of marble great and fair which continueth to this day, into which the Kings of the *Medes* and *Persians* had their bones laid, and it looketh still as if it were new built, and is kept by a Jew, a Priest. By the gate *Ulai*, *Symmach.* by the marsh *Ulay*, but *Vatabl.* and *Pagnin.* by the river *Ulai*, and this may suffice for the place where *Daniel* had this Vision. Whereas vers. 3. a Ram is seen by the river having two hornes, one higher then the other, and the highest came up last, the vulgar that rendred the word *Porta* or gate before here renders it marsh, stood upon the marsh, for the two hornes they are afterwards expounded by the *Medes* and *Persians*, whose Kingdome is by this Ram set forth; as it was before by a Bear for its pushing the Nations in all parts, Westward, Northward and Southward; the higher horn coming up last was *Cyrus* the *Persian*, who after *Darius* his death came to be King alone, and was farre greater then *Darius* had ever beene.

V. 5. Vers. 5. After the Ram a Goat appeared with one horn, who is afterwards plainly said to be the first King of *Grecia*, and for his swift marching with his Forces into all parts and subduing them, hee is said not to have touched the ground. But this great horn is broken off, when *Alexander* within 12 yeares dyed, and four come up in the roome of it, when *Alexanders* kingdome was divided amongst the foure Kings before spoken of, chap. 8. and out of one of these came a little horn, which waxed exceeding great towards the South and the East, and the pleasant land; the vulgar for the last words here hath contrafortitudinem, expounded by *Lyra* of *Judea* and *Jerusalem*, the fortitude whereof was in God Almighty. And he saith, that *Antiochus Epiphanes* set forth by this little horn, was little at the first because hee was a pledge at *Rome*, and therefore in such a condition, that no man would ever have thought of his rising to such greatnesse, but hee being of the race of *Seleucus* one of the four Kings, viz. of the King of *Syria*, although divers generations after him,

Hieron.

V. 3.

V. 5.

V. 8.

V. 9.

Lyra.

him, for which it is said, *vers. 12.* at the latter end of these kingdomes, escaped from Rame, and gat the kingdom of Syria from the Son of Seleucus Philometor who was his elder brother, and waxed great against the South, that is Egypt which he subdued, and the East, that is, some parts of Persia, by him subdued also, and lastly, Jerusalem, of his prevailing against which, and cruelty exercised there, and insolencies against God and his Laws, see 1 *Mactab. 1. &c.* for the Heb. word rendred fortitude, it is *כבוד* signifying *desor* or *gloria*, or *capitulus*; and therefore may best be rendred against the glory, yet hereby Jerusalem is understood, which was the glory of the whole earth. Of these things done by that Antiochus Aben Ezra writeth in *Pernsh*, and that he subdued Persia as farre as Ptolemais, *vers. 10.* And it waxed great to the hoast of Heaven, that is, as Polanus hath it, the Church militant upon earth, which is for warfare here compared to an hoast, and is called the Hoast of Heaven, as the Church the Kingdom of Heaven commonly in the New Testament. He is also said to throw downe the stars, because he subdued men of greatest eminency, who in vertue shone as stars in Jerusalem, and trampled them under his feet. For so the holy Ministers of Christs Churches are compared to stars, *Revel. 1.* he is said also, *vers. 11.* to have magnified himselfe against the Prince of the Hoast, that is, the Lord whose the heavenly hoasts are, and that by opposing against him in four things. 1. In taking away the dayly Sacrifice, and making that to cease which God commanded alwayes to be made. 2. In overthrowing his Tabernacle, that is, his Temple, which he turned into a Temple of Idols, causing swines flesh to be sacrificed there. 3. An hoast was given him against the dayly Sacrifice because of transgression; Polanus, through defection, that is, by means of such as for feare of his tyranny fell away and did after the manner of the heathen, eating and offering swines flesh, and not circumcising as God had commanded, of which sort of perfidious persons there were many amongst the Jews, and the word here used is *פשוט* signifying so first and chiefly, for *פשוט* is *deficere* to fail, or to fall away, and they who thus fell away, were a new hoast, as it were, raised up for the subduing of such as stood in opposition to these abominations. 4. He cast the truth to the ground, which he did by burning the Bookes of the Lawes of God wherein the true and right way of worshiping him was set forth, and therefore this Holy Book being taken away, the truth was cast downe, and notwithstanding all this, Antiochus prospered, and did a long time according to his wicked desire, no contrary power hindering him, and this continued 2300 dayes, and then the Sanctuary, it is said, shall be cleansed: This time, saith *Lyra*, is six yeares, but it is to be understood, that this was from Antiochus his first taking of Jerusalem, and entering into the Temple, but hee set not up an idoll in the Temple till three yeares after this. But let us look into the words. I heard one Saint speaking, and another Saint said to that certain saint who spake, How long shall the vision be concerning the dayly sacrifice, and the transgression of desolation, &c. the word here rendred that certain Saint, Heb. is *למלכ* to the Palmoni in the margin of the New Translation rendred the numberer of secrets, or the wonderfull numberer, but why it should be rendred numberer of secrets, I see not, Polanus indeed compoundeth it of *למלכ* wonderfull, and *למלכ* occultare to hide or keep secret: but it cometh of *למלכ* and *למלכ* signifying to number, and therefore to render it rightly, it must be the wonderfull numberer, and this was Christ the Son of God, and the matter in hand implyeth, that it should thus be rendered, because the question asked of him was about the number of the dayes of the desolation of the Sanctuary, and the answer, *vers. 14.* is made accordingly 2300 dayes. Christ then was hee, of whom this question was demanded, and hee is called Palmoni or the Wonderfull numberer, because of his wonderfull wisdom, whereby hee knew all things even to come, and so was able to set the very day, when that desolation should have an end, which no creature, no not any Saint, nor Angell in heaven, here meant by Saint, could doe. And well might he be set forth by numberer, because he numbereth all things, the dayes of the tribulation of his Church in any

Ezek. 30. 6, 15.

V. 20.  
Polanus.

V. 11.

V. 12.

V. 14.  
*Lyra.*

V. 13.

V. 14.



Revel. 2. 10.

Ioh. 3.

Note.

Rom. 12. 15.

Hieron.

1 Mac. 1. 20.

Chap. 4. 54.

1 Mac. 4. 52.

1 Mac. 6. 16.

any particular place at any time, as appeareth, where it is said, *ye shall have tribulation ten dayes*, hee also numbereth the Stars and calleth them by their names, and the hairs of our head are by him numbered. And by the name *Wondertull*, as also *Esay 14. 6. They shall call his name Wonderfull*, because hee was *Wonderfull* in his conception and birth, in that a Virgin conceived, man was to God united in him, hee that was infinite was contained in a womans wombe, and hee that is in heaven descended being still in heaven, and wonderfull in his life and death. And it is to be noted that Christ is not onely set forth by the name *Palmoni* here, but also by the name *Hamdabber*, that speaker, or as hee is called, *Ioh. 1. that word*, to which we are to take heed, and in it to beleve, that we might be saved. But why is the Angell so inquisitive of the time, that this great judgement should last? *Ans.* First to shew, that the Angels are afflicted with sorrow, and do condole together with the Church of God suffering, and desire a speedy end of our miseries. 2. That they are solicitous about the glory of God, who if he doth not soon stretch out his Almighty hand to deliver his Church conflicting with misery under the hands of persecuters, they will hereupon be ready to open their blasphemous mouths, and say, either hee is not able to save his people, or that hee regards them not, and therefore it is no advantage to men to be his faithfull servants. 3. The Angell thus interposeth himselfe to ask out of a desire, which hee had to have something answered for the comfort of *Daniel* and such godly ones, as hee was, who could not but be greatly astonished at the hearing of those grievous judgements by an heathen King to come upon Gods people and Sanctuary; and therefore the answer was made to *Daniel*, he said unto me unto 2300 dayes. And of the Angels of God we should learn both to condole and to be solicitous for the Church of God in misery in any place, and to stand for the comfort of one another, as it is said, *weep with those that weep*.

Now for the number of dayes, they are reckoned by *Polanus* to have been so many, that they make 6 yeares 3 moneths and 18 dayes. But chap. 7. 25. in speaking of the time of the little hornes going on in his insolent doings against Gods people, it is said, *We shall have power to doe a time and times, and the dividing of time*; that is, but 3 yeares and an half. For reconciling of these hee taking both to be spoken of *Antiochus Epiphanes* saith, that there the time spoken of, was that of his setting up an Altar to offer swines flesh in the Temple, from which time in the cleansing of the Sanctuary by *Judas Maccabeus* were onely 3 yeares and 10 dayes, but I see not there how the whole time from the desolation made by *Menelaus* to that wicked King is also included, which, as *Iosephus* saith, was Anno 141. of the *Seleucidan* Kingdome, but the proceedings of *Antiochus* here reckoned upon were not till Anno 142. the 6 moneth and the 6 day of the moneth, and an end was put to this judgement Anno 148. the 9 moneth the 25 day. But as hath been before said, the little horn spoken of chap. 7. and the time of the power thereof doth not set forth *Antiochus*, but Antichrist rising up in the *Roman* State, and therefore it is but lost labour to seeke to reconcile the time here spoken of, and there, being so divers one from the other. *Ierome* saith, that some will have *Antiochus Epiphanes* a type of Antichrist, and to make him so, divide his time of raging against the Jewes and God thus, the whole time betwixt his enring the Sanctuary so proudly and robbing it, and *Judas* his cleansing it againe, began Anno 143. and in the moneth *Cassiu* the 15 day An. 145. the abomination of desolation was set up, and An. 148 the 25 day of the same moneth *Judas* cleansed it. But from 143 to 148. although we reckon the whole 143 yeares for one, and 365 dayes to the year the dayes will be but 2100. and out of these deduct what is missing in the last yeare of an whole yeare, viz. 3 moneths and 5 dayes; that is, 95 more, the whole time will be but 2095 dayes. Wherefore the time must not be thus reckoned, but An. 143. to An. 149: when this persecuting *Antiochus* dyed, and the godly Jewes who could not goe on in their continuall daily sacrifice before without fear, had not him any more to put them in danger

danger by raising more Forces against them. And if we pitch upon that 149 year of the Grecian Kingdome for the determination of this time, and begin An. 143. there will be 6 whole yeares and so many more dayes as will fully make up the whole number of dayes here mentioned, viz. 2300. that is 2090 as was said before, in 6 yeares and 210 in 7 months out of the odde year. And this the words may well beare, then shall the Sanctuary be cleansed, that is, within the compasse of this time, hee being cut off that polluted it, which must be before that they could be perfectly delivered to hold and sacrifice in the Sanctuary going on constantly and continually without interruption, and for further confirming of this exposition, see ver. 24. where his death is spoken of, as the full period of this vision. As for the distinction of this whole time made again into two, that Antiochus in the time of his rage might be a type of Antichrist fighting and reigning three yeares and an halfe, I see no cause, why it should once come in question here, because here is no such distinction made, howsoever the other part of his time may be for this mystical end singled out, chap. 12. as may be seen there. Lastly, before we goe from hence, it is to be noted that the Vulgar and Hebrew have not barely 2300 days, but, *untill morning and evening 2300 dayes*. In answering more fully to the question about the continuall Sacrifice, which was morning and evening, and the meaning is, it shall be 2300 dayes compleat consisting of both parts, morning and evening, wherein the Sacrifice of the Lamb used to be offered from day to day continually, shall cease according to the description of a day, Gen. 1. *So the Evening and the morning were the first day, &c.* and this is the reason why hee counteth the time by dayes.

Exod. 29. 39.

V. 15, 16.  
Note.

Then Daniel saith, that he heard the voice of a man between the bankes of Ulai calling to Gabriel and bidding him to make Daniel understand the Vision before going, about which hee was solicitous, whence by the way note, that it is a study befitting the wisest of men to study, what may be the meaning of heavenly visions shewed by God unto his servants at any time, and he that is studious hereabout and seeketh for resolution, shall finde it, as this holy Prophet did, and of this I can also say the same by experience, especially in my reading through the dark passages of Ezek. 40, 41. &c. almost without any guide but the Spirit of God, whose direction I assiduously sought.

Note.  
Polanus.

Now for this voyce of a man, it was most probably the voice of Christ called before Palmoni, and Gabriel an Angell, this being as Polanus noteth, the onely name whereby an Angell is called in all the Canonickall Scriptures, whereas other names are by some named, as Raphael, &c. They are but humane inventions, Gabriel is a fit name for any Angell of God, because signifying the strength or vertue of God. Whereas Michael is afterwards also spoken of, he is none other, but Christ the Archangell, that is, the Prince of Angels, so Polanus. For these words, *I fell into a deep sleep upon the ground*, the vulg. hath it, *I fell down upon the ground*, or *to the ground*, as being astonished at the glorious presence of the Angell, not for adoration, for then it would have been noted, as it is afterwards, and taxed, the word cometh of מנח which signifieth *to repose*, to make to sleep, such a sleep as that of death, when a man through sudden feare and passion coming upon him swooneth away and falleth down. Whereby we see, what the Majesty of an Angell is, and how unable man is to bear his presence, comming to speak unto him, and how much lesse then are we able to bear the presence of God, that we may beleve and repent at mens speaking, whom God sendeth, and praise him for condescending to our weakness so far, as to teach us by one another, as we are able to bear.

V. 18.

Note.

At the latter time of their kingdome when transgressors are come to the full: a king of fierce countenance and understanding, dark sentences shall stand up. Heb. for in the latter time of their kingdome, it is in the after time, for the Seleucidan kingdom stood as Appian saith, 270 yeares, therefore Antiochus Epiphanes dying, An. 149. it continued still 121 yeares more in which time many Kings reigned, as the said Appian sheweth, and who they were. For these words, *when transgressors are come to the full*, Heb. it is, in making full transgressors, that is, the transgressors amongst the

V. 23.

Appian. in Alex.

2 Mat. 4. 7. &amp;c.

the people of God becoming most notoriously wicked, wherein *Jafons* falling away to the humouring of *Antiochus Epiphanes* in conforming the Jews to the Heathens, and after him of *Menelaus*, by whom many were drawn to the like, is prophesied of. And *Antiochus* is here further set forth to be a man of a fierce countenance [and understanding dark sentences, whereby the harshness of his manners is denoted: for he both procured his Fathers death by sedition and his elder brothers *Seleucus*, and prevented his sonnes injoyning the kingdom. For his understanding of dark sentences, hereby was meant his subtlety to devise means to circumvent others, as it is said, *Mac cab. 1. 3.* that hee sent his collectour of tributes to the Jews, who spake peaceable words unto them, but when hee was come into the City, committed all manner of violence against their goods and persons, and his fierceness not onely in attaining to that kingdom, but also all the time of his reign after appeared.

V. 24.

Appian. Alex.

And his power shall be mighty, but not by his own power: here it is foreshewed, how hee should come to this greatness, even as the history saith, that hee did by the help of *Eumenes* and *Attalus* neighbour Kings come to the kingdom of Syria, unto which they inclined their mindes the rather, because for some offences taken against them by the Romans they feared them. He also increased his strength by the ambitious and prophane high Priests of the Jews, as hath been already touched according to *2 Maccab. 4. 7. &c.*

V. 25.

Hee shall be broken without hands. Having hitherto spoken of the wicked practices and intolerable pride of *Antiochus*, now he sheweth, what his end should be, viz. not by being cut off by a violent death in war, but by Gods just judgement seizing upon him, as he was well worthy. How this was fulfilled, see *2 Maccab. 9.* hee had intollerable pangs in his body through a fall out of his Chariot, when hee hastened in a great rage towards *Jerusalem*, whereupon his inward parts putrefied and wormes bred, and an intolerable stench came from him, and so hee dyed in extream misery, making vovves to God, if he would spare him, but Gods wrath would not now be pacified againe towards him. Wherefore let none of how great power soever they be bear themselves hereupon, but still walk humbly before God, for so much as that the power, which is irresistible by man, is still subject to God, as this wretched tyrant before his death was made to acknowledge: but because he did it not sooner, that his acknowledgement was vain and bootlesse unto him, that wee may learne to confesse our own weaknesse and wickednesse before it be too late, that is, extremity of sicknesse forcing us hereunto, because so wee may doubt whether wee shall be accepted or no, humble our selves what wee can, sith the judgement of death is now begun to be executed, and so it is too late for us to repent, as when the great day of judgement of all the world cometh.

Note.

V. 26.

Shut up the vision, for it shall be for many dayes. After these things represented and expounded, the Lord would have *Daniel* keep them secret from the *Caldees* and other Heathens then living, as not concerning them, for which cause the language, wherein they were written, is also varied from the *Caldee*, wherein the 7 chapter was written, to the *Hebrew*, intimating a concealing of them from them, and an imparting of them onely to the Church, that in all the changes and troubles that should follow, shee might have whereupon to stay herselfe and be comforted, as certainly knowne, that all things were by the Divine providence moderated and her persecutions, although most fierce and sharp, should soon have an end again, which ought also to be our comfort in the midst of our greater sufferings, who be the true faithfull people of God, and speak and understand the Holy language. Whereas he saith, the vision is for many dayes, the meaning is, from the first to the last extending to a long tract of time, viz. from the beginning of the reign of the *Medes* and *Persians* to the time of the foresaid *Antiochus*, and his death, that is, as *Polemius* casts it up, about 300 yeares, at the end or near the end of which time the faithfull Jewes should have speciall use hereof, as being in it most concerned.

Note.

V. 27.

Lastly, *Daniel* sheweth how this Vision wrought upon him, for certain days hee was sick and weak, so stricken was hee at the miseries foreseen to come to

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the Church, but none else knew of these things then, but hee concealed them as hee was commanded, when he was recovered from his sicknesse arising and going about the Kings businesse, and making no shew in his countenance of any trouble or distraction of minde for any thing, that he had seene. From hence *Polanus* argueth again, that *Daniel* was all this while in *Babylon*, and not at *Susis* before spoken of, but onely seemed to himselfe to be there, but this cannot hence be proved, for the same divine power that carryed him out could suddenly bring him back again, as weak as he was, and then he, as if nothing else had befallen him in all the dayes, that he was absent, went silently on about his businesse again.

## CHAP. IX.

**I**N this chapter *Daniel* sheweth, how that in the first year of *Darius* the *Median* hee understanding by *Jer. 25.* that at the end of 70 yeares God would bring back again the captivity of his people from *Babylon*, set himself by prayer and fasting most earnestly to seek unto God, now that this time was accomplished, for the fulfilling of this his gracious promise, and in this his devotion he continued confessing sins, & the justice of Gods proceedings against his people therefore, and entreating for mercy, till the Lord sent the foresaid *Gabriel* unto him, who telleth him, *V. 24. Seventy weeks are determined upon thy people, and the holy City to finish the transgression, to make an end of sin, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the Vision and Prophecie, and to anoint the most Holy.* But before I come to speake upon these words, it will bee necessary to resolve a question about the fulfilling of the 70 yeares spoken *v. 2.* whether they were now ended or no, or when they ended, and to finde this out, when they began. But touching this I have spoken upon *2 King. 25. 9.* shewing the divers conjectures of divers, but approving that, which beginneth the 11. of *Zedekiah*, the 19 of *Nebuchadnezzar*, who reigned 43, and therefore 24 years, in the time of his reign passed, of these 70 *Evilmer. 30. Ragassar 3. Labassardas 6. Belsazzar 5. Darius 1. Cyrus 1.* But since according to others I have gone upon another reckoning, *Dan. 5.* counting to *Nebuch. 35* years, to *Evilmerodach 18*, to *Belsazzar 17*, leaving out the other two mentioned also by *Iosephus*, in making which accounts Authours are so divers, that I can determine nothing certainly, only this is certain, that about this time 70 yeares were expired, which is proved by the events, the Jews set at liberty to return, and whatsoever others conjecture, the time of reckoning must needs begin *Anno 11* of *Zedekiah*, because *Daniel* calleth them here 70 yeares of desolations, and the time of *Jerusalem* lying desolate could not begin till then, because that neither from *Jehoiakims 4.* year, nor his 11. nor *Jehoiachins* captivity can the reckoning be begun, seeing all this notwithstanding *Jerusalem* and *Judah* were inhabited till *Zedekiah An. 11.* And after this *Nebuchadnezzars* time, could not be above 26 yeares, because *Evilmerodach* was King *An. 37.* of *Jehoiachins* captivity, out of which deduct 11 of *Zedekiah*, and 26 yeares remain, after which if we allow to *Evilmerodach 30*, as some doe, and but 14 to *Belsazzar*, whereas some reckon 17. we shall come to the full time, the first of *Darius*. But to leave this, as touching which we can have no great certainty, let us come to the 70 weekes here spoken of, at the expiration whereof God promiseth farre greater matters for the comfort of his beloved servant *Daniel*, and of all his faithfull people, for our encouragement to seek unto God with all earnestnesse for the deliverance of his Church in Faith, for in so doing we shall both prevail in respect of the thing desired, and to hear also of far more that the Lord will doe, then we have desired.

For the computing of these 70 weekes, every week being 7 yeares, together 490. I have spoken so largely in my continuation of the History at the end of *Nehemiah*, that I shall not need to say any more thereof in this place, but refer the studious reader thither. For this place, the Angell speaketh here,

R r 2

I. Ge.

V. 24.

Contin. his. stor.  
p. 190.

Levit. 25.

Polanus.

V. 25.

Polanus.

Rom. 6. 12.  
Col. 2. 14.

1. Generally of that which should be done in the 70 weeks, all together, *For thy people and the holy City to finish transgression, &c.* 2. He distinguisheth these weeks into 7 weeks, and 62 weeks, v. 25, 26. and one week again into two, in the first part whereof the sacrifice should cease, and then for the overspreading of abominations he shall make it desolate. V. 27. Touching the generally, that by 70 weeks are not simply understood so many weeks, but so many weeks of years is plain, because otherwise after their return out of captivity they should have had their City destroyed again in one year and 18 weeks, which was before it was built again, yea which is as strange, both City and Temple must have been built in 7 weeks, and therefore the Rab. themselves seeing into this, acknowledge weeks of years to be here meant, as I have in the place before cited shewed. In saying 70 weeks he alludeth to the 70 years then passed wherein they suffered by a tedious captivity, but now he sheweth, that they being returned into their own land should dwell there againe 7 times as long as they had lived in exile, in which time an expiation for sin should be made, and everlasting righteousness by the Messiah or Christ brought in, and his whole time is ten jubilees, wherein this reckoning of weeks of years first begun, only before it there was a week of years, the last whereof was holy, in which they might neither sow nor reap but let the land rest, and for the rest of old upon the 7 year, and the year after 7 times 7, now 70 weeks, consisting of ten times such a number are appointed, to shew the rest to come to all the truly faithfull by the Messiah. And as Polanus noteth, here are three benefits coming by Christ to the faithfull reckoned up, 1. To keep from defection. 2. To seal transgressions. And 3. to expiate sin, in which words he rendreth it in stead of these, *to finish transgression, to make an end of sin, and to make reconciliation for iniquity.* By keeping from defection he understandeth the keeping of the remnant of the faithfull from falling from Gods grace through unbelief in Christ, when so many of that Nation should by sealing up transgressions, the forgiving thereof, they being hidden and covered: the expiation of sinne by Christs offering himself for their sins, and the Heb. will well bear this reading and exposition. But R. Solomon he saith, turneth all this another way, viz. to keep them by a longer continued exile, then that of the Babylonian captivity from falling away to wickedness any more, their sufferings in all this time being satisfactory for their sins past, so that when there shall once be an end hereof, they shall be a righteous people for ever. But this is a devillish device to keep them in blindness, and to harden their hearts against the true Messiah in expectation of another yet, to come, and is contrary to the evidence of this place, and the explanation hereof following, vers. 25. which is so clearly for our Christ, that it cannot possibly be evaded. From the going forth of the commandement to restore and to build Jerusalem shall be 7 weeks and 62 weekes, and the street shall be built again, and the wall, even in troublous times. In which words the proceedings to come according to the generall prediction, vers. 24. are more particularly set forth. 1. The going out of the Decree to build Jerusalem, and the houses in the streets thereof and the wall about it, which should not be without great trouble 7 weeks, that is, 49 yeares, the time of a jubilee. 2. The time which should intervene after this, untill the coming of the Messiah and his cutting off, 62 weeks, vers. 26. that is, 434. yeares. 3. Another week in the midst whereof the Sacrifice should be made to cease, and in this time the destruction of the City, vers. 27. that is, in 7 years more, all together being 490 yeares. But before we come to the opening of this further, I will return again to vers. 24. And first, by the keeping from defection the oblation of sin and the expiation thereof, Polanus rightly saith, that one part of the benefit coming by Christ is meant, viz. the taking away of evil, and by the bringing in of everlasting righteousness, the other part which standeth in the collation of good. The evil taken away is 1. of sinne, when through sanctification attained by the spirit sinne is mortified and it reigneth no more in our mortall bodies. 2. Of guilt, the handwriting, that is against us, being cancelled. 3. Of punishments out of Gods justice due for our sins either in this or in the world to come, for from all these the true beleever

believer is delivered through him our most blessed Saviour, and Redeemer.

The good collated is everlasting righteousness, which is not only that of sanctification, because it is but in part, but the righteousness, whereby the believer standeth righteous, and so shall stand for ever, which is righteousness every way perfect according to that, which is by the law required; and in none is this righteousness to be found but in Christ alone, who came not to dissolve the law, but to fulfill it; yet this righteousness is made ours by faith through imputation, whereby we come to be accepted of before God for perfectly righteous, as if we had in every thing all the dayes of our lives fulfilled all righteousness.

Mat. 5. 19.

*Qu.* If it be so, that Christ in fulfilling the law in all things, brought in everlasting righteousness, as hath been said, what need was there, that he should dye for our justification and salvation? *Ans.* It was necessary for us that Christ should suffer death for us sinners, that we might be delivered from everlasting death, and that by fulfilling all righteousness he should make a compensation for our unrighteousness: for the precepts of the law cannot be satisfied but by doing them, and the comminations of the law for transgressions cannot be satisfied but by dying for them: and so bearing the punishment due therefore: So Christ by bearing the punishment due to us, and by his obedience covered and abolished our disobedience. Thus likewise *Justin Martyr* taught of old; saying, As *Adam* subjected all men to death by sinning, and made all our nature obnoxious to sin; so Christ revoked and abolished all this, by leading a life free from all sin, and suffering death for our sins: And indeed in suffering he fulfilled all righteousness, which was begun, and in acting whereof he continued all his life; but in his death his obedience was most perfected, and the greatest love of all was shewed. If it be said, when God gave *Adam* a commandment to be kept at the first, and annexed a penalty in case he should break it; we cannot conceive that any other thing was meant, but either he should keep the commandment, or dye the death; and therefore Christ having kept it in every thing, which was since given in charge, it should seem, that there was no need to the bringing in of righteousness, that he should suffer death also. *Sol.* It is true, if *Adam* had obeyed that commandment, and never broken it, he could not have been required to bear the punishment of death also; but he transgressed, and we in him, and therefore both this punishment must be born, and Christ, who came as a second *Adam*, must obey and persevere in obedience also to the end, that through him, standing in the stead of him and his sinfull posterity, perfect righteousness might again be brought in, and we delivered from *Adam*'s unrighteousness in both parts for ever.

*Just. Mart. de  
confes. fidei.*

If it be said, forsomuch as Christs perfect obedience is ours, we need not live in obedience to Gods laws, but as we lust. I answer, he obeyed not only to make a compensation for our disobedience, but also to give us example, as he saith, *Learn of me, &c.* and therefore disobedience and looseness of life in us is inconsistent with faith in him, for how can he be judged to believe in Christ that followeth him not as farre as he is able, but rather goeth from him and followeth his enemies, the Devill, the World, and the Flesh?

Ob.

Mar. 11. 28.

If it be said, Christ was bound to keep the law because he was a man, and it is every mans duty to obey the law for himself, and when he doth so, this extendeth not to another, but to himself only; therefore Christs obedience and righteousness cannot be ours. *Sol.* 1. Although the man Christ were tyed to obey, yet Christ God was not. 2. He was not made man for himself, but for us, and therefore obeyed for us. 3. Man is not bound to obey because he is a man, but because God hath subjected him to laws, as Christ was not, but only in relation to us; as it is said, *God sent his son made of a woman, and made under the law to redeem &c.*

Ob.

Gal. 4.

If against justification or righteousness imputed to us, that is, Christs righteous living, it be objected, that *S. Paul* never teacheth so, but of justification by his death, or blood; it is answered, this implyeth his obedience also,

= Ob.



Phil. 2.

Rom. 5.

for he saith that he came in the form of a servant and humbled himself herein to serve and obey to the death of the Crosse; yea, it is expressly said, that as by the disobedience of one man many were made sinners, so by the obedience of one, many were made righteous. Divers other questions are moved and answered by Palamus upon this place, but whose desireth to see them, may have recourse unto him, I think divers of them overcurious, and that these are enough to be moved and resolved here.

John 2:

The next thing here spoken of, is to seal up the vision and prophesie, whereby is meant, putting an end to all prophesies touching the Messiah, as having their accomplishment in him, for the setting forth of whom, they were principally stirred up from time to time, that wrote them, and therefore Hebr. it here to seal up the Vision and the Prophet, no Prophet being to come after to set forth visions or prophesies touching him. According to which our Lord saith, that the law and the Prophets were till John, and Hebr. 1. In former times God spake divers wayes, but now, by his Prophets: It followeth, and to anoint the most holy, that is, Christ, with the fulnesse of the Spirit, as in his baptism, of whose fulnesse we all receive. For the words to anoint, cometh of the same radix that the Messiah doth; and it is, the holy of holies, by which name the most holy part of the Temple was commonly called *Sanctum Sanctorum*, and here the Messiah is thus called, to shew, that he was by the Sanctuary prefigured in his body, as he also intimateth, when he saith, *Destroy this Temple, and I will raise it up again in three dayes*: for he spake this of his body. So then here is shewed, that within the compasse of the 70 weeks, great things should be done for the Jews, if they had grace to make use thereof; their City with the Temple and walls, should be built, the expected Messiah should come to their everlasting comfort in respect of the expiation of sin made by him, and introducing of righteousness, a sign of whom, should be the anointing with the Holy Ghost by coming down and resting upon him.

Ezra 4. 24.  
chap. 6.

Now to come to the division of this time, v. 25. the first 7 weeks making 49 years, are the time after the going out of the decree for the building of the City and Wall, which by Palamus is begun anno 2. of Darius Nothus, who gave out his Decree, and to the end of his reign were 18 years; then Artaxerxes in the 20 of his reign sent Nehemiah to build the Walls, who tarried there about it, 11 years, which being put all together, make 49 years. But he in reckoning thus bringeth in not only the cutting off of the Messiah, but also the destruction of Jerusalem, following 36 years after, within the compasse of this whole time of 70 weeks; which indeed cannot be done, unless the computation be so begun.

But in my foresaid continuation I have, following others, begun it anno 7. of Artaxerxes, when Ezra was sent to Jerusalem, because from thence to the passion of Christ were just 70 weeks, as I have there shewed more at large. Neither can it be hence proved, that the destruction of the City and Temple should be within the compasse of this time, but only that after this, it should be for the abominable wickednesses of the Jews: whereas the dividing of one of these 70 weeks from all the other, and the dividing of that week into halves (v. 27. *He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the oblation and sacrifice to cease*.) may seem to make against the suffering of the Messiah at the end of the whole time first named, it is to be noted, that he saith not, he shall be cut off in the midst of the week, but only he shall make the sacrifice to cease, that is, he at his beginning to shew himself publicly to be the lamb of God that taketh away the sin of the world, as John the Baptist called him immediately after his being baptized, shall from thenceforth be counted the only propitiatory sacrifice for sin, and that the continual sacrifice of a lamb every morning and evening, should upon his offering of himself upon the crosse, cease, and be available no more, to shew which further the Temple should be destroyed not long after, and never be reedified, so that there should then be a cessation of sacrificing per force for ever after. And for the computation made by Palamus, the words before going, after 62 weeks the

Messiah

*Messiah shall be cut off*, shew that the destruction of *Jerusalem* cannot possibly be brought within the compass of the 70, because that 62 and 7 before them being deducted out of those 70, one only will remain; that is, seven years, but *Jerusalem* was not destroyed til near 40 years after his cutting off; neither is it said, in the sixty second week the Messiah shall be cut off, but after 62. To come therefore to the explanation of each passage here according to this account. In saying 7 weeks and 62 shall be to Messiah the Prince; he meaneth not, that these two should strictly be divided, but that within the first number the City and Wall should be built, and in the compass of 7 and 62 put together, the Messiah should come. For the naming of 7 first, it is done because 7 weeks of years make a Jubilee, and so it is an holy number, of which the spirit of God delighted to speak, especially in setting forth deliverance from servitude, return to possessions, and making publick joy. It is not hereby necessarily implied that so many years should passe, before that all the things here spoken of should be done, but in this compass of time they should be done, as they were in the dayes of *Nehemiah*.

But it may be doubted how the computation of the 70 weeks can be from the 7 year of *Artaxerxes*, seeing no decree came out then, but in the time of *Nehemiah* in his 20 year: For the resolving of this, it is said, that the same which is said to be the 20 year was the 7; the 20 since he began to reign together with his father *Xerxes*, and the 7 since he began to reign alone. Of the time when the Wall was built and the troubles thereof see in *Nehemiah*. After 62 weeks the Messiah shall be cut off, but not for himself, *Hebr. and shall have nothing*, that is, be counted by the Jews as vile and nought, *Vulg. Et non erit ejus populus qui eum negaturus est*: manifest place to convince all gainsayers, that Christ Jesus was to be cut off by a violent death, and despised, as *Esay* 53. it is also prophesied, whereas the Jews would not beleve in him for this cause, affirming that the Messiah must continue alwayes, and the Prince of the people that shall come, shall destroy the City and Sanctuary, this is a Prophecie of the judgment to come upon the Jews, after their cutting off of the Messiah, by *Vespasian* the Roman Emperour, and is not to be counted within the compass of the time of 70 weeks, and the end thereof shall be with a flood, and to the end of the war desolations are determined: that is, the Roman Army, as a great and irresistible flood bearing down all things, like unto *Noahs* flood, wherein so few persons were preserved; so the coming of the Assyrians is set forth by a flood, *Esay* 8. 7. and to the end of the war, &c. that is, this war being ended and all destroyed hereby, desolations shall follow for ever; not desolation, as in the 70 years captivity, but desolations without end, as hath been hitherto proved true by experience, the flood that then overflowed *Judea*, overflowing it as it were still in the stupendious effects hereof, even as ground into which the Sea hath broken, that cannot be delivered any more, but lyeth waste alwayes.

And he shall confirm the covenant with many, for one week, and in the midst of the week shall make the sacrifice to cease: This by *Rabbi Solomon*, is applyed to the Roman Prince before spoken of, with whom he saith a covenant was made by the Jews for 7 years, but being not kept on the Jews part, in the fourth year after the making thereof, the Romans destroyed both the City and Sanctuary, and then the dayly sacrifice, as must needs, when they had no place to offer it in any more, ceased for ever. But of such a covenant betwixt the Roman Emperour and the Jews, no Historian maketh any mention, and therefore it is a Rabbinicall fiction. The truth is, the end of the City being spoken of, as by the overflowing of a flood by way of anticipation, to join together the cause, the crucifying of Christ, and the effect, viz. the coming of the Roman Prince, and destroying the City never to be rebuilt, but alwayes to lye desolate; now he returneth to Messiah the Prince again, shewing what he should do in the last of the weeks before spoken; he shall confirm the Covenant with many, that is, through preaching the Gospell and doing miracles, he shall convert many unto him, and so confirm by his blood the covenant, called the new covenant, before spoken of by *Jeremiah*, which is the covenant of grace

V. 26.

V. 27.

grace and life; and he saith, not to all, but to many, because the generality of the Jews rejected him.

For the Sacrifice made to cease in the midst of the week, herein respect was had to the time of our Lords preaching, before his suffering death, which put an end to all carnall sacrificing, such that therein that was perfectly done, which was by oblations and sacrifices prefigured. For this time was but three years and an half, which is half a week of years; and here the Angell varieth from the one week of the 70 before spoken of, to an half week of Christs preaching, to denote justly by this circumstance again the very time of his death, as he had spoken at large of it before, saying, after 62 weeks the Messiah shall be slain, and more restrainedly 70 weeks are determined for the expiation of sin, and bringing in of everlasting righteousness, which was the time of Christs death. For neither can this half week be referred to the ceasing of the sacrifice through the destruction of the Sanctuary, because even they that bring that destruction within the compass of these 70 weeks, say not that it was before the last year hereof, therefore not three years and an half before that time ended: nor can it be referred to the last of the 70 weeks, for then Christ must have suffered before the last year of the time here determined above three years, unless we shall say, as I said before, that his being published to be the Lamb of God that taketh away the sin of the world, is here called the causing of the sacrifice to cease.

And for the overspreading of abominations, he shall make it desolate, even till the consummation and that determined shall be poured out upon the desolate. The Vulg. in the Temple shall be the abomination of desolation, and even to the consummation and end the desolation shall persevere: Hebr. untill the consummation and consumption determined poured out upon desolation: there being nothing in the former words, that signifieth Temple, but only to make this to agree with Mat. 24. where the abomination of desolation is spoken of, but without any such supply, that agreeth well with this, and thereby it appeareth, that the abomination overspreading here spoken of, was the cause of this desolation: for Jerusalem was then so full of abominable sins, as Josephus saith, that if the Romans had not come to destroy them and their City, it might well have been expected that God should have rained down fire and brimstone to consume them, as he did upon Sodom; as hath been said in my continuation of the history before spoken of; where I have also shewed the manner of the destruction of Jerusalem. Of these words the meaning is, that for the Jews abominable sins universally corrupting all the land, the City and Temple should be ruined, and so continue after the desolation, to which it should be brought for ever, desolation being thus, as it were, added to desolation. And therefore if any thinke of the reedifying of Jerusalem again after the Jews conversion, they are by this manifestly concluded against us holding contrary to the truth. For although the Lord saith, thy habitation shall be left desolate, till thou sayest, Blessed be he, that cometh in the name of the Lord, and the building of Jerusalem upon her own heap be spoken of, and everlasting peace to be to Israel after this; yet it cannot hence be inferred, that the Jerusalem and Temple of wood and stone shall be built there again, but a glorious Church in that land spiritually understood. And whereas many Rabbins of the Jews blindfold their eyes from seeing into the true meaning of this place, by diverting them to some other interpretations hereof, none of them yet can deny, but that the time here set is long agoe past, even ever since the destruction of Jerusalem by the Romans; and by consequence the Messiah cannot be yet to come, as they expect, but came then, and was approved by Gods Angels, and an almighty power shewing it self in him; so that nothing but a spirituall judgment upon their souls, whereby they seeing see & perceive not, hindereth them from seeing to believe unto this day. And when this judgment shall be taken off, they shall see and look up to him whom they have pierced, and mourn; which till then, by the greatest evidence of reason out of their own Prophets, they cannot be made to do.

And therefore pray we to the Lord to hasten the taking off of the vail of blindness

Marth. 23.



blindnesse and give them a sight of him, who in all their sacrifices was continually pointed at, that beholding at length his glory and unparalleled love, they may melt into teares for their so long continued obstinacy, and be saved.

## CHAP. X.

**H**ere followeth the third Vision of Daniel in the third year of Cyrus King of Persia, at what time he must needs be very old, for he was carryed captive into Babylon ann. 3. of Jehoiakim King of Judah, from which to the end of his reign was 8 years, from thence to that captivity in the 11 of Zedekiah 19: whereunto add the 70 years of the Babylonish captivity, and we shall come to 89, and one year of Darius, and 2 of Cyrus, make 92, and unto this adde his age when he was carryed captive, happily but 7 or 8, all together make 100 or thereabouts: Yet at this great age Daniel living in great honour and estimation, and without doubt abounding with all comforts of this life, for the high place wherein he was set by Darius, Dan. 6. gave his mind more to understand the mysticall things of God, the more had been revealed before unto him; and to the end that he might attain hereunto, he sequestred himselfe from the delights of this life, pleasant wines and delicate fare, and continued mourning three full weeks.

From whence note, that he who is inlightened in the knowledge of the mysticall things of God, resteth not satisfied in that which he hath attained to, but earnestly desireth to be filled yet with more such knowledge, so sweet doth he find that unto him, which already he hath; as David, to whom the word of God was sweeter then the honey comb: which maketh against all those that care not for such knowledge, or if they do, they have no such earnest desire unto it, any modicum hereof sufficing them; verily it sheweth, that they are altogether without divine understanding to this time, because that so soone as this entereth, there is a desire bred by all means to know more and more.

Again, to get spirituall knowledge the flesh must not be pampered, but abstinence used; and because it is not to be doubted, but that Daniel joined unto his abstinence assiduous prayer, for so he did ch. 9. it must at all times when we addresse our selves to increase it, be sought by praying likewise. Polanus saith, that Daniel was affected with so great sorrow, because the decree of Cyrus going out for the building of the Temple, many enemies rose up and hindered it, and so it not going forward, he feared that dishonour would redound to God, who had promised that it should be built.

Whereas it is said v. 1. in the third year of Cyrus, but ch. 1. ult. Daniel continued to the first year of Cyrus, here is no contradiction, for it is not meant there, that he lived till then and no longer, but he continued in estimation and honour among the Babylonian Kings, till the subduing of Babylon by the Persian: But he lived still, and had this revelation the third year of Cyrus: and he was by the river Hiddekel, which was one of the four that lay by the garden of Eden, Vulg. the river Tigris, so called from the swift running, because the Tigre is the swiftest of foot of all other beasts: but Quin. Curtius and Pliny say, that Tigris is a Median word signifying arrow; by which name yet it is agreed, that it was called for the same reason. The day of the month is also set down the 24, because the things now revealed were most memorable as concerning the Church of God to the end of the world.

I saw a man whose loins were girt with fine gold of Uphaz, in linen, and his face as lightning, his eyes as lamps, &c. This man according to Lyra, was an Angel, but Polanus will have him the same, that appeared before unto him, ch. 8. 13. who is called Palmoni, the numberer of secrets, which he proveth from Dan. 12. 7. where an Angell inquireth of this man, how long it should be to the end of these wonders, and he confirmed by oath, that it should be a time and times and

V. 1.

V. 2.

Note.

Psal. 19.

V. 4.  
Gen. 2.

V. 5.

Polanus.

and halfe time, which implyeth, that this man was so great in understanding, that the Angels had light and understanding from him, as a fountaine of knowledge, *Revel. 1. 13.* we read also of the like appearance, where no man doubteth, but that it was Christ. He had a linnen garment to set forth his Priestly Office; because the Priests wear linnen garments; a girdle of fine gold of *Uphaz*, to set forth by the girdle his readinesse, as a servant to do his Fathers will, because good servants are said to stand with their loins girt, and their lamps burning; by the fine gold, of which it was made, his purity, stability, when tryed in the fire, and vertue medicinall, that was in him to heal the diseased. His body like Beryll, that is, of a sky colour, shewed him to be heavenly; his face like lightening for celerity, shewing how soon hee should shine from one part of the heaven to the other, all over the world; his eyes like lamps, to shew his clear seeing of all things even in darkest and most hidden places. Lastly, his armes and his feet like burnished brasse, his strength being hereby set forth to stamp upon, and break in pieces all men that oppose him, as he that hath brazen armes and feet can easily break in pieces a potters vessels of earth.

Hitherto his parts, now his words were as the sound of a multitude, so *Joh. 1. 15.* *Ezek. 1. 14.* A sound of the living creatures was heard as of many waters, hereby was shewed the great extent of Christs voice piercing further then the voice of any other man, yea more efficacious then the voices of many men together to move the air, as when the Spirit came downe, *Act. 2.* a great sound, as of a rushing wind was heard, and the Apostles were filled with the Holy Ghost; so at his Word and will we receive the sanctifying Spirit to lead us into all truth.

Hitherto the description of the man appearing, now followeth the effect of this Vision, and of the sound heard in *Daniel*, and those that were with him by the river. *Verf. 7.* He was astonyed, and no strength remained in him, but fell to the ground into a dead sleep, being as it were through feare stricken dead, as he had been before chap 8. 18. but those that were with him, who heard only the sound, but saw nothing, fled away and hid themselves for feare, so that *Daniel* was left alone. He both saw this glorious apparition and heard the sound, as being vouchsafed so great a favour, they were by Gods providence onely present there at the first to testifie the terribleness of the voice, and that it was not a feigned, but true thing, that *Daniel* had then this wonderfull revelation, that we might beleieve: so when *Saul* was persecuting the Church of Christ, and had a Vision of a light from heaven, whereby hee was smitten downe to the ground, and heard that terrible voice, *Saul, Saul, why persecutest thou me?* there were others present, but heard not the words, onely they heard a sound of a voice speaking unto him, and saw the light. *Daniel* being astonisht and faine to the ground, as hath been said, was comforted and raised up, and then the man, that so gloriously appeared said unto him, *Feare not Daniel, for from the first day, that thou didst set thy heart to understand, &c. thy words were heard, and I am come for thy words. But the Prince of the kingdome of Persia with stood me 21 dayes, but loe Michael one of the chief princes came to help me, and I remained there with the King of Persia.*

Here it is questioned, who is meant by the Prince of Persia, and resolved by the Ancients, an Angell set over that Kingdome, but whether good or bad, they agree not, some say, that it was a bad Angell, holding that every Kingdome hath two Angels set over it, one good and another evill, the good to move them that inhabit it unto good, and to stand for the good thereof, and the evill to infigate it to evill, therefore say they, an evill Angell is here meant, who stirred up the Persian King against the Jewes, to hinder the putting of Cyrus his Decree for the building of the Temple into execution, as I have shewed, that it was done upon *Ezra*, both in the time of *Cyrus* and *Cambyses* his son. Others, that it was a good Angell, who would not have the Persians to want such a people to serve them, as *Pharaoh* in times past would not, but to hold them still in the countrey, that were there, and to give to such as were gone into *Judea* so great discouragement, that they might rather be willing to return

V. 7.

Act. 9.

V. 12.

V. 13.

Rupertus, Cassianus, Prosperus.

Basil. Clemens, Rom. Gregor. Nazianzen. Hieron. Theodor. Lyr.

turn again, then to continue there still. *Polanus, Iunius*, and others of ours hold, that no Angell, but a Prince properly so called, viz. *Cambyses*, King of the Persians after *Cyrus* is here meant. But of what power could a man, though a great Prince, be to withstand the Son of God, as they take the man before spoken of to be, when as one Angell in one night destroyed in the hoast of *Senacharib* 185000. 2. It is as great a question, who *Michael*, whom he calleth their Prince, was, who he saith help him, for if by *Michael* the Sonne of God be understood, as ours hold, and by the man before spoken of, *Christ*, how can hee speak of him, as of a third person? To these, I find nothing said by any man in way of resolution. And therefore it seemeth necessary to me to understand by the man before spoken of, not the Son of God, but an Angell of God representing God, as an Angel many times doth, and speaketh accordingly, one superiour to another of an inferior rank, according to instruction given from God, and so it may be conceived to have been done, *Dan. 12. 7.* and then the Prince of Persia must needs be another Angell by God set over Persia, as the Guardian of that Kingdome, or rather one of the Devils Angels swaying by his suggestions the King of Persia to oppose the building of the Temple in enmity against the people of God, who most earnestly desired the going forward of that work. For that God setteth any good Angell over an heathen kingdome to be a guardian to it, to intermeddle so much, as to argue before God for a wicked Kings being permitted to hinder a good work, I cannot beleve, although there be some that stand for this, saying it doth not misbecome a good Angell so to doe, provided, that when God revealeth his will, hee cease to stand any further for it. Of the Devils angels, see *Revel. 12. 27.* where it is said, *the Dragon and his angels fought, and Michael and his angels.* It is true, the Son of God, *Christ Jesus* is shewed to *John* in the like manner, that this man here, but it is not therefore necessary to conclude, that he was the same; for some things here spoken, are said of the four living creatures, *Ezek. 1. 12, 13. vers. 7.* their appearance was as lightening and as lamps, and bright as brass. And if we take that glorious man for an Angel of God shewing himselfe unto *Daniel*, and the Prince of Persia for an angel of the devill, and *Michael* called the Prince of the Jews, for a principall Angel of God placed as Guardian over *Judea*, and the Jews in chief, all things will very well agree. The angel of the Dragon or Devill might by opposing through Gods permission retard a good Angels coming to *Daniel* to comfort him, and he might in a kinde of duett be held by list in Persia during the time here spoken of, and then by *Michael* a principall Angel coming in to his help, prevail to come away and assure *Daniel* of the constant purpose of God to stand for his Temple and people. And touching *Michael*, it is not said any other wise, but *Michael one of the chief Princes came to help me*, not the Prince over them, as *Christ* is, but one amongst them, implying, that there were more such Princes of God. And this argueth also, that the Prince of Persia was not the King, because another of these Princes, who are called Principalities in heavenly places, because Angels of great power whether they be good or bad. Of *Michaels* contending with the Devill also about the body of *Moses* Jude speaketh, saying that he durst not then bring a railing accusation against him, which argueth, that *Michael* this Archangel was one under an higher power, viz. God, and touching *Christ*, it is said, that he shall come with the voice of an Archangel, therefore he is not the Archangel so often in Scripture spoken of, vers. 20. He also saith, that he would now goe forth and fight with the Prince of Persia, which was done, when *Cambyses* being dead, who had beene stirred up by the suggestion of the Devill to hinder the building of the Temple, *Darius* came to be King, who took order for the going forward of that work until it was fully finished, no evill angel having power any more to hinder it. Whereas he addeth, when I am gone forth the Prince of Grecia shall come, meaning the evill angell, that should stir up *Alexander* the Greek Emperour, who should also attempt something against the Temple and Jews, as he did, although miraculously by God inhibited from doing any harm to it or them. From the care taken to answer *Daniel* praying, note that so soon as the faith-

*Iunius.  
Polanus.  
Calvin.*

*Rev. 1. 13, 14.*

*Ephes. 6. 12.*

*Jude Epist.*

*1 Thes. 4. 16.*

*Note.*

full



V. 20.

full pray they are heard, and shall be certainly answered, although they may for a time be delayed. 2. The faithfull have enemies amongst the Angels, but they have also friends, which shall doe them more good at length; then they can doe them hurt. 3. Such Kings and kingdoms, as worke against Gods people, and hinder his worship, have the Devill for their Prince, who instigateth them to this great wickednesse, although they know it not, but they shall one day know it to their cost, according to which the Apostle speaketh, *Ephes. 2. And when I am gone forth the Prince of Grecia shall come.* It hath been already shewed, that by this Prince another Angel of the Devill is meant, who should stirre up the Grecians after the Persians, against the people of God, to persecute them also, for all such Principalities were bent to doe the Jews what mischief they could, onely Michael together with Gabriel stood in opposition to them, that is, the holy Angels, who had their names from El, that is, God, one the strength of God, the other, one like God, because all so armed with Divine power, and by revelation from God knowing things to come long before. And this Angell speaketh this, of the coming of the Prince of Grecia, when he should goe out to fight with the Prince of Persia, because the subduing of one of these by the other is shewed, chap. 11. but this was not indeed done till 300 yeares after. In saying then, none stood or held with me in these things, but Michael your Prince, hee meaneth not, that none of the good Angels held with him, for they all doubtlesse were ready to doe for Gods people in all their straits, but none of those angels that were Princes of other Kingdomes, and ruled over them by their suggestions, leading them on blindly in superstition and sin, but Michael and his Angels, as may well be understood, because when a Prince is spoken of, in way of partaking in being for or against other Forces, he is not meant alone, but he and his forces following him: The Angels then have their fightings, as well as men, the good against the evill in behalf of men, good or evill, whereby the prosperity of the good people of God is much hindered many times, they having advantage given them by their sinnes, but the good angels shall at length prevail, as it is said, that Michael and his Angels did, *Revel. 7.* against the Dragon, And from that which is here said, also, we may argue, that Michael was not the Son of God, but a principall Angel, because he saith, that hee holp him in fighting, hereby implying, that he was but his fellow and confederate, as it were, as one Prince, that cometh in in time of war to help another. But what is it, that he saith, *I will tell thee what is written in the Scripture of truth:* By the Scripture of truth is meant the Decree of God which is spoken of as written indelebly, to shew the certainty thereof, that neither Daniel nor any of his faithfull people might be discouraged for the troubles in present or in future, as being assured that nothing, which may seeme crosse to the good promised unto them, came or could come to passe without God, but as he had decreed for the exercise of their faith and patience, and the chastisement of them for their sinnes.

Note.

Note.

## CHAP. VI.

**A**Nd in the first year of Darius the Mede, I stood to confirme and strengthen him, Here the Angel, that talked with Daniel, to purchase the more credit to that which he said, and to make him and his people the more confident in his help, recounteth unto him, what he had already done in favour of them, viz. holpen the King of the Medes against the Babylonians, that by this means, the Medes and Persians prevailing, they might have liberty to returne, which they could not have had, if the King of Babylon had continued still.

V. 2.

There shall stand up yett three Kings in Persia, and the fourth shall be rich above them all. From hence, the Rabbins gather, that after Cyrus, in whose third and last year of his Monarchy Daniel had this Vision, as we may see chap. 10. 1. there

there were but three kings more of *Persia*: but this is against all Histori-  
 cals, whereby it is shewed, that after 3. *Gambyses* who reigned 7 yeares,  
*Smerdes* 6 moneths, *Darius Histaspis* 36 yeares, *Xerxes*, the fourth here spoken  
 of, especially for his exceeding great wealth, 20 yeares, for his wealth was  
 so great, that he was able to maintain an Army of 1000000 of men. After  
*Xerxes Artabanus* 7 moneths, *Artaxerxes Longimanus* 40 yeares, *Xerxes* 2 months,  
*Sogdianus* 7 months, *Darius Nothus* 19 yeares, *Artaxerxes Mæmon* 43 yeares, *Ar-  
 taxerxes Ochus* 23, *Arses* 43 *Darius Codomanus* 6. For thus long the *Persian* Mo-  
 narchy stood, but then came under the *Grecians*, *Darius Codomanus* being over-  
 come by *Alexander*, the whole time of the *Persian* Monarchy, taking in the  
 time of *Cyrus* after the Monarchy attained 203 yeares, whereas three onely are  
 spoken of in this place, and a fourth at the most stirring up of war against  
 the *Greeks*, this is done, because the scope of the Angel was not to show how  
 many kings in all should hold that Monarchy, but how many before the quar-  
 rell begun betwixt the *Persians* and *Grecians*, whereupon afterward the *Greci-  
 ans* invaded and overcame the *Persians*, in the time of whose reign he inten-  
 ded in the revelation following, to shew what doings there should bee in the  
 world, what contentions or concords betwixt the divided Kings, that sprang  
 from the *Grecians*, & what the people of God should in those times suffer, and  
 how long. For which purpose it is nothing availing to speak of any more kings  
 of *Persia*, then he doth, he passing al those over after *Xerxes* in silence cometh im-  
 mediately after his moving against the *Greeks*, to speak of them, and the first  
 mighty Monarch *Alexander*, & then of the *Ptolemies* and *Seleucids*, betwixt whom  
 after a few yeares the *Grecian* Monarchy was divided, or at the least so much  
 of it, as whereunto the *Jews* had any relation in respect of subjection or pre-  
 vailings, at any time, because the end of all this was to stay them from falling  
 into desperation for the troubles to come upon them. Thus *Ierome*, and *Lyra*,  
*&c.* *Polanus* not differing herefrom in the main, that there were divers other  
 kings after *Xerxes*, the fourth here spoken of, for both of *Darius*, *Artaxerxes*,  
 and *Abasuerus* we read in *Ezra* and *Nehemiah*, yet he giveth this as a reason,  
 why they that reigned after *Xerxes*, are passed over unmentioned, the Monarchy  
 was not thenceforth so entire, but much shaken by the falling away of some  
 Nations from obedience to the *Persian*. But forsomuch as they continued  
 still mighty Monarchs, I rather rest in the reason before yielded. From this  
 Angels saying, that he strengthened the *Median* kings; Note, that even when  
 one heathen king, that prevaieth against another, it is not by his own strength,  
 but some Angel of God helpeth him, and hereupon inwardly moveth him to  
 shew favour to Gods people, but if after this he doth not, but turneth persecu-  
 ter of them through the suggestions of an evill angel, the time shall come, that  
 as he by help from above overcame, so he shall be by another overcome and  
 destroyed: And thus it is to be thought, that the fight and contention is be-  
 twixt the Angels good and evill, the good move the Monarchs of the World  
 to favour the people of God, but the evill to persecute and vex them and to  
 hinder them in any godly enterprife, which they take in hand.

He foretelleth of *Alexander* the Great, and of the dividing of his kingdom  
 into four, of which see before chap. 7. 6. and chap. 8. 8.

And the King of the South shall be strong, and one of his Princes, and he shall be  
 strong above him, and he shall have Dominion, and it shall be a great Dominion. Ha-  
 ving spoken of the division of *Alexanders* kingdome into four, here leaving  
 two, he declareth onely things to come concerning the other two, with whom  
 the *Jews* had to doe. And it is to be noted, that the Angel in his predi-  
 ctions of things to be done many yeares after is so punctuall, as that an historian  
 writing things done cannot more exactly set them forth, that the fourth king  
 from *Cyrus* should be so rich, that he should go against the *Grecians*, that from a-  
 mongst them a more mighty King should arise, that this kingdome should be  
 divided into four, but not of his children, but strangers, and that of them  
 four two should be most remarkable, and lastly, particular passages betwixt  
 these two, and those in a long proceffe of time one after another. For what

S f f

doth

*Hieron.*  
*Lyra.*  
*Polanus.*

Note.

V. 3, 4.

V. 5.

Note.

doth this shew, but that there is an Omniscent and Omnipotent God, who ruleth over all the World, and decreeth long before, how all the weighty affaires of kingdomes shall be transacted from time to time, that we may believe in him and serve him, and fear him onely, and if we doe so, be comforted in our greatest adversities, for they come not unto us at the will of men but of God, who is our God and Father.

Lyra.

For the Kings of the South here spoken of, hereby the king of Egypt Ptolemie the son of Lagus is meant, who attained a very large kingdome, but yet one of his Princes, that is, a Prince descending from him, Ptolemie Philadelphus attained a larger, and was more famous for wisdom and the love of learning, for he gathered together all sorts of Bookes, and procured 70 of the Elders of the Jews to be sent unto him to translate the Old Testament into Greek, furnishing thus his library with that also. Thus Lyra, but Polanus saith, that by one of his Princes is meant one of Alexanders Princes, Seleucus, who gat the kingdome of Syria, and was a greater King then Ptolemie.

Polanus.

Pausanias l. 1.

And of the Egyptian Kings he reckoneth up 6. Ptolemie Soter, the sonne of Lagus, whom the Macedonians yet held to be the son of Philip of Macedon, the son of Amyntus. He was a great King, and called Soter, a saviour, from the contrary, because that through the wars, that he made against Seleucus, the Syrians suffered much and many of them perished. For the Monarchy of Alexander being divided into four, each king sought to enlarge his kingdome what he could, by which means great wars were made, especially by Ptolemie against Seleucus and Antigonus, another of those kings, and he greatly enlarged his kingdome. After him was Ptolemie Philadelphus before spoken of. 3. Ptolemie Energetes. 4. Ptolemie Philopator. 5. Ptolemie Epiphanes. 6. Ptolemie Philometor. And the King of Egypt is called King of the South, because Egypt lay southward from Judea, and Syria North, for which the king of Syria is called king of the North, betwixt which two were the Jews, and therefore continually subject to be oppressed by them. Of the kings of Syria he reckoneth up eight. Seleucus Nicanor. 2. Antiochus Soter. 3. Antiochus Theos. 4. Antiochus Calinicus. 5. Seleucus Ceraunus. 6. Antiochus Magnus. 7. Seleucus Philopator. 8. Antiochus Epiphanes. For Seleucus Nicanor, or Nicator, he was at the first but a Prince of Babylon, then Antigonus the king falling out with him, he went to Ptolemie the king of Egypt, and having obtained of him 1000 Foot men and 300 Horsemen he returned to Babylon and recovered his principality there, growing after this very wealthy in a short time. Then hee was made king of Babylon, and Media, and enlarged his Empire beyond Euphrates. Hee also gat Mesopotamia, Armenia and Cappadocia. He had also the Persians, Parthians, Bactrians, Arabians, Tapyrians, Sogdians, Arachotes, Hircans, and other Nations even to the river Indus subject unto him, so that except Alexander himself, no man ever had so large an Empire in Asia, as he. Thus also Diodorus Siculus Appianus, Alex. Mnemon and Livy. But of the history of this kings proceedings who became so great, and of Alexanders kingdome first divided amongst four, then coming into the hands of these two, the king of the South and North, see my Continuation after Esther. pag. 101. 102.

Diodor. Sicul.  
l. 12. 29. bibl.  
hisor.

V. 6.

And in the end of years they shall join themselves together, for the kings daughter of the South shall come to the king of the north, and make an agreement, but he shall not retain the power of the arm, neither shall he stand, nor his arm, but shee shall be given up, and they that brought her and he that begat her, and he that strengthened her in these times. Having before shewed, to what greatnesse two of Alexanders Princes should grow, and one greater then the other, that is, Seleucus Nicanor, & Ptolemie Soter, now he proceedeth to shew further, how that after many battels fought formerly between them, when they were both dead and had ended their dayes which were many, for Ptolemie Soter, and Seleucus first dyed, and his son Antiochus Theos succeeded him, and Ptolemie Philadelphus after the death of his Father was king of the South, that is, of Egypt, after which this was done. According to this prophesie then, by the end of years, is meant the end of the yeares of Ptolemie Soter, when his son Ptolemie Philadelphus reigned after him. For then,

as



as is here foretold, the King of Egypt to make peace with *Antiochus Theos*, gave him his daughter to Wife, *Berenice* by name: whereas he had another Wife or Concubine before called *Laodice*, but she was put down and *Berenice* taken for the effecting of peace.

Thus it was thought; that a sure foundation of Peace betwixt the Kingdoms was laid, but God, who hateth such doings, turned it into an occasion of speedy destruction to *Antiochus Calinicus*; for *Laodice*, whom he had put away, but being won by the love of her look again, took occasion for his inconstancie to poison him, and he being dead, *Antiochus Calinicus* his son by *Laodice*, coming to the Crown, that he might reign the more securely, slew *Berenice*, his other Wife, the King of Egypt's daughter, together with her son, being instigated thereunto by his mother *Laodice*.

But such abominable wickednesses went not long unpunished, for *Ptolemie Philadelphus* being dead not long after his marrying his daughter *Berenice* to *Antiochus Theos*, his son *Ptolemie Evergetes*, that succeeded him, to be revenged for the murdering of his sister and her son, made war upon *Calinicus* of Syria, and many of his subjects out of a detestation of his cruelty, revolted from him to the King of Egypt: by which means he being greatly strengthened, subdued much of that Kingdom, took *Laodice* the mother and put her to death, and followed on his victories so, as that, had not newes come of troubles arising at home in his own kingdom, which caused him to return; it was thought, that he would have brought under all Syria, as I have shewed also in my foresaid Continuation, pag. 109. 110.

And thus all was fulfilled, that is here said so long a time before, *she shall not retain the power of the arm, neither stand*, which is so spoken, because a Queen, as *Berenice* was, after joining in marriage with the King of Syria, is of great power with the King to hold him, as it were, by a strong hand from doing hurt unto the family of which she cometh, but with her it fell out contrary; for her husband was poisoned, and a new King reigning, she was so far from having any power, that she was not able to save her own life, or her child; as appeareth by the History before going.

And she was taken away by death, when murdered by *Antiochus Calinicus*, and he that begat her was taken away before that, *Ptolemie Philadelphus*, who with his Forces, if he had lived, would have been a strengthening unto her, and was as long as he lived; which is meant by saying, *in those dayes*; but when he was dead, her brother being too slow in his setting forth for her rescue, she perished before that he came.

From all which, note, that wicked means by unlawfull marriages, of making peace are not available; but through Gods curse thereupon, shall produce cruell and bloody warres: for *Solomons* peace was thus turned into trouble.

2. Murder and bloudshed shall undoubtedly be punished with bloudshed, how cunningly soever it be contrived: as it was in *Laodice* after the second murder by her instigation committed. *Polanius* following *Appianus Alexandrinus*, saith, that *Laodice* was the daughter of *Ptolemie Philadelphus* also, and that here was the foul sin of incest committed: but this is not probable, because then *Ptolemie Evergetes* the brother of *Berenice* would not in way of revenge for the death of one sister have slain the other; and because, as I have shewed in my foresaid History; that *Laodice* was but the Concubine of *Antiochus Theos*.

But out of a branch of her roots one shall stand up in his estate, that shall come with an army and enter into the fortresses of the King of the North, and shall deal against them and prevail: Having shewed v. 6. how *Berenice* the daughter of *Ptolemie Philadelphus* should be taken away, and her father also, who dyed before that *Antiochus Calinicus* had shewed that cruelty against her; now he proceedeth to shew the manner how this should be done.

By this branch understand *Ptolemie Evergetes*, who made warre, as was said before, against *Antiochus Calinicus* and mightily prevailed; and returning,

Note.

Note.

Polanius

V. 7.

V. 8,9.

Hieron.

as is said v. 8,9. carried away the Idols of Egypt, which *Cambyses* the Persian King had before taken in great numbers, and pretious vessels of silver and gold, viz. of silver 40000 talents, as *Jerome* saith; and he is said to be a branch of his roots, because he sprang from the same parents, *Ptolemie Philadelphus* and her Wife, and returned again at the hearing of troubles arising in his own land, as hath been already said.

*Joseph. lib. 2.  
contra Appian.*

To this *Josephus* addeth, that *Ptolemie Evergetes* having obtained so great victories, although he carried away the Egyptian gods, yet he sacrificed not unto them, but going to *Jerusalem*, in his return he in way of thankfulness to the god of the Jewes offered his oblations at the Temple there.

V. 10.

But his sons shall be stirred up and shall assemble a multitude of great Forces; and one shall certainly come and overflow and passe through, then shall he return and be stirred up even to his fortresse: *Antiochus Calinicus* being subdued, as is aforesaid, dyed, his Kingdom of Syria becoming a prey to *Ptolemie*: but now it is further shewed, and accordingly it came to passe, his two sons, *Seleucus Ceraunus*, and *Antiochus Magnus* went against *Ptolemie Philopator*; who now raigned after his father *Evergetes* in Egypt, but *Ceraunus* the elder brother dying whilest he was upon the way, *Antiochus Magnus* hearing of it, went forth in the same expedition, and of him it is singularly here said, one shall certainly come and overflow: But this was not immediately after the death of his brother, at what time he was very young, but having gone through many adventures before, and fought with those of his own subjects that rebelled against him: For after all this he went against *Ptolemie Philopator*, a sensuall man, with a very great army, and gat the victory at the first; but *Ptolemie* being hereby forced to leave his pleasure for a time gathered a great army and fought with *Antiochus* and overcame; and then *Antiochus* having also other enemies, made peace with *Ptolemie*, that he might goe against them.

V. 11.

And this was according to that which followeth, v. 11. and the King of the South shall be moved with choler, and shall come forth and fight with the King of the North, and he shall set forth a great multitude, but they shall be given into his hand: that is, *Antiochus* the King of Syria, who brought into the field as great an army as *Ptolemie*, even seventy thousand, and yet the victory fell to *Ptolemie*, as hath been said, and he was forced to make peace with him; of all which see more at large in my foresaid Continuation p. 117.

V. 12.

And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands, but he shall not be strengthened by it: that is, *Ptolemie* by his good successe before spoken of, shall be puffed up with pride, and go to the house of God at *Jerusalem*, and presume to enter thereinto, which was in any man a most high degree of pride, but the high Priest praying God to keep his house from being thus prophaned, he was immediately smitten, so as that they thought he would presently have dyed, wherefore his servants carried him forth; but he tooke this repulse so indignly at the Jewes hands, that he threatened to take revenge upon them. For this the Jewes being filled with fear, were cast down in prayer and fasting, which was his casting of many Myriads down; and God was by them intreated miraculously to save them and their City to the Kings great detriment, he being again smitten in his person, and his Elephants so scared, that they turned back upon the Kings Army and slew many of them, so that he was nothing strengthened, but rather weakned hereby. *Lyra* by his casting down of many 10000, understands *Antiochus* his army, but who doubteth but that he was strengthened hereby? this was after that.

V. 13.

For the King of the North shall come, and set forth a multitude greater then the former. This is said to have been done after many years, for it was not till after the death of *Ptolemie Philopator* in the time of his son *Ptolemie Epiphanes* being but 4 years old. For *Philopator* having reigned 17 years, in which time he lived in all sensuall pleasure with *Agathoclea* and *Agathocles*, the sister and the brother, dyed; and his young son was under the tuition of these two. Hereupon *Antiochus Epiphanes* taking advantage of the evill condition wherein things were in

Egypt.

Egypt, by means of these Ufurpers and this Infant, came with a great Army, which he prepared against *Philopator*, and procured the King of *Macedonia* to joine with him, it being between them agreed, that the Cities which they should take in *Egypt*, should be shared between them, one part which lay neereſt to the King of *Macedon*, going to him, and the reſt to *Antiochus*. And this is that which is here ſaid of many coming againſt the King of the South, and of a greater multitude brought by the King of the North, then before. Also the Robbers of thy people, ſhall exalt themſelves to eſtabliſh the viſion. This was done, when the Egyptians and Syrians being thus in war on both ſides of *Judea*: *Onias* the high Prieſt went into *Egypt*, where he with his brethren had a place assigned unto him in *Heliopolis*, and there built a Temple, pretending the accompliſhment of the prophesie of *Eſay* ch. 19. where it is ſaid, There ſhall be in that day an Altar in the miſt of the Land of *Egypt*. And by this means many Jewes were drawn thither, and many tooke part with *Antiochus*.

V. 14.

Now becauſe that viſion was pretended, it is ſaid, that they may fulfill the viſion, yet they that did this are called Robbers, Vulg. Lat. *Prævaricatores*, becauſe it was a manifeſt tranſgreſſion to ſacrifice in any other place, then at *Jeruſalem*; and they erred in making ſuch application of the prophesie of *Eſay*, and therefore it is further added, that they ſhall fall; and ſo they did indeed, for the Romans coming into *Egypt* and ſubduing it, burnt this Temple, and laid it even with the ground, deſtroying the Jewes there in great multitudes.

Lysa.

Note hence, that they are robbers of God and notorious tranſgreſſours, that preſume to ſerve God any otherwiſe then he hath in his word appointed. For to his word we muſt take heed in all things, and not goe therefrom ſo much as in any circumſtance; for the Jewes offending herein eſcaped not the vengeance of God.

Note.

Note alſo, that any part of the word being miſ-underſtood, will not bear a man out, if he doth contrary to the meaning; ſo that we had need to conſider and ſearch diligently for the true meaning of every place, that we be not unawares intangled with errour, and conſequently come into danger of deſtruction.

Laſtly the pride of thoſe, that goe upon falſe grounds of Scripture is ſo great, that when they doe abominably, they bear it out, as if they were the moſt pious of all others.

So the King of the North ſhall come and caſt up a mound, and take the moſt fenced cities, &c. How this was fulfilled, ſee in my foreſaid Continuation p. 126. *Antiochus Magnus* having his Army ready to come againſt *Egypt* with the united forces of *Macedonia*, the Egyptians ſent Embaſſadours to the Romans, deſiring to take their young King into their protection, and to forbid the two Kings to go on in their war againſt their land; to this the Romans readily aſſented, and ſent to forbid them; but *Antiochus* nothing moved hereat, went on and fought, and tooke divers Cities of *Egypt*, the Romans being in the mean time buſied in their wars againſt *Philip* King of *Macedonia*. v. 16. And he ſhall ſtand in the glorious land, which by his hand ſhall be conſumed: touching this, the Jewes ſeeing the good ſucceſſe of *Antiochus*, ſell to him, ſo many as were about *Jeruſalem*, and he being entered their City, they holpe him to drive out the Garriſon of the Egyptians, which held a tower there; and this was his ſtanding in the glorious land, and the conſuming thereof by his hand, becauſe he conſumed the Egyptians there, and their adherents; there none left now but ſuch as ſtood to him.

V. 15.

V. 16.

He ſhall alſo ſet his face to enter into his whole Kingdome, and his upright ones with him, and he ſhall give him the daughter of women, corrupting her, but ſhe ſhall not ſtand on his ſide: the Vulg. for theſe words, and his upright ones with him, hath it, he ſhall do right things unto him, ſo likewiſe Hebr. the meaning is, *Antiochus* having taken divers Cities of *Egypt*, not being ſatiſfied herewith, ſhall ſeek the overthrow and conqueſt of the whole Kingdome, and to this end ſhall poliſtickly

V. 17.



cast about to doe it, by giving to Ptolemie Epiphanes his daughter Cleopatra to Wife, for which, it is said, he shall do right things with him, that is, in appearance, because this seemed to tend to the settling of a peace, although he had another end in his mind, viz. by the means to take advantage. And thus it came to passe, for Antiochus, who before despised the Romans, and for light by their charge to desist from attempting any thing against Egypt, hearing that they were upon terms of Peace with Philip King of Macedonia, sent an Embassage to them, telling them, that he would make peace with Ptolemie and give him his daughter Cleopatra to Wife, and restore the Cities which he had taken; which he did, espousing her unto him at the 7 year of her age, and marrying her at the 13. But when as he thought by her means the more easily to obtain the kingdom of Egypt, she rather stood for her husband, and he was disappointed. And his daughter Cleopatra is called the daughter of women, because she was one most rare for her beaury, being also wife and understanding.

V. 18.

After this he shall turn his face to the Isles and take many, but a Prince for his own behalf shall cause the reproach offered by him to cease, without his own reproach he shall cause it to turn upon him. This was fulfilled when Antiochus falling upon the Islands of Asia, and making warre upon them, tooke many; but they being in league with the Romans, soone had aid against him. Scipio Africanus being sent, who is the Prince here spoken of, and the reproach caused by Antiochus ceased, and was turned upon him, when as Scipio overcame and chased him away, who before had overcome, and to their great reproach subdued those Islanders.

Thus Lyra, calling him Africanus, whereas in truth his brother for his victories in Africa had that surname, and he for his victories in Asia, of Scipio Asiaticus.

V. 19.

Then he shall turn his face to his own land, but he shall stumble and fall, and not be found: For Antiochus being beaten from the Isles of Asia, thought to returne home into Syria his own country, but in the way he was slain and cut in peeces so as that his dead body being sought could not after this be found: Thus Lyra, alledging 2 Maccab. 1. 16. But because, as I have shewed in my foresaid continuation, that this Antiochus dyed in Syria 2 years after his war with the Romans ended; that spoken of Antiochus 2 Mac. 1. must be understood of another of that name, and not of him; for his falling and not being found, this was fulfilled by his death happening so soon after, viz. ann. 27. of his reign, it being a common phrase to expresse the state of the dead, he is gone and no more seen.

V. 20.

Then shall stand up in his estate a raiser of taxes in the glory of the Kingdom, but in a few dayes he shall be destroyed neither in anger, nor battail; the Vulg. for a raiser of taxes in the glory of the Kingdome, hath it, vilissimus & indignus decore regio: but herein the sense, which he conceived that was the translatour, was rather respected then the words: Seleucus Philopator who was the King here prophesied of, (for he succeeded his father Antiochus Magnus) was a man so ignoble in his life, that in all his time he did nothing of note, although he reigned 12 years; and for this, the Vulg. reads it so, a most vile man, and unworthy of Kingly honour: whereas Hebr. it is, an exacter passing through the glory of the Kingdom: as if he had said, he should be King indeed; but of him nothing else should be memorable, then that he should be permitted to reign and wear the ornaments of a King, but all his glory should lye herein only, his employment all the time being nothing else, but as of a Tribute-gatherer of the Romans, to whom he was to pay according to his fathers agreement 1000 talents per annum. For his destruction, it was by Heliodorus a man in high place about him, who ruled all as he pleased, but because the King had sent his son for an hostage to Rome, and called his brother Antiochus away, who lay as hostage there before; he now fearing at his return, that he should not bear any such way any more, poisoned him, and thus he fell not in wrath, nor battle, but by treachery.

Yet

Yet if this were the *Heliodorus* sent to rob and bring away the spoiles of the Temple, of whom it is spoken 2 *Mac.* 3. that *Seleucus* sent him to *Jerusalem* to this end, when he heard of the great treasures there; but he returned well scourged and without the said Treasures, as there is shewed at large: It is worth the noting, that both the King that sent him, had him made by the just judgment of God, the instrument of his destruction: and *Heliodorus* went not after that long unjudged; for after that treacherous fact done by him against the King, *Eumenes* the King of *Pergamus* came and slew him, and delivered the Kingdom to *Antiochus* the foresaid brother of *Seleucus* at his return from *Rome*, hoping by this means to have him ever after a sure friend: wherefore it is an evill covetousnesse in any, to covet treasures sanctified, and will undoubtedly bring destruction upon the covetors.

Note.

And forsomuch as *Heliodorus* being before punished for his sacrilegious attempt, was nothing amended, but by his ambition ran into another foul sin of murdering his King, and then was payed for al together by his own bloudshed: Note that when a mans sins come to the full, he shall escape Gods judgments no longer.

Lastly, because he is said to have done this in hope to reign, but was thus prevented: Note that murderers of their Kings judgments sleep not, but are at the door and shall suddenly come upon them and they shall not escape; there being no example to be found of any that have committed this horrible sin, but vengeance hath been taken of them within less then a year; as upon all the murderers of *Julius Caesar*, and of Kings commemorated in Scripture, that were murdered by such as reigned in their stead.

And in his estate shall stand up a vile person to whom they shall not give the honour of the Kingdom, but he shall come in peaceably and obtain the Kingdom by flatteries: According to this prophesie, *Seleucus* being dead, *Antiochus* called *Epiphanes* succeeded in his Kingdom, although not his son and heir, but his brother. For his sons name that should have reigned in his stead, was *Demetrius* now a pledge at *Rome* in stead of this *Antiochus*, who was a pledge there before, and because he was young, being but 10 years old, his uncle *Antiochus* entered the Kingdom at the first but as a Protector, but after he had entered, he soon took it upon him as King. And because he was Uncle to *Ptoleme Philometor*, who now reigned in *Egypt*, being very young also, he ambitiously sought to be Protector of the Kingdom of *Egypt*, but being rejected by the Lords of that Country, he prepared to make warre against them; whereupon they sent to *Rome* and *Popilius* was soon sent, who came opportunely as he was marching towards *Egypt*; after speaking with whom, and seeing the Senates Letters, he durst not goe any further, but returned home.

V. 21.

Now he is said to be a vile person, because not the heir to the Crown, but of an inferiour condition, and that they gave not to him the honour of the Kingdom, because the father of *Seleucus Philopator* appointed him and not this *Antiochus* to be King after him, but he obtains the Kingdom by flattery, pretending nothing, but to be Protector in his Nephews minority.

V. 22.

And with the arms of a flood they shall be overflowed from before him, and shall be broken; yea also the prince of the covenant, the Valg, and the arms of the fighter shall be conquered from before him: but the New Testament agreeth best with the Hebrew, the word **וַיִּשְׁבַּח** signifying a flood, and it is word for word the arms of a flood shall overflow; the meaning is, that *Antiochus* being repelled by the Lords of *Egypt* in his sute to be Protector of the young King his Nephew; gathered Forces to fight against them; and they coming as a flood with Forces bearing downe all things, were overcome by him, and they being overcome, their King called the prince of the covenant was overcome also. And by this name he is called, because when *Antiochus* had beaten his Lords, he told him, that he did what he had done, not out of any ill will, but love towards him, and desire of his good; and to persuade him of this he made a covenant with him to be true to him, and so he became Protector of the Kingdom, as he being thus drawn by him agreed with him, and made a covenant with him.

And

V. 23.

V. 24.

And after the league made with him, he shal deceitfully, &c. For when Antiochus had thus agreed with the young Kings, he came with small Forces and carryed away out of the chief Cities of Egypt, of which he thus became Master, so great riches, as none of his progenitours had ever formerly done. This Ptolemie Philometor seeing into, sought to agree with his brother Physcon, who had before by his mothers instigation, contended with him about the kingdom: the kingdom of Egypt being thus divided between them both, Antiochus Epiphanes hearing this, gathered great Forces again to invade Egypt, but the States of Egypt sent Embassadors to him to know the cause, and what would satisfie him, that he might abstain from hostility: then he demanding certain Cities which had been taken before, the Egyptians who sent to the Romans for aid during this parle, having Embassadors sent from thence to prohibit Antiochus to goe against them, thought that they should have had peace; but he knowing that the Romans were busied in another War in Macedonia, went on, and at length, when they saw no remedy, they yelded the demanded Cities unto him, and so had peace again.

Joseph. antiq. l.  
12. c. 4. 5.

Josephus relateth the history of Epiphanes thus, He coveting to get the kingdom of Egypt, took the opportunity of Ptolemie Philometors childhood, to invade Egypt with a mighty army, but was encountred by Euleus and Leneus two mighty Princes of Egypt; who in times past, had used to invade and overflow Syria with great Forces; yet Antiochus prevailing, they were both slain and their Forces scattered: And therefore by these the arms of an overflowing flood, which were broken, may be understood.

The other Princes of Egypt seeing this, sought to have a covenant made with him about the Tutelship of the young King his sisters son, amongst whom Tryphon was the chief, being therefore most probably here called the prince of the covenant, who is also said to be broken, because after this league made, Antiochus took order to take away Tryphon by cutting him off, that he might not be hindered in his designs; and then he entered Memphis not with many, as had been covenanted before, wherein the chiefe strength of Egypt lay; placing a Garrison of his own there, by which means he kept the country in awe, and carrying great treasures away, as was before said, domineered for a time, as here is further said, at his will. For it was but for a time, for Ptolemie Philometor being grown up to more years, took courage to him to drive the Garrisons of Antiochus out of his land, of which it is said, the King of the South shal be stirred up with a very great army, but he shal not stand, for they shal forecast devices against him. Hereby the forecasters of devices against him are meant his own Lords, who should under hand take part with Antiochus against their own King, because they feared, that he being young and unexperienced, Antiochus would prevail, and then it would goe ill with them: and by this means Philometor was overthrown, as it is here said, but he shal not stand: of these wicked devices against their King, it is further said v. 26. *Teu they that feed of the portion of his meat, shal destroy him*; to make it further plain that his own subjects and servants were meant, as is aforesaid, v. 27. *And both these Kings hearts shal be to do mischief, and they shall speak lies at one table, but it shal not prosper, for yet the end shal be at the appointed time.* Lyra taking the practising of devices before spoken of to have been for the making of peace to the great disadvantage of the King of Egypt, whereby he afterwards fell; saith, that it being concluded, Ptolemie sealed Antiochus, but whilest they shewed mutuall love either to other in their speeches, and court complements, they neither of them intended what they said in their hearts, and this he calleth their lying one to another, one aiming at nothing else but the circumventing of the other; Antiochus aiming at the getting of all Ptolemies kingdoms, and Ptolemie at the getting of his, but it shal not prosper; neither of them shall have his desire this way, because the end of either of these kingdoms shall be at the appointed time, that is, the time set by God, and not before by any force or fraud of theirs against one another: the Vulg. rendereth it, yet the end shal be at another time: or rather this appointed time is that spoken of vers. 29. when by the

Romans

V. 25.

V. 26.

V. 27.

Lyra.



Romans an end was put to the stirrings of Antiochus against Egypt any more.

Then shall he return into his Land with great riches, &c. that is, Antiochus with much wealth by his foresaid expedition gotten in Egypt, and his heart shall be against the holy Covenant, and shall do exploits; this is put here in brief to be further dilated upon vers. 30.

At the time appointed he shall return and come towards the south, but it shall not be, as the former or as the latter. From whence we may gather, that he went out against Egypt twice before, and that this was the third time, once vers. 23, 24. when he returned with so great riches out of Egypt, as never any king of Syria did before him, the second, vers. 25. 28. when he carried away great riches also. But now the third time he goeth out, but not with the like successe, and hereof the reason is shewed, vers. 30. For the ships of Chittim shall come against him, therefore he shall be grieved and return, that is, the Romans being sought unto by the Egyptians, sent Popilius a Senator unto him with letters from the Senate, forbidding him to meddle with the Egyptians their confederates, and requiring him to rest content with his own kingdom. And when he desired time to consider what to answer, he having made a circle with his staffe round about Antiochus charged him not to depart out of it, till he had given that his answer to the Senates letters. At this he was much troubled, yet durst doe no otherwise but depart with his army homeward again. But now the wicked plot which he had before in his head against the Temple at Jerusalem called the holy covenant, because the Ark of the Covenant or testimony stood there in the most holy place, he most barbarously put in practice. He shall return and have indignation against the Holy Covenant, and have intelligence with them, that forsake the Holy Covenant, &c. Of this see my Continuation often spoken before, pag. 131. 132. how Menelaus the High Priest at that time consented with him, and went into the Sanctuary before him, which he robbed of 180 talents of gold and silver, and having slain of men, women and children 80000 and sold for slaves 40000 he returned home into his own country.

And armes shall stand on his side, and they shall pollute the Sanctuary and take away the daily Sacrifice, and shall place the abomination making desolate. This was fulfilled when Epiphanes had a garrison of Macedonians in Jerusalem to keep all in awe, that none might dare to stir against him whatsoever he did, and when within two yeares he sent to prohibit sacrificing to God, or keep his laws, punishing all such as obeyed him not in most cruell manner, and to set up in the Temple the image of Jupiter here called the abomination making desolate, because that for Manasseh his doing the like, and setting up idols altars to pollute the Temple the land was made desolate by the Chaldees for 70 yeares, and so was in danger to be again for this. Whence note, that abominations in a land bring desolation to it, the one being as inseparable from another, as the effect from the cause, burning from fire, darknesse from night, or the destruction of the bodily life from poison being drunk. And although idolatries of all sorts are most commonly set forth by the name of abominations, yet it is certain, that there are other grosse sins, which are abominations also, because Dan. 9. 27. it is said, for the overspreading of abominations he will make it desolate, when as the Jews had left all their idolatries after their return out of captivity. Wherefore there be other abominations working to desolation as well as idolatry, yea to a greater and longer lasting, and what these principally be, read Mat. 23. 23. O Jerusalem that killest the Prophets, &c. Behold thy habitation shall be left desolate, which intimateth, that bloudshed, and specially of Prophets and men sent of God, but above all of Shiloh, that sent one, bringeth the greatest and most dreadfull desolation of all other sins.

And such as doe wickedly against the Covenant shall be corrupt by flatteries, but the people that know their God, shall be strong and doe exploits. This was fulfilled in Alcimus a Priest of the seed of Aaron, as is shewed 1 Mac. 7. who was a vile instrument, to promote heathenism amongst the Jews, and corrupted many, and in Eleazar, and the mother with her seven children constantly suffering torments

V. 28.

V. 29.

V. 30.  
The vulgar reads in Romans, and of the reason why they are so called, see Num. 24. 24. in my Exposition the. coupon.

V. 30.

V. 31.

Note.

Ezek. 8.

V. 32.

2 Mac. 7.

ments in extremity for the Law of God, and in Mattathias and Judas Maccabeus and his brethren, who valiantly fought against the heathen and expelled them from Jerusalem; and cleansed the Sanctuary, and set up the worship of God there again that had long ceased.

V. 33.

And they that understand among thy people shall instruct many, yet they shall fall by the sword, and by flame, and by captivity many dayes. This was also fulfilled in Mattathias the High Priest, by whose instructions and exhortations many were moved to join with him in a resolution to vindicate the Laws and Temple of God from violation, but at the first their enemies coming upon them on the Sabbath day, when they made couple of fighting to defend themselves, many hundreths perished by the sword of the enemy, and many were carried away into miserable exile, as in the books of the Maccab. is shewed at large, and many suffered by fire at other times.

V. 34.

1 Mac. 7.

V. 35.

Now when they shall fall, they shall be holpen with a little help, but many shall cleave to them by flatteries. This help they had by Judas Maccabeus and his brethren, and Alcimus was the man that flattered with them, and Nicanor, who pretending to make friendship with Judas Maccabeus would have circumvented and taken him, vers. 35. And some of them of understanding shall fall to try them, to purge and to make them white even unto the end, for it is for an appointed time: this was fulfilled in Judas Maccabeus and other Priests of understanding his brethren, when they were slain one at one time, and another at another, but they were by this means onely tried and purged, and made white to walk with Christ in white in another world, as it is said to those in Sardis, that kept their garments and defiled them not, and of those that came out of great tribulation being clad with white robes. Even to the time of the end, this is added to shew the sufferings of the faithfull in this world to be, not for a short time onely, and then to be free, but when persecution ariseth, continual, yet for their comfort it is said, for an appointed time, it shall be no longer so then God hath appointed, who determineth the time of his peoples sufferings; neither can they exceed the time that he hath set.

Revel. 3. 3.  
Revel. 4. 9.

Note.

V. 36.

Polanus.

And the King shall doe according to his wil, and he shall exalt himself above every god, and he shall speak marvellous things against the God of gods and shall prosper, till the indignation be accomplished, for that which is determined shall be done. This saith Polanus is interpreted by some of the Roman Monarchy, by some of some particular Emperours of Rome, but it is manifestly spoken of the same Antiochus Epiphanes, and his intolerable presumptions against the most High. For hee according to this prophesie spake against God and magnified himself, when he wrote to Jerusalem that they should depart from the rites by God ordained of circumcising, sacrificing unto him, and abstaining from swines flesh as unclean. Neither did he thus onely against the true God; here called the God of gods, against whom he herein spake, but he exalted himself above every God, because at the same time hee writ, that every one should leave his laws, and be all one in religion, who were under his Dominion. And in all this he prospered till the accomplishment of the indignation, that is, till as an instrument of Gods wrath against the Jews, for their wickednesse he had done all things against them, which God had determined, for neither could he, nor can any wicked tyrant in the world doe more, or prevail longer. Vers. 37. Neither shall he regard the God of his Fathers, nor the desire of women. Vers. 38. But in his estate he shall honour the God of Forces, a god, whom his Fathers knew not he shall honour with gold and silver. Here the true God is called the God of his Fathers, because they, although heathens, honoured him with their gifts, as Antiochus Magnus, his father, who maintained the Sacrifices at his owne charge, giving for the buying thereof and of wine and oyle 20000 pieces of silver yearly, and for fine floure 1470 measures of wheat, and 375 measures of salt, &c. as Iosephus saith, and Seleucus his Father and others before him, of whose honoring God thus with their gifts see 2 Mac. 3. 2. But this God he regarded not, for he made his dayly Sacrifices to cease, as hath been already said; nor the desire of women, for as Polanus saith, having one wife, that laboured with

1 Mac. I. 4.  
&c.

V. 41. 42.

Note.

V. 37.

V. 38.

Ioseph. Antiq.  
I. 12. c. 3.

with him what shee could to hold him from those attempts against the God of Israel, he yet hardened his heart and would not be moved by her to forbear. For the next words, vers. 38. *But in his estate he shal honour the God of forces, Heb. mauzzim*, which signifieth forces, and to render it word for word, it is, for the God of strengths or forces, in his seat shal he honour, and a god whom his fathers knew not he shal honour, &c. By the God of forces the true God, who is Almighty, being meant, it is here prophesied, that in the Temple at Jerusalem his proper seat upon earth hee should honour *Iupiter Olympius*, as indeed *Antiochus Epiphanes* did, sending an old man thither to dedicate the Temple to this idol, and to set it up therein. And thus he is said to have honoured with his pretious gifts a god, that his fathers knew not, because this Idol *Iupiter* was none of their countrey god, but *Apollo* and *Diana*, and *Atargatis* a goddesse of the Syrians, as *Strabo* saith. The vulgar translation then, and the New Translation rendring it, *he shal honour the God Mauzzim, or of Forces*, is farre from the true sence, and right grammaticall construction of the words, by joining those things together, which are to be disjoined, as hath been already shewed, and this hath caused great errour in some, taking *Mauzzim* for devill, some for *Mahomet*, or some other, all which are absurd. And now it is time to make application of all that hath been said of this *Antiochus* to Antichrist, the Pope of Rome. That Antichrist is here set forth is the tenet of *Jerome* and of all antiquity, yea some expound it altogether of Antichrist, or at the least as fulfilled in him, being but in part fulfilled in *Antiochus*. For these words, saith *Lyra*, *he shal not regard the God of his fathers, or any God*, cannot agree to *Antiochus*, sith that hee was an idolater as well as his Fathers, and now, when hee put downe all other rites about other gods, yet hee was a worshipper of *Jupiter*. But by that which hath been already said we may see, that it is not unaptly applied to *Antiochus*, because that howsoever it be said, *he shal not regard any God*, yet it is added for further explication, *hee shal honour a god with gold and pretious stones, &c.* whereby we are given to understand, that by any god is not meant any god at all, but any god used to be worshipped and honoured by his fathers or countrey men. Wherefore it is to be held, that the things here prophesied were all fulfilled in *Antiochus*, but in speaking thus of him the spirit of God had a further aime, in him and the abominations committed by him, to set forth the Antichrist, and that not one yet to come, being one particular person, who should reign 3 yeares and an half 1260 dayes, as hath been generally held of old, but the Pope of Rome being, as it were, one continued Antichrist in each Pope succeeding his predecessour for so many yeares, as the dayes before spoken of. And this may well be made undeniably to appear, if we begin with *Antiochus* his beginning, and from thence proceed throughout all that which is prophesied of him; and lay the Popes beginning and proceedings hereunto in his horrible pride and ambition, and conculcating the Laws and Ordinances of God under his feet, and setting up his own upon pain of death to be obeyed and followed by all men. For his beginning, as he was at the first base in respect of that which he afterwards came unto, so was the Pope of Rome a poore man, as *Peter*, whom they reckon for the first that sat in that seat, who said to the Creeple that expected an almes from him, *silver and gold have I none*, but if after the example of *Peter*, he had contained in this poor and humble estate, he should never have so farre degenerated, as of a Minister of Christ to have become Antichrist. 2. As *Antiochus*, so the Pope usurped a kingdom, that belonged not unto him, and whereunto he had no right, for to be chief Bishop and above all others is peculiar to Christ and not communicable to any other, as one of the Bishops of Rome himselfe, even *Gregory* the first, taught in his Epistle to *Johannes Nesitentes* Bishop of *Constantinople*, averring, that hee who should take upon him to be Univerfall Bishop, or Bishop of Bishops, was either Antichrist, or the forerunner of Antichrist, for not a temporall Crown, but crosses belong to every one of Christs Disciples

2 Mac. 6.

*Strabo Geograp.*  
l. 16.

*Hieron.*

*Lyra.*

A& 3.

1 Per. 3. 25.



Disciples according to that, he that wil be my Disciple, let him take up his crosse and follow me. 3. As *Antiochus*, so the Pope by flattery in a peaceable manner gat his kingdome by insinuating into *Phocas*, that murthurer of his master *Mauritius* and reigned in his stead: for till Pope *Hildebrand* otherwise called *Gregory* the seventh after an. Domini 600. none of the Bishops of *Rome* ever attained unto it, although divers ambitiously sought it, as *Silvester*, *Boniface* and *Sozimus*, who sent their Legats to the sixth *African* Councell impudently to require to have it confirmed by the authority of that Councell, but had a most shamefull repulse, as being detected of forgery about the Decrees of the Councell of *Nice*, which they said, had long before given the supremacy to the Pope of *Rome*, but the true copy thereof being sent for to *Alexandria*, therein their fraud appeared, for there was nothing else there decreed touching the Bishop of *Rome*, but that he should be *Episcopus prime sedis Constantinopolitanus Episcopus secundæ*, &c.

2. Again as *Antiochus* being grown rich and mighty, his heart was against the holy Covenant, ver. 28. and he had indignation against it, and had intelligence with those that forsook it, v. 30. so as the Pope of *Rome* hath his heart gone from the sincerity of the truth of the New Testament or Covenant, for he hath made a great detection herefrom, as it was foretold, 2 *Thes.* 2. 3. There shall be a falling away first, and the man of sin shall be revealed, and he hath judgment at it, but is all one with those that taking part with him forsake it. For what is the new Covenant, but a Covenant of Grace, not of works? and against this both he is and all his adherents, in that he decreeth justification and salvation to be of works, and not of faith without works of the Law coming in as meritorious before God, and this he grew to after that hee was greatly enriched by *Constantine* the Great, abundance of worldly wealth breeding in him a thirst after more, and this thirst a device of the merit of good works done for the benefit of the Priest, as well as of the poor, yea rather for the Priests, as the Pharisees of old taught the people to say *Corban*, and so not to relieve their very parents being poor, because the Priest can offer the sacrifice of the masse for the benefit and good of his benefactors being dead.

Matth. 15.

3. As armes stood for *Antiochus*, that is warriours to destroy the poore Jews to wonderfull great numbers, as hath been before shewed, through an hatred in him conceived against them, so infinite numbers of poore Christians have been slain in all parts by secular Princes taking part with the Pope, and here *Polanus* reckoneth up as partakers with the Pope, *Phocas* before mentioned, and *Pipin* a murthurer of the French King *Chilperick*, *Fudolphus Suenus* a perjured person and rebel against his Lord, *Henry* the fourth, *Henry* the fifth, the murthurer of his Father *Henry* the fourth. Duke *Allanus* in *Belgia*, *Henry* the second, *Francis* the second, *Charles* the ninth, *Henry* the third, Kings of *France*, all abettors of the Pope, in favour of him murthering many. In the tumults stirred up in *Italy* by *Gregory* the seventh, *Paschalis* the second, *Innocent* the third, and *Gregory* the ninth, and in *Germany* & *France* they were almost innumerable that perished, and by the instigation of *Nicolas* the third in great secrecie, all the French in *Sicily* were cut off in one day. And as *Antiochus* prophaned the Temple setting up the abomination making desolate, and causing the daily sacrifice to cease, which God had ordained, and the Jews to transgress Gods Laws. So the Pope hath overthrown the true worship and service of God, and in stead thereof hath brought in abominable idolatry and superstition, turning the very host or offering of Christs body upon the Lords Table to be eaten to everlasting life, into an idol to be kneeled unto and adored, as the Son of God, ver. 31.

V. 32.

4.

As *Antiochus* taught such as brake the Covenant to deal deceitfully, so the Pope hath his agents, who are themselves corrupted with the poison of his doctrine, that are most cunning and subtle to draw others from the truth, and to propagate his superstition; of this sort there have been many in former times and ages, but of later dayes the Jesuites have been most notoriously pragmaticall. So that herein he appeareth to be the Antichrist, as *Gregory* the

the

the first noteth, because as Christ chose and sent out simple fishermen to propagate his Gospel, so he sendeth out persons full of craft and subtlety to deceive. And both Antichrists working by the armes before spoken of, and the subtlety here spoken is further notably set forth by the same Gregory in his Morals upon *Job*, saying touching *Leviathan*, whom he makes a figure of Antichrist, in the circuit of his teeth there is feare, when the perverse powers of this world protect his preachers: For many of the mighty seek by raging to terrifie such as they seek by speaking to seduce what manner of time of persecution shall appeare then, when to pervert the piety of the faithful some shall rage with words and some with swords: For who although weak would not despise the teeth of *Leviathan* if the terrour of secular powers did not fence them about? But they are doubly assaulted, when that which is by some spoken with flattering words, is by others commanded with striking swords. Of this double way of Antichrists dealing *Iohn* speaketh, saying, that the Locusts power was in their mouths and their tails, their mouths setting forth his preachers, and their tails with stings in them his secular powers. But whilst other by these two means are seduced, there are some that know God, who are strong and doe exploits; that is, both wise and made intelligent by the Word of God, and of such a strong Faith in Christ, that they most valiantly withstand Antichrist and his proceedings, wherein they also have successe by their christian courage and fortitude winning many more unto them, and discovering the Antichristian fallacies, a Catalogue of whom see in my English Catechism upon that Article of the Catholick Church.

But firstly, as they that opposed *Epiphane* were slain with the sword and flame vers. 33. so the opposers of Antichrist, as is notoriously known, especially in England in *Q. Maries* dayes suffered in the flames of fire, and by the sword and massacring sundry times in France, and noble exploits were done by the *Bohemians* under their Captain *Zizka*, as by the Jews under *Judas Maccabeus* and his brethren. But before I leave this of the Popes bloody practises against men of understanding, who knew God, I think it not a misse to shew against what Emperours and Princes, who opposed his superstition, he hath raged at sundry times. *Philip Bardanus* Emperour, commanded all Images to be taken away out of Churches every where, and that by the consent of *John*, Patriarch of *Constantinople*: But *Constantine* the Bishop of *Rome* for this excommunicated him for an heretick, and would not suffer any image of him to stand in any place, nor mention to be made of him in the masse, as was used formerly to be done. *Leo* the third going into *Italy* the tenth yeare of his reign, and finding images in Churches there and in *Sicily* caused them to be cast out and burnt: but *Gregory* the second being hereby enraged absolved his subjects from their obedience unto him, whereupon great troubles arose in *Italy*, wherein the Exarch of *Ravenna* was slain, and men denied to the Emperour tributes and customes, and by *Gregory* the third he was deprived of his imperiall dignity. *Constantine Copronymus* his son persisting in his Fathers steps called a Councell at *Constantinople* of 330 Bishops, wherein Images were also condemned, and the calling upon the Virgin *Mary* and other like superstitions. But *Steven* the second Pope of *Rome* so raged against him for this, that he removed the Empire from *Constantinople* to France, and *Hadrian* the Pope wrought so with *Irene* the Empresse afterwards, who was a great patronesse of Images, that shee caused the body of *Constantine* to be taken up 23 yeares after his decease, and burnt openly, and the ashes thereof to be cast into the Sea in detestation of his fact.

*Constantine* the sixth, the son of the said *Irene*, put down Images again, which his mother had set up, but she therefore deprived him both of his sight and life. *Henry* the fourth of France, whilst he was a protestant, was opposed by six Popes one after another, *Gregory* the thirteenth, *Urbanus* the seventh, *Sixtus* the fifth, *Gregory* the fourteenth, *Innocent* the ninth, *Clement* the eighth, til that he shamefully fell away to popery, whereof *Clement* the eighth triumphed.

T t t

Queen

*Gregor. Sicut Christus simplices & idiotas elegit, sic antichristus astutos & duplices in fine mundi eliget.*  
*Greg. moral. l. 33 c. 23.*  
*Job 41. 14.*

*Revel. 9. 19.*

S.

*Polanus.*

Queen Elizabeth was for the same excommunicated, but preserved either from falling or suffering. And James 6. King of Scotland had treasons for this wrought against him.

The Medicean Princes, as *Volateranus* saith, were assaulted, and one slain in the time of the Mass, by the instigation of the Pope. The Count of *Tholouse* had a great war made against him, by the Popes instigation, for defending the *Albigeneses*, who stood against the doctrine of transubstantiation. *John Frederick* Duke of *Saxony*, and other Princes of *Germany* suffered by warre also of the Popes stirring up for religion, working in them an hatred of his evill wayes. Count *Egmond*, and Count *Hornius* of *Belgia* were hanged at the command of Duke *Albanus* for none other cause. These with divers others are brought by *Polanus* as examples of the destructions made by the Pope of *Rome*, who addeth also a Catalogue of learned men, who from time to time have opposed him in his superstitions, but many of them have suffered therefore, and herein lyeth the comfort of all such sufferers, they are thus only tryed and made white and shining in everlasting glory.

6. As they that were persecuted by *Antiochus* had a little help, yet many were destroyed, v. 34. so the persecuted by the Pope had some help by the Princes of *Germany*, who cleaved to *Luther*, by *Bohemians*, who stood to the doctrine of *John Husse* and *Jerome* of *Prague*, and fought in the defence thereof sometimes with good successe; and *Edward 6.* of *England*, although he continued but a short time; and the States of *Holland* by Queen *Elizabeth* against the persecuting *Spaniard*.

As *Antiochus* exalted himself above every god, and spake wonderfully above the god of gods, so the Pope takes upon him to command the Angels, who are oft called Gods, and preferreth himself above Emperours and Kings, who are also called Gods; as *Innocent 3.* who writing to the Emperour, said, as Gold excelleth Lead, so doth the Papal dignity the Imperiall; and as the Sun is the father and lord of all the planets, so the Pope of all worldly dignities; and as the Moone receiveth light from the Sun, so the Emperour his dignity from the Pope.

For his exalting himself above the God of gods, in *Jure Canonico* Pope *Nicholas* writeth to *Michael* the Emperour thus, the most godly Emperour *Constantine* the great, called the Pope God, and if he be a God, surely no man or men can judge him. *August. Steuchus* the Popes Library keeper. *Constantine* adored the Pope as a god, when he set forth that famous decree of Donation, as the successeur of *Christ* and *Peter*, and as much as in him lay, he gave him divine honour, and revered him as the lively Image of *Christ*. The *Ordin. Gloss.* of the Canon law, saith, Let it be thought hereticall to beleve that our Lord God the Pope was not the Author of that Decretall, and that he could not determine as he did. And that this is not displeasing to the Pope, appears, because the same book being since printed again hath still the same passage, being reprinted under *Gregory 13.* who gave some authority to expunge, correct or alter what they thought fit. *Baldus* also calleth the Pope God in *Legge ultima in Cod.* and *Decius* in c. 1. de constitut. and *Felinus Ludovicus Gornestus*, said that he was quoddam numen visibilem deum præ se ferens, and he was the Master of his Chancery. When *Sixtus 4.* was to enter into *Rome*, there was arxus quidam triumphalis, a triumphant Arch set up, having this distich written upon it,

Oraculo vocis mundi moderaris habenas,  
Et merito in terris diceris esse deus:

Thou rulest the reins of the world with the oracle of thy voice, and art worthily called a god upon earth. *Frederick* the second in his Epistle to *Otto* the Duke of *Bavaria*, saith, that man who is called the Pope, being increased in riches, thinketh, that it is lawfull for him to do what he lusteth, after the manner of Tyrants, to the great detriment of *Christian* piety, and as if he were God, he will give account of his actions to no man; he usurpeth that, which agreeth only to God,

*Jur. canon. dist.*  
96. c.

*Steuchus de do-*  
*natione Constan-*  
*tini.*



God, that he cannot erre, and most impudently and imperiously requireth to to be beleevd in all things.

Of his wonderfull speeches take also some examples: *Boniface 8.* said, we are not willing to neglect our own righteousness, or that of our spouse the Church, for the Church is the spouse of Christ alone, and he only is righteousness and no man. The same *Boniface* in a year of Jubilee anno 1300, having shewed himself one day in his Pontificall robes, the next day put on Imperiall, and so going out with a naked sword born before him, said, *I am both the high Priest and the Emperour, and have both an earthly and heavenly Empire.* *Sixtus 5.* upon Christs Nativity day takes a sword, and to shew that he hath all power, begirte some Prince therewith, abusing that saying of Christ, All power is given to me both in heaven and earth.

Mat. 28. 18.

8. As *Antiochus* notwithstanding all his wickednesse prospered, untill the time of the indignation accomplished. v. 36. And the king of the South coming with a great Army against him, yet he shall prevail over *Egypt*, *Etiopia*, and *Lybia*, and be more yet enriched by the spoils thereof, and of the glorious land, into which he shall come again, v. 40, 41, 42, 43. so the Pope of Rome prospered and increased in wealth wonderfully, obtaining by his agents, many famous victories. As over the *Albigenes* being 100000, being set upon and destroyed by no more then 8000 Catholics, as *Bellarmino* relateth out of *Emilius lib. 6. histor. Francorum.* And in *Helvetia* anno 1531. five battles being fought betwixt the Catholics and the Evangelicks; the Catholics, although fewer in number, every time prevailed, as *Cochleus* relateth touching the acts of *Luther.* Also *Charles 5.* obtained a great victory miraculously over the Lutherans in Germany, anno 1547. taking *John Frederick* Duke of Saxony prisoner, and the other Lutheran Princes that joined together against the Imperialists. In France also and *Belgia* they had the like success at sundry times. For the wealth of the Pope, he hath so many wayes to rake money together by selling Bishopricks, and Benefices, pardons, toleration of Stews in Rome, Peter-pence out of England, selling Archbishops palls, &c. as that his Revenues are wonderfull great. And much more cometh in fines and mulcts, which he layeth upon offenders, as upon *Henry 2.* of England he laid a great mulct of money, for murdering *Thomas Becket* Archbishop of Canterbury: *Gregory 9.* exacted of *Frederick* the Emperour, whom he had excommunicated, 100000 ounces of gold for his absolution. *Alexander 7.* suborned some to poison the richest of his Clergy, amongst whom were some Cardinals, and then seized upon their goods, so saith *Onuphrius.* *Alexander* the 6. gathered great tributes of the Jews. *John 22.* dying, left in his treasury 25 millions of French golden duckets. *Nicholas 9.* gathered together out of the Province of one kingdom for indulgencies, in a short time, 100000 florens. The Senate of *Paris* in their demands made to *Lodowick 11.* certified him, that out of the whole kingdom of France there went yearly to the Pope, above 946 millions of pieces of gold. *Alexander 4.* saith *Mat. Paris.* rak't together at one pension 950000 marks, whereupon *Abbas Vspersens.* saith, Rejoice O our mother Rome, for the cataraacts of Treasures are opened, and whole rivers of moneys runne down to thee; rejoice for the iniquities of the sons of men, because that for them thou receivest a price.

Bellarmino. l. 4. de Eccl. c. 18.

Onuphrius Guiciard.

Abbas Vspersens.

*Bellarmino* from that which is said v. 36. and 37. beginneth arguments to prove, that the Pope was not prefigured by *Antiochus*, and therefore is not Antichrist, for he is well known to be a worshipper of God the Father, God the Son, and God the Holy Ghost, here called the God of Gods, and the God of his Fathers. Answ. He doth indeed in shew, but in truth he denyeth him, and exalts himself above him, because he takes upon him above the holy word of God, that being thus preferred which cometh from him. For the Archbishop of *Magunt* having thus flattered the Pope, saying, All men do so reverence the Pope, the height of the Apostolicall seat, that they desire rather some Discipline of the holy canons and institution of the Christian Religion from his mouth then from the holy pages and the Traditions of the Fathers; the Pope caused it to be inserted into the

Bellarmino. l. 3. de Pontific. Rom. c. 21.

Jun. canon. cap. 40. dist. 2.

canon law. Moreover, what was by him said is put in practice, the Pope being bold to dispense with Gods laws, as with that against incestuous marriages; for *Martin* 5. allowed a mans marrying with his own sister, so saith *Antonius Florentinus* in *Sam.* 3. and *Nicholaus Boerius*, and wherein he pleaseth he makes more laws then God hath made; as against the marriage of Priests, against eating some meats upon some dayes, &c.

*Iren.* 1. 3. c. 1.

*August.* ad *litteras*  
*petil.* 1. 3. c. 6.

*Gal.* 1. 8.

*Basil.* de *humili-*  
*litate.*

*Ambros.* in  
*Rom.* 4.

Touching the Popes not caring for the God of his Fathers, such Fathers to him and to all Christian pastours were the Apostles and Apostolicall men, that lived nearest to their time; and for their God he careth not, that holdeth not to the same tenets which they received from the word of God. Now their tenets were, that the written Word is the only rule upon which to found our faith: so *Irenaeus* saith, we know by none other the disposition of our salvation, but by those, by whom we have received the Gospel, who wrote that which they first preached, and then delivered it in writing to be the foundation and pillar of our faith. *Augustine*, that which pertaineth to Christ, to his Church, or any other thing concerning our faith, or life; he that is to be preferred far before us, hath said, and so must we say, *If an Angell from heaven preach any other things then that which ye have received out of the Scriptures, Legall or Evangelicall, let him be accursed.* Yea, Popes themselves in times past, have spoken also to the same effect; as *Marcellinus*, who saith, nothing else is to be delivered or taught, but what the Apostles have taught and delivered. *Clement* saith, that a full and perfect rule is to be taken from the holy Scriptures, *Distinct.* c. 37. But now Apocryphals are by the Pope taken into the canon of faith, and the Scriptures are denied to be perfect. 2. That Scripture is best understood by Scripture, *Clement* also said, *Distinct.* 37. c. but now the Pope will have the sense taken from his mouth. 3. That to know the true sense of the Scripture we have recourse to the Hebrew for the Old Testament, and to the Greek for the New, *Jur. canon.* c. 6. *Distinct.* 9. But now by the Councel of Trent it is determined, that the Vulg. Lat. shall be held authentically, and that none should either in teaching or disputing reject, but hold unto that. 4. That a man is justified by faith only; so *Basil*, this is a full and perfect glorying in God, when no man boasteth of his own righteousness, but knows himself to want true righteousness, and that he is justified only by faith in Christ. *Ambrose*, a wicked man is justified by faith only; *Jerome*, God justifieth a man converted only by faith, not by works, which he hath not. But the Pope opposeth this and maintaineth, that justification is also by works, and by his indulgencies. 5. That the Sacraments of the New Testament are two only: so *Justin Martyr*, *apol.* 2. *Tertull.* l. 1. *adversus Marcionem.* *Ambros.* de *Sacram.* *August.* de *doctr. Christi.* l. 3. c. 9. *Bessarion* a Cardinall, in *lib. de sacram. Eucharistiae*, but the Pope now holdeth 7 Sacraments, &c.

Touching the desire of women, which *Antiochus* is said not to have cared, herein the Pope is notorious, if by this desire we understand the desire of conjunction in marriage, for to this he is a great enemy both in Priests and religious persons, whom he maketh to vow a single life, and yet for the desire of women another way, both he and his Clergy and Votaries are cryed out upon every where, as being for incontinencie most abominable.

9. As *Antiochus* set up another god in the place of the god of strengths, so the Pope the Virgin *Mary* and other Saints departed, to be prayed unto, dedicating the Temple of *Pantheon* in *Rome* unto them at the request of *Phocas* the Emperour, and appointing a day to be kept yearly in the honour of them all, called *All Saints*. For this was not done, till *ann.* 600. after Christ, but being done, all worship of the true God was turned into Superstition, for that internall of the heart to a spirit, an externall being set up of bowing the body to Images, calling with the mouth upon Saints departed, who know nothing of the heart, and outward pomp, and cost of gold, and silver bestowed upon Saints, Images, Churches, and Chappels, and histrionical gestures at severall festivals, and at masses, whereby in stead of Almighty God, another or many other gods and goddesses are set up, and abominable Idolatrie committed

mitted with them. Bellarmine excepteth against this, and saith, that by *Mauzzim* Antichrist himself is meant, for he maketh all men to worship him.

Sol. If so, hereby it is proved then that the Pope is Antichrist, because he maketh all men to worship and bow to him 3 times and then to kisse his toe, see *Cerem. pontif. l. 1. c. 3. Sect. 3.*

Thus shall he doe in the most strong holds with a strange God, whom he shall acknowledge and increase with glory, and he shall cause them to rule over many and divide the Land for gain: Vulg. *Faciet ut muniat Maozim cum deo alieno, &c. & dividet terram gratuito.* Expounded by *Lys* of some secret place which Antichrist had, wherein he worshiped, and had conference and familiarity with the Devill, by whom he fought to be defended. And he is said to be one, whom he knew, because he conversed so much with him. For those to whom he divided the land gratis, and to whom he gave dominion in many things, he understandeth by them such as were active for him, whom he preferred, and for this reason he denyeth *Antiochus* to be meant at all here, but only Antichrist, because he was cast out again from Egypt and other places, which he had subdued, and so had no land to divide unto them, that stood for his wayes, Hebr. *He shall make in the strong holds of Mauzzim with a strange god:* that is, he shall in the strong holds of the Almighty, comply with *Jupiter Olympius*, that is, in the house of God, which was as a strong hold for all those, that fled thither in time of danger to pray, as was shewed in the example of *Hezekiah*. Or he shall do sacrifice there according to the common use of the word *עֹשֶׂה*, and because that sacrificing was not to God, but to an Idol: he shall with that Idol there set up commit abomination, and this strange God is said to be a God, whom he acknowledged; and hath a mind to preferre alone in all his dominions. And this is spoken not without an elegant paranomasie, Hebr. *עֲשֵׂה כְּכֹחַ הַיְּהוָה*: And the word *לְמַכָּז* doth most properly signifie in strong holds: So that these words are nothing else but an amplification of that, which was said, *v. 38.* being not to be rendred thus shall he doe, &c. but, And he shall do or sacrifice in the strong holds of *Mauzzim*, or the Almighty, with or by the strange god, before spoken of: of whom it was said before, that he should bestow gold and silver upon it to adorn and beautifie it; now having made it a compleat god, he should sacrifice unto it in the place where the true God only ought to be thus honoured. For the next words, *he shall make them to rule over many, and divide the land for gain*, Hebr. *in many, or many things*, and the last word is *בְּמַחֲוֵי* signifying, not *gratuito*, but *pretio*, the meaning being them, of whom it is said, *v. 32.* that many should cleave to him by flattery: that is, in way of flattering him, seeking to promote his abominations, as the High-priest of the Jews and many other priests did for their own worldly gain and honour; he shall make Rulers in *Judea* dividing the dominion thereof amongst them, as a reward of their indeavours, as *Antiochus Epiphonus* did indeed.

10. And herein tenthly, the Pope of Rome was also figured out by him, for he likewise preferreth to Cardinals, Archbishopricks, Bishopricks, and fat benefices, those that are most eminent for promoting the Catholick Cause, as it is called; as *Bellarmino*, who for this was made a Cardinal, and *Campeius*, and *Barotius*, and many more; whereas *Bellarmino* would from hence prove, that the Pope is not Antichrist, because many that do him greatest service, have gone all their life time unrewarded; as *Eschius*, *Goelau*, *Roffensis*, *Driedo*, *Tappetus*, *Petrus a Soto*, &c.

I answer, from some particulars, no argument cannot be drawn; he preferred very many, some he passed over, therefore he is not the man here pointed at, for what is said more of him, but that he shall make them, not all and every of them, that flatter him, to rule. It may be these men; although they laboured greatly in promoting his superstition, would not come off, and give liberally for preferments, and therefore lay neglected, for it was an old saying, *Roma omnia venalia.*

And at the end of the time the King of the South shall push at him, &c. This was fulfilled

V. 39.

Lys.

*Bellarmino l. 3. de Rom. Pontifice, c. 21.*

V. 40.



1 Mac. 5.  
Joseph. antiq. l.  
12. c. 11.

V. 41.

fulfilled thus. There were in Egypt two brothers, Ptolemie, Philometor and Ptolemie Physcon, who contended about the kingdom; the younger brother Physcon with the elder, both Epiphanes his sisters children, but as she loved the one, that is, the younger, and hated the elder, from whence he had his name *per antiphrasin* Philometor, so did their uncle Epiphanes, and came with an army into Egypt to help Physcon against Philometor; at this, Philometor being exasperated, gathereth great Forces, and hastneth to goe against him, but is by Epiphanes overcome and expelled, and Physcon established, by which means he returned laden with great riches, not only gotten out of Egypt, but also out of Ethiopia and Lybia; and then he entered in his return into the glorious land, that is, into Judea, taking spoils, wherein he had the Edomites, Moabites, and Ammonites assistant to him, and therefore it is said that they were spared. And this was the cause, why Judas Maccabeus fought against these peoples, and subdued and destroyed many of them.

V. 44.

11. And herein he was eleventhly, a type of the Pope; for he likewise takes upon him to dispose of the kingdoms of the earth, giving them to whom he will, and disposing and putting down such as he pleased. He also cometh into the glorious land, that is, the Church of Christ by his Forces doing much mischief therein, and such as adhere to him, as the Emperour of Germany and the Spaniard escape his hands.

Joseph. antiq. l.  
12. c. 121.

V. 45.

But tidings out of the East and North shall trouble him, therefore he shall go forth with great fury to destroy: Hitherto the successe of Antiochus Epiphanes and his prevailings, now the time being come, which God had set to put an end to his rage, and to destroy him that destroyed so many, it is shewed, how this was brought about, first he suffered in his Dominions and Forces, the Persians and Parthians in the North fell from him and invaded some parts of his kingdom; and Judas Maccabeus and his brethren in the East fought and prevailed against his Captains, which were sent to subdue them. The rumour of these things coming to his ears enraged him against the Jews especially, so that in his rage he uttered most cruel threatnings, and hastened to be revenged, as is shewed, 1 Macc. 3. c. 6. 2 Macc. 9. and by Josephus. But God immediately took revenge upon him, smiting him with an incurable disease in his body, and with intolerable torments, so that he came to a sight and sense of the abominations which he had done, and of his blasphemies and murthers, of which he repented, as Judas, but could find no mercy, and so he miserably dyed, even when he was hastening to Jerusalem to make it as he said, a common burying place, according to which it is said, v. 45. He shall plant the Tabernacles of his palace between the Seas, and the glorious holy Mountain, yet he shall come to his end and none shall help him: the Vulg. retaineth the Hebrew word *Apadno*, for in stead of these words, of his palace, taking it for a proper name, which Cornelius a Lapide saith, is not now so called, but shall be in the dayes of the Antichrist, from that which shall then be done; as also a place of fighting a great battell in Revel. 16. called *Harmageddon*; But forsomuch as this is but conjecturall, and to hold the Antichrist yet to come is a mistake, there is no reason to take *Apadno* for any other, then as the word signifieth, his palace: He shall place the tabernacles of his palace between the Seas in the glorious holy mountain, and go even to his end; for so it is word for word Hebr. and the meaning is, that he shall be warring against Judea and Jerusalem, even to the end of his life, as the History sheweth, that he was; for tabernacles or tents are used in warre, and Kings tabernacles were more stately made then others, like palaces: wherefore this is a periphrasis of his preparation for war, hearing what Judas Maccabeus had done against his command and captains, he prepared to goe in person, against whose coming without doubt these palace-like tents were made, although he lived not to come unto them, but fell sick by the way and dyed, which is intimated in saying, and go even to his end; for he intended to go to destroy the Jewes, but he went indeed to his end, his death, as God had decreed, and therefore vow and promise now to god what he could, he could obtain no help at his hands, but was suffered to lye in his torments and so to expire in

extream

extream misery. And for the describing of the holy Mountain as lying between the Seas, it is so said to do, because betwixt the dead Sea of Sodom, and the Mediterranean. Some there are, that by reason of this circumstance, say that not *Judea*, but *Persia* is here meant between *Euphrates* and *Tygris*, but he saith not *Rivers* but *Seas*, and in the glorious holy Mountain, so as no country in the world is called, but in *Judea* and *Jerusalem* alone.

12. Now to apply this also as a twelfth and last thing to the Pope; he hearing of the overthrow of his Forces in *Bohemia* and in *Belgia*, and other places long agoe, was wonderfull stricken, and at the news of *England*, *Scotland*, *Denmark*, *Suevia*, &c. falling from him, and expelling his creatures the Monks and Fryers.

2. He not only was stricken at this newes, but sends out his thunderbolts of excommunication against all the Princes that favoured the reformation, adjudging them therefore to cruell destruction, as against *Queen Elizabeth* of *England* in particular, and the Duke of *Saxony*, to whom he threatned both the Apostolicall and the Casarean sword.

3. He fixeth the tents of his palace betwixt two Seas the *Tyrrhene* and *driaticall*, and that in the glorious holy Mountain, that is, the Church of Christ, as *S. Paul* prophesied, that Antichrist should sit in the Temple or Church of God.

Lastly, many Popes have come to miserable ends already, and it is not to be doubted, but that the last shall dye likewise at the time by God appointed, and then there shall be an end put to his antichristian tyranny, as there was to that of *Antiochus*, after he had reigned 12 years, as I have shewed in my Continuation of the History before mentioned, in three and an half of which, he raged most against the Jews and their religion, but destroyed thousands of them two years before that.

For the Popes that dyed miserably, *Polanus* makes a catalogue of them thus, *Sabinianus* had a vision of *Gregory* 1. appearing to him, and threatning him with death, because he decreed to burn his books; with this he being terrified, soon after dyed. *Boniface* 3. who obtained with great cost and infamy of *Phocas* the principality of the Church of *Rome*, lived solitarily and pensively after this, and before the end of one year dyed miserably. *Leo* 3. being taken and beaten by the people of *Rome* rising against him, stole away into *France*, but through vexation of his disgrace and wearinesse of his long travell, coming thither he soon dyed, when he had setten but 20 months. *Lando* was strangled by him, that was afterwards *John* 11. *Silvester* 13. a Necromancer, was torn in pieces and carryed away by the Devill, when he was saying Masse. *John* 13. was thrust through being taken in adultery. *John* 15. had his eyes put out by *Boniface* 7. and after this was famished to death in the Castle of *S. Angelo*. *Boniface* 7. dyed suddenly after he had a little while been in his pontificality, then he was drawn about the streets of *Rome* by horses, and pierced with spears by the Citizens. *Benedict* 5. and *Benedict* 6. were both strangled. Sixe Popes were by *Hildebrand* taken away by poison to make way for himself to the Popedome. *Gregory* 7. who was against *Henry* 4. was by him taken and deposed, and banished into a barren part of *Apulia*, dyed there in great disgrace and hatred of all men. *Victor* 3. was poisoned by a sub-deacon in taking the Masse. *Paschalis* 2 also, *Adrian* 4. *Gregory* 9. *Boniface* 8. *Paul* 2. *Clement* 5. *Alexander* 6. *Leo* 10. *Paul* 3. *Julius* 3. *Pius* 5. *Urbanus* 7. *Gregory* 14. and *Innocent* 9. came to evil ends.

Now having seen the Image of *Antiochus* in the Pope, in all his lineaments and parts, who can doubt, but that he is the Antichrist whom the Lord figured out by him, and therefore so punctually and tully setteth him forth more than any other Syrian King? If it be objected, *Antiochus* was a King and therefore no fit type of the Pope no King, but a Bishop. Sol. The Pope wants nothing but the name of a King, being indeed greater and of more power than any King, and the Antichrist by the consent of all men is set forth by a woman, a whore *Revel.* 17. although he be a man. *Object.* 2. *Antiochus* was but one

2 Thess. 2.

*Polanus.*  
*Fasciculus temporum.**Nacler.**Fasciculus temporum.*

one man, and his time of raging against the Church but short, only a certain number of days. *Sol.* It is *Daniel's* manner, or the angels rather, that talked with *Daniel*, by dayes to set forth years, as chap. 9. by 70 weekes so many times 7 yeares, and therefore the dayes of *Antiochus Epiphanes* his rage may well set forth in his antitype *Antichrist* so many years. Now one question onely remaineth which may be moved about subjects rising in armes against their Sovereign being a tyrant, because *Mattathias* and his sons did thus, and this was one of the rumours, that troubled *Antiochus* the King, and these are numbred amongst the faithfull and their exploits, commended *Heb.* 11. and theretore their taking of armes to deliver themselves and the house of God from tyranny justified. *Ans.* Although *Antiochus* were their king, yet he did cleaſt contrary to the office of a King, at his first coming amongst the Jewes without any cause murdering so many thousands, then taking upon him above God, and altering his Laws, and prophaning his Temple. And this is seldome the case of any people in respect of their King, and therefore this can be no ground for subjects to arm against their king, unlesse their case be in every respect like this of the Jewes in the time of this tyrant. *Polanus* holdeth, that if the King be a tyrant they may by inferiour Magistrates be armed to defend themselves against him, but neither he nor *Pareus*, that held the same, nor any other of the reformed Religion ever held it justifiable to proceed so farre in opposing the Kings tyranny, as for this condemne and cut him off, as another man, a murderer, or otherwise guilty of capitall offences.

*Polanus.*

*Nov.*

Lastly, in this whole prophesie touching *Antiochus* men like unto him are pointed at, and their destiny is read, if any man by flattery and deceitfull means cometh to power, or having attained power is unsatiable through the ambitiousnesse of his minde, or abuseth his power against the servants of God, the worship or house of God, to cruelty or rapine, or to the altering of good laws grounded upon the Law of God, or to be lifted up in pride, let him think, that he is in *Antiochus* threatned with a miserable end. His rise out of the dust to sit with Princes, his good successe in all his undertakings, and the increase of his wealth and Dominion, if he bee such an one, are no arguments of Gods favour towards him, but a lifting of him up as it were, for a time on high, that he might take the greater fall, the setting of him up, that his body being filled with ill humours may break out into diseases most tormenting and incurable, and the using of him but as a rod in his indignation to chastise his people provoking him to anger, being afterwards to be cast into the fire. The time shall certainly come when the good successe of such shall be turned into evill, and joy for overcoming into sorrow for being overcome, and his greater forces being shamefully beaten and put to flight before lesser. He that is wise will consider this, and not argue from his successe in an unwarranted way time after time, that his cause is good; and it shall never happen otherwise unto him, but measure the goodnesse of his cause by the true rule of the Word, which only can justifie their actions, and not either their good intentions or successe in their undertakings.

#### CHAP. XII.

V. 1.

**A**nd at that time Michael shall stand up, the great Prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that time, and at that time thy people shall be delivered, every one that shall be found written in the Book. After the prophesie touching *Antiochus Epiphanes*, and his rage against the people of God, and miserable end, to which God in his just judgement brought him therefore, here followeth an amplification of the same for the arming of the servants of God with patience to bear their sufferings under him, and to comfort them by declaring *Michael* their Prince his victory over the devill and his lims and first-born *Antiochus* and their deliverance



deliverance, he being destroyed, and joyfull resurrection to follow to everlasting glory. Touching this *Michael*, held by some to be Christ, by others the chief and captain of the good angels, amongst whom and their armies there is doubtlesse an order, as well as amongst men in their warfaring, one being *Generalissimo* over the rest, I have spoken before, chap. 10. 21. wherein I assent rather to these last, and thereof give my reason, and *Basil* saith, *Michael est angelicarum capitulum dux*. Now in saying, that he shall stand up for thy people, he meaneth, that it should plainly appear, that he stood for them, when the forces of that tyrant should be routed by *Judas Maccabeus*, and thereupon he stricken with extreame grief causing his deadly sickness and death therefore. Hee stood for them before, as is shewed chap. 10. but was hindered by the Prince of *Persia*, their sins being the cause, but now he stood and prevailed for their deliverance by his death, by whom they had suffered more then ever they had done, since they were a Nation, as is shewed in these words, *there shall be a time of trouble, such as never was since there was a Nation*, whereby is not meant trouble to come after the cutting off of *Antiochus*, but the trouble in his time touched upon before, chap. 11. 33. 38. and here amplified by comparing it with all their troubles past, then any of which it was greater, viz. then their troubles in *Egypt* under *Pharaoh*, their troubles in the interims of Judges, and when their City was burnt and destroyed, and they were carried captive by *Nebuchadnezzar*. If it be said, this seemeth not to be true, because under *Nebuchadnezzar* they suffered both more and a far longer time, as *Lyra* reasoneth, who will not therefore have this understood of *Antiochus*, but onely of the Antichrist to come. But *Polanus* herein saith better, that the sufferings of the Jews under *Antiochus* were greater then ever, because at other times the tyrants, that prevailed over them, afflicted and put them to suffering onely in their bodies and estates, but medled not with their religion, to overthrow that, and this was far more grievous, then all such sufferings. Yet this is not spoken without relation to the Antichrist, as appeareth in that presently after followeth the prophesie of the resurrection of the dead, which is not, till after Antichrist be destroyed. Note hence, that as God in wrath against sinne leaveth his own people to extreame sufferings in this world, so he alwayes graciously provideth for their deliverance, neither doth he keep them long under. And again note, that in time of oppression by war and danger, the host of good angels standeth for the people of God, and therefore there is no cause to fear, but that in Gods good time the batels that are fought shall goe on their side, although they goe sometime against them. Lastly, to suffer in religion, the course of that being perverted, and violence offered to force men therefrom, is of all troubles and sufferings the greatest to those that are conscionable professors thereof. And if any passe not for such sufferings, it argueth that they are spiritually dead yet, and without all life of grace, as weathercocks turned about with every winde of Doctrine, and wofull is the case of those that stirre up such troubles, for both the people of God over a while shall be delivered from their tyranny, and look what torments they have put others to, through the justice of God shall befall them, till they come in misery to their end.

For the last words of this verse, *that shall be found written in the booke*, see the like *Revel. 20. 27.* for casting those that are not written in the book of life into the fire, whereby as is there shewed, the reprobate and such as are not elected, are meant, and at last this should make men desperate, as thinking all the cause of their election or reprobation to lye in Gods writing, or not writing them down in his book, the Apostle sheweth who are such, saying, *if any man purgeth selfe he shall be an elect vessel of honour*. Now the promise of deliverance is made to those only, some of them dying in persecution are delivered, yet in their soules, and some preserved in life, but in an afflicted condition, are in Gods good time again set free herefrom. So that cessation of troubles is nothing to reprobates, who are of a base life and conversation and lay not religion to heart, but are time-servers, they have no part or share in it, but only conscionable

Lyra.

Note.

2 Tim. 2. 21.

Note.

Lyra.

Polanus.

Ioh. 5. 29.

V. 3.

Note.

foisonable professors of the truth, to whom also soly the comfort of the future resurrection belongeth, as followeth, vers. 2. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, &c.* Porphyrius saith *Lyra*, by thoe that sleep in the dust understandeth such as fled and hid themselves from the rage of *Antiochus* in caves and dens of the earth, but he being dead, they were bold to come forth again. But this cannot stand, 1. Because they that did so did all doubtlesse abhor from his wicked wayes, and therefore none of them came forth to contempt, or shall, this very hiding of themselves, declaring them to be faithfull, as is intimated *Heb. 11.* 2. Because the awaking here spoken of is not to come forth and to have comfort in this world for a time again after great sufferings by being temporally delivered, but everlastingly. But if the generall resurrection of the dead be meant, which shall be at the day of judgement, why doth he say *many* and not rather all? To this *Polanus* answereth well, that the word *many* here is put for all, as *many* and *all* are promiscuously used, *Rom. 5.* 17, 18. but *many* is the word here used, implying a distinction in the Hebrew, as the accent *Zakeph gadol* put to it sheweth. The meaning then is, that as many shall dye in times of persecutions, so the time shall come, that those many shall rise again, of whom only because it can be said properly, that they *awake*, it is here said, *many of them that sleep in the dust shall awake.* For the rising again of the wicked is not a waking, but a coming forth, as it were, through a terrifying sound full of fear and horreur, to judgement, to which they shall be most unwilling, as counting it better alwayes to lye in the dust of rottenesse, then thus to be forced out to the increase of their horreur. For he waketh onely out of his sleep, that having slept enough heareth now some Cock crowing or bird singing and cheerfully as well refreshed openeth his eyes and sleepeth no more, and so doe the righteous at the last day, the Trumpet sound or the voice of the Son of man uttered shall awaken them as a gentle calling of them up to take a prize, but for the wicked they shall be startled, as at the founding of an alarum of the enemy, whose piercing darts they know no meanes to escape. And that it might be thought, that many onely and not all shall then rise againe, it is added, *some to everlasting life, some to everlasting shame and contempt*, as if hee had said, many that fell asleep in the Lord, when they suffered for him, or otherwise departed in the true faith, shall awake and come forth to their everlasting comfort; but it is to be understood, that the wicked who dyed in their sinnes shall not then be suffered to lye still in the prisons of their graves, but shall by a terrifying sound bee made to come out of their endlesse confusion. And therefore to put this out of doubt against those that say, the wicked shall not rise at all, our Lord saith, *All that are in the graves shall heare the voice of the Some of man and come forth, &c.* and *Rev. 20.* *All both great and small, yea this text is plain for it, for who are the some, that are adjudged to everlasting shame and contempt but the wicked and reprobates?*

And they that be wise shall shine as the brightnesse of the Firmament, and they that turne many to righteousness as the Starres. Here it is shewed, in what a glorious estate the Elect shall be in the life to come, how greatly so ever they be abased in this life, and in sayings, they that turne many, he alludeth to that, chap. 11. 33. *they that understand shall instruct many*, for who are the wise, that turn others, but those that understand and instruct many? And who are they, but such as *Mattathias* and *Judas Macca-beus* and his brethren; that taught the Law of God both in doctrine and life, abhorring themselves from doing contrary, yea being leaders to others in suffering for the truth, as chap. 11. 33. where after that hee had spoken of the intelligent instruct many, he saith, yet they were slaine by the sword and flame, &c. wherefore here is shewed in what an high degree of glory the faithfull Ministers of the Word shall be, that stand to their owne doctrine, which they received from God, to the death for the encouragement of us all against the malignities and contempts of the wicked world,

world, that neither for feare of dangers nor hope of reward we may ever goe from this our duty but persist in it to our lives end. And this is a ground of that tenet touching the degrees of heavenly glory. But when the wise and such as turne others are spoken of, the faithfull of any calling are not excluded from having a part in this glory, but onely more eminency of glory is promised to instructers and converters, Heb. for turning many to righteousness, it is justifying many or making many just, which is done, when by the teaching and examples of faithfull Pastours many are converted, for in what instant one is converted hee is justified, and the Preacher being the instrument hereof is said to justifie, as St. Paul telleth Timothy, that by continuing in doctrine, exhortation and prayer, hee shall both save himselfe and those that heare him, for properly God onely justifieth by forgiving sinnes, man onely instrumentally when by his preaching a sinner is converted, and by vertue of the office committed unto him, he is absolved from his sins.

But thou (O Daniel) shut up the Booke and seale the words even till the end, many shall runne to and fro, and knowledge shall be increased. Here it may be demanded, must the Booke wherein Daniel wrote these things, be shut up and sealed to the end? if so, to what purpose were they revealed and written? Sol. It is not meant, that hee should doe so, but thus shut and seale it in a figure, to shew first the obscurities of these Prophesies, 2. The certainty. 3. That it should be a very long time, before that they should have a full end. For so the Ancients, saith Pierius, made a sealed Book an hieroglyphick of Antiquity. And the Egyptians painted Sphinxes upon the doores of their Temples, to shew the mysticall things lying hid therein. For Sphinx, as Pierius saith, was a monster which had the head and hands of a woman, the voice of a man, the paws of a Lion, the wings of a bird, the body of a Dogge, and the taile of a Dragon, and hee stayed men as they passed putting darke questions and riddles to them. For the running of many to and fro, and the Increase of knowledge, the meaning is, that these Prophesies shall be diversly scanned and expounded by divers, but time must help to the true understanding hereof when they are accomplished, as Irenaeus saith, Every prophesie before it is accomplished is a riddle, but being once accomplished, it is plainly understood. When Antiochus had run his race, that touching him was understood, but as a Book shut and sealed before, and that in the same Prophesie touching Antichrist was as a sealed Booke in the times of the ancient Fathers under the New Testament, but since, it is, as wee conceive, made manifest to concerne the Pope, and so knowledge is now increased more, and shall be in the Revelations of John, to the end of the World. Therefore let no man say, are yee wiser then the ancient Fathers, who are but as it were of yesterday? and therefore give little credit to any new interpretation brought by modern writers, and yet let uone upon this ground be too credulous neither, but see good reason first, before that any sense brought bee received as a new light, by which too many are led in these dayes, lest it prove but a light to lead into a pit, as ignis fatuus doth. For the certaintie of these Prophesies hereby intimated, that whereunto seales are set are certaine, and hereby knowne to come from him, whose seale it is, or commands it to be set to, so this to be the Lords, and therefore to be by all men beleaved without any doubting or scruplemaking about it.

Hitherto the consolation of the faithfull against all their sufferings by that cruell tyrant Antiochus Epiphanes in respect of the happy issue of their grievous sufferings. Now because an appointed time, and the time of the end had been spoken of, but this end was yet unknowne, two Angels are brought in inquiring of the man cloathed in linnen spoken of chap. 10. 3. how long it should be to the end of these wonders, and hee answereth by swearing for further confirmation, lifting up his right hand and his left to heaven, that it should bee for a time, times, and a part; when

1 Tim. 4. 16.  
Rom. 8.

V. 4.

Pierius Hierog. 47.

Hierogl. 1.

Irenaeus.

Note.

V. 5, 6.

b. s.



V. 7.

Polanus.

V. 11, 12.

1 Macc. 5.

Revel.

V. 8.

Note.

1 Cor. 13.

1 Cor. 8. 2.

hee shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled. The Angells appeare, and are heard to enquire of the Son of God, to shew their sollicitude for the good of the faithfull and their deliverance out of danger, as being ministring spirits sent out for their good. And whereas commonly in swearing by him that liveth for ever the right hand onely is lifted up, hee now listeth up both his right hand and his left, because two Angels stood one on the one side of the river and the other on the other, as having respect to them both together from the place where hee stood, which was upon the waters, arguing his power over peoples set forth often by waters; see the like, *Revel. 10. 5, 6.* For these words, a time, and times, and halfe or part: see before chap. 7. 25. This is reckoned by Polanus three yeares and ten dayes, because it is not said halfe, but part. And by the history, *1 Maccab. 1. 57.* and chap. 4. 52. the abomination making desolate before spoken was set up in the Temple, Anno 145. of the reigne of the *Seleucidans*, the 15. of the moneth *Chisleu*, but Anno 148. the 29 day of the same moneth the Temple was againe purged and the Altar of the Lord set up again by *Judas Maccabeus*. And whereas *vers. 11. 12.* it is said, from the time of taking away the dayly Sacrifice, and the setting up of the abomination making desolate 1290 dayes, and blessed is hee that attaineth to 1335 dayes. Before in chap. 8. 14. the time is said to bee 2300 dayes. To these things he saith, that by these divers numbers are denoted other blessed events following after the purging of the Temple, for that being done at the end of three yeares and ten dayes divers Nations neare, as the *Edomites*, *Ammonites*, and *Moabites* had indignation at it and fought against the Jewes, thinking to root Israel quite out, but *Judas* went against them, and then his brethren obtaining great victories over them, which was done in 80 dayes more, and *Antiochus* his Forces after this being overthrowne, he sickened, as was before said, and miserably dyed at the end of 45 dayes more, and then the comfort of the Jewes was compleat, and it might well bee counted a blessed time indeed, because then they were put out of danger, which if hee had lived they could never have beene, so variable and inconstant hee was in his wayes. And this may satisfie touching *Antiochus Epiphanes*, and the end of troubles by him. But whereas hee alleadgeth that passage chap. 8. 14. of 2300 dayes, I have already shewed, how it is to bee understood, and that the time, times and part, chap. 7. 25. are plainly spoken of the Antichrist, and not as prefigured in *Antiochus*. Yet hee is made a figure of him, chap. 11. and here again in the time, times and part or half a time, three yeares and an halfe, although the dayes here spoken of bee peculiar to *Antiochus* and cannot be applied to Antichrist, whose dayes extend not to so many, but 1260. where his time is spoken of three wayes. 1. Time, times, and halfe a time. 2. 1260 dayes. 3. By 42 moneths, which are all one. For the last words, when hee shall have accomplished to scatter the power, Heb. the hand of the holy people, that is, when *Antiochus* by hot persecution shall fray away and make to flee from Jerusalem the godly Jewes, the end so often before spoken of shall soone follow of destruction to him, and deliverance to them. So when Antichrist shall have fulfilled his scattering of the flock of Christs sheepe, his end shall draw neare, the time and times and halfe time here set being expired.

Then I heard but understood not, and I said, (O my Lord) what shall be the end of these things? Hereby Daniel meaneth, that hee heard him say, a time, and times, and part. But what hee meant hereby hee knew not, intimating a desire that hee had to be further informed hereabout. Whence note that even Prophets understood not some things, that were shewed unto them without a further light given them thereinto by him that knoweth all secrets, and therefore wee much lesse, which ingenuity made Daniel to acknowledge, but pride contrariwise maketh men now in their owne opinion ignorant of nothing. But Paul as Daniel confesseth, wee know but in part, and saith, if any man thinketh that hee knoweth any thing hee knoweth nothing yet as hee ought to know

know, that is, if he thinketh so highly of himselfe, that hee knoweth any thing, and that nothing is so obscure, but hee understands it, hee is void of all true understanding, the first point whereof is with Daniel to know and acknowledge our owne ignorance, that in humility wee may seeke to God to inlighten us, who giveth wisdom to all that aske and upbraideth no man.

Then hee answered mee, Goe thy way Daniel, for the words are closed up and sealed to the time of the end, that is, inquire no further into this matter, Let it suffice thee to have had so much revealed unto thee, as I have already shewed thee, and without troubling thy minde any further, then hath beene revealed, goe to thy grave in peace, for no more of these mysteries shall be understood till that the things prophesied of begin to be accomplished, untill which time they shall remaine closed and sealed up, as was said before, wherein an item is given to us to rest satisfied with that knowledge, which God hath beene pleased to reveale unto us in his Word, and not to be inquisitive into such things, as he hath shut up yet from our understanding, as his great secrets, according to that of Moses, *The secret things of the Lord belong to the Lord, but the revealed to us and to our children.*

And many shall be purified and made white and tryed. Here is the effect of sufferings in the elect, who were before set forth by the name of many that should awake out of the dust, vers. 2. and the blessed effect of their sufferings is set forth by three comparisons or similitudes, as chap. 11. 35. First of purging, as a winnowe purgeth the chaffe and dust from the wheat. 2. Of whitening, as the Fuller whitheth a piece of cloth, not leaving any spots therein. 3. Of trying, as the refiner dealeth with gold and silver, putting them into the furnace of fire, till all the drosse be burnt away, and the pure metall only remaineth. So that there is cause rather of joy for tribulations, as is said, *Rom. 5.* for the good wrought to our souls hereby, then of sorrow. But the wicked shall doe wickedly, and none of them shall understand, but the wise shall understand: when the elect are purified, whited and tryed by sufferings, yet reprobates shall not but doe wickedly still, and gather more chaffe, spots shall asperse them more, and they shall be more drossie by sinne even being put into the fire of adversity, and enduring the fulling mill and hard winnowing; and by reason of their being so desperately set upon sinning, they shall not understand, when these propheties are fulfilled, but through Gods just judgement upon them for the love of unrighteousnesse, they shall be so darkened in their understandings; that they shall runne blindly on after Antichrist, till they come with him to everlasting perdition, but the wise shall understand, and see well what was set forth hereby to abhorre from him and his superstitions for feare of coming into the like danger. It is vaine then for the wicked to enquire into the knowledge of divine Mysteries, for as hard knowledge and profound is not for fooles, but for the wise, so the knowledge of the things of God is not for the wicked and disobedient, but for the obedient.

From the taking away of the dayly sacrifice &c. shall be 1290 dayes. Upon this Bellarmine argueth, that the Pope cannot be Antichrist, because that hee takes not away, but upholds the sacrifice of the Masse, neither doth hee set up any abomination, or abominable heathen idoll. To the first of these Polanus answereth, that in Hebrew there is no sacrifice spoken of, but onely *קרבן*, continually, whereunto the word worship may be joined as well as Sacrifice, so that he may be Antichrist, that upholdeth that pretended sacrifice, but causeth the continually spirituall worship of God to cease, which is the sacrifice of praise and prayer comning from the Spirit, and not the performing of a service without understanding in an unknowne tongue: And indeed besides the sacrifice of praise and mortification of our members upon earth, and almes, there is no sacrifice of a Christian spoken of in all the Word of God: For the next, whereas hee denyeth the Images set up in Churches to be an abomination, because they are not heathen idols, neither

Jam. 1. 5.

V. 9.

Deut. 29. 29.

V. 10.

Note.

Note.

V. 11.

Bellarmine.

Polanus.

Rom. 12.

Heb. 13. 15, 16.

Augst. de fide  
& Symbolo. c. 7.

is the worship of *Latreia*, but onely of *Douleia* given unto them. *Polanus* answereth, that the very setting up of an image in the Church of God is an abomination, and censured by *Augustine* who saith, it is wickednesse for a Christian to place an Image in the house of God. But there is at *Rome* in the house of *Peter*, in the *Vatican* an Image of *Jupiter Capitolinus*, onely for a thunderbolt hee hath keys in his hands, but his curled hair different from all other Images of *Peter*, which be commonly bald, sheweth, that it is not his but *Jupiters*, and so the same abomination, that is here spoken of. And for the distinction of *Douleia* and *Latreia*, it is vaine, as appeareth *Matth. 4.* and from many passages of the ancient Fathers, who commonly teach that *Douleia* is to be given to God onely, as I have shewed elswhere.

V. 12.

Hieron.  
Theodoret.

Blessed is hee that attaineth to 1335 dayes. This also is by *Bellarmino* turned into another argument, that the Pope cannot be Antichrist, because that hee having reigned but 1290 dayes, in 45 dayes more the finall glorification of the elect shall follow: for so both *Ierome* and *Theodoret* understand the blessednesse here spoken of, and not of the Jewes, *Antiochus* being dead, which exposition came from *Porphyrius*, and yet might have stood, saith *Ierome*, if the Temples defilement had continued three yeares and an halfe, and not three onely. But as hath been already shewed, it is not said halfe, but part, that is tenne dayes, and therefore although it came from *Porphyrius* it may well stand, and holdeth not being applyed to Antichrist. If it be granted according to the dayes here spoken of, that the day of judgement shall follow Antichrists destruction, the very day might be known, which our Lord denyeth. *Mat. 24. 36.*

V. 13.

But goe thy way to the end: that is, thou shalt depart hence before the accomplishment of these things, and at the end of dayes, that is, of this world, thou shalt stand in thy lot, that is, have the reward of a faithfull Prophet, in meditating upon which be comforted.

THE



# THE BOOKE OF THE SMALL PROPHEETS.



**E**ITHER the time when each of them wrote, I have said enough in my Preface upon *Isaiab*, and generally for the scope of all the Prophets writings. So that nothing remaineth to be spoken here by way of Preface, But 1. Of the title given to these all together, the *smaller Prophets*, *Propheta minores*, by the Vulg. Lat. and Septuagint, not because their writings are lesse divine then the greater, but because so little hath been written by them severally in comparison of *Esay*, *Jeremy*, and *Ezekiel*, that, as some have noted, they have not all together so many verses as *Isaiab* alone. For touching *Daniel*, although he were a Prophet also, and a famous one, yet he is not by the Hebrews placed among the Prophets, but the *Hagiographa*. And whereas each of the other Prophets hath a Booke by himself, these have been put alwayes into one, being otherwise in danger to perish if they went severally.

2. Touching the places where these Prophets were employed to teach; *Calvin* noteth, that *Hosea* and *Amos* prophesied to the Kingdom of *Israel*, that fell away to Idolatry in *Jeroboams* dayes, who made the golden Calves, from which foul sin notwithstanding they never departed, till that Kingdom was ruined by the Assyrians. *Micah*, as also *Isaiab*, prophesied to the Kingdom of *Judah*, which also fell to Idolatry in *Rehoboams* time, soon after the division of *Israel* into two, and specially in *Ahaz* his time, and in the time of *Manasseh*, *Zedekiah*, and the other sons of *Iosiah*, till that Kingdome was also ruined by the Babylonians. But *Micah* and *Isaiab* did not alone prophesie to *Judah*, but *Isaiah* also, as may be gathered *ch. 2.* and *Habaccuk*, see *ch. 1. 8.* and *Zephaniah*, as for *Haggai*, *Zechariah*, and *Malachi*, they prophesied to them after their return from *Babylon*. *Obadiab* to *Edom*, to *Nineveh* first *Jonah*, then divers years after, *Nahum*.

3. Their names are all significative, *Hosea* a salvation, *Isaiah* beginning, *Amos* pluckt away, *Obadiab* a servant of the Lord, *Jonah* a Dove, *Micah* humility, *Nahum* consolation, *Habaccuk* wrestling, *Zephaniah* the hidden one of the Lord, *Haggai* solemne, *Zechariah* the remembrance of the Lord, *Malachi* my Angel: so *Hieron.*

Uuu 2

4. It

*Calvin.**Hieron.*

4. It may be demanded why some of them tell the time of their prophesying, but others not? *Ans.* They that tell the time, doe it for the certainty of the things set forth by them, and because to know the time when, and the place to which they were sent, conduceth much to the understanding of their prophesies. But others prophesying of things more generall, or concerning other Nations do not, because their prophesies pertaine to men at all times alike.

## HOSEA CHAP. I.

V. 1.

2 King. 15.

Hieron.

Calvin.

Note.

2 King. 17.

2 King. 19. 8.

Note.

**T**HE word of the Lord, which came to Hosea the son of Beeri, in the days of Uzziah, &c. as *Esay* 1. 1. four Kings of Iudah, are also named, but here another, *Ieroboam* son of *Ioash* King of Israel, is added more then there, because *Hosea* began to prophesie under him in the land of Israel: And from hence it is conjectured, that he began to prophesie before *Ijaiah*, because this *Ieroboam*, in whose time he is said to have prophesied, had reigned 27 years before that *Uzziah* began to reign, and the next words, v. 2. seem also to make for it, the beginning of the word of the Lord by *Hosea*. It is therefore generally held, that *Hosea* was the first of all the Prophets that wrote prophesies, but in his time *Ijaiah*, *Ioel*, *Amos*, *Obadiab*, *Ionah*, and *Micah*, prophesied also, as *Hieron* noteth: How long the time of his prophesying was, we may gather by computing the times of the Kings here named, as hath been done already upon *Esay* 1. only we know not how long under *Ieroboam*, before that *Azariah* began his reign. *Calvin* guesseth, that his whole time of prophesying was 60 or 70 years. And because *Ieroboam*, under whom he began, was a mighty King, and greatly enlarged the bounds of his Kingdome, although a wicked man, he noteth, of what a spirit and courage *Hosea* was, that was not hereby discouraged from speaking what God would have him of the destruction of that Kingdome for Idolatry, when it was in a most flourishing condition. For he might have thought, that his prophesying of things so improbable, would have been derided and contemned by all men; yet he was not hereby daunted, but went on resolutely in his office, giving all the Ministers of God example, not to forbear to threaten the people, to whom they are sent, living in sin, with destruction, although there be yet none appearance of any such danger. But why is *Ieroboam* only named here, and not other Kings succeeding him, till the carrying away of the kingdom of Israel captive: for he prophesied in the time of the Kings that reigned after him till then, as appeareth, because *Hosea*, the last King of Israel, in whose 9. year they were carryed away, was of the same time with *Hezekiah* here mentioned, only it is said, that he began his reign the 3. year of *Hosea*, and betwixt *Ieroboam* and *Hosea*, were *Zechariah* the son of *Ieroboam* 6 months, *Shallum*, who reigned one month, *Menahem* 10 years, *Pekahiah* two years, *Pekah* 20 years.

*Ans.* The Kings that reigned after *Ieroboam* attained the Crown by bloudshed *Shallum* King slew *Zechariah* his son, and *Menahem*, and *Pekah* *Pekahiah*, so that they were no lawfull Kings, but usurped, when the line of *Iehu*, which ended in *Zechariah*, that was so soon cut off, was out; and therefore not worthy the naming. And *Ieroboam* is named to shew, that the Lord foreseeeth and threatneth judgments to come long before, and being so threatned they shall come as certainly, as if they were presently executed. For betwixt *Hosea* his threatning at the word of the Lord and the execution of the judgment were almost, if not altogether 60 years, in all which time wicked scoffers might say, where is the judgment that *Hosea* threatned? and so sleight it as nothing.

*Hosea* is said to be the son of *Beeri*, but who this *Beeri* was, I find not in any *Expositour*: Only some think him to have been a Prophet, because Prophets, say the Hebrews, do not write their fathers names, unless they were Prophets also, but how true this is, see before upon *Esay* 1. *Jerom* saith, that *Hosea*

Jeah was of Issachar of the town of Bethleemoth; and dying in peace was buried there.

The beginning of the word of the Lord by Hoseah; From hence, as hath been touched before, some gather, that the Lord began to speak by Hosea before that by any of the other Prophets here following, or by Esay, Jeremy, or Ezekiel, before going: but this is confuted by Lyra, saying, that Obadiab prophesied before him, viz. in the time of Ahab, who, he saith, is generally held by Christian Doctours to be that Obadiab spoken of 1 King. 18. that hid the Prophets by 50 in a cave from Iezabels fury, and fed them with bread and water. But others there are, who subscribe not to this, as indeed there can no reason be brought for it, but against it, who hold this to be the meaning of these words: here is the first, that God spake to his Prophets to be committed to writing and put into a book, when his word came to Hosea, whom he employed first in this kind of all others. If any had rather take it, as meant in reference to the relation following, I will not contend; he may understand, as if it had been said, when the Lord spake unto him, he began first with the command, that he gave him about taking a wife of fornications, and children of fornications, the more lively to set forth the case of Idolatrous Israel, whom the Lord had taken to wife; but she had by spirituall fornication with false Gods abused him, and was full of bastards, in stead of legitimate children, that they might be ashamed and repent.

The main question here is, whether this were really done by the Prophet, or whether the Lord spake thus unto him, and he did thus in vision only? Calvin saith that it was done in vision, and Lyra likewise; yeelding this reason: if it had been commanded to be really done, the Lord should have commanded the doing of a thing dishonest; for a Prophet to take an harlot out of the Stews, being common to all men, as the word, wife of whoredoms, implyeth. For as 1 Tim. 3. it is prescribed, what manner of woman a Bishops wife should be, viz. for womanly vertues a pattern to other women; so doubtlesse in the time of the law, a Prophets wife must be one of unblamable conversation. Moreover it is said, a wife of fornications, and children of fornications: which cannot agree, if it were really done, which is here commanded; for doubtles if the Prophet had taken him such a wife, and of her begotten children, they should not have been thus called, for they should have been legitimate: wherefore that which is here said to be done, is parabolically, as if the Lord had said, propound thy self taking such a wife and children by way of parable, to the house of Israel, hereby to shew them their sin, and the punishment that should follow for it. And further to make this good, and against the other; let us consider, that if it had really been done so, it would not have so aptly set forth the case of Israel. For that state was not as an harlot, when God took her to wife, but played the harlot afterwards, and had children who did likewise.

Some yet on the contrary side say, that nothing is dishonest which God commands to be done, and therefore not for Hosea to marry a common whore, and for this reason they stand for the reall doing, as is said; and Jerom for the doing so, by a wife of whoredoms, an Idolatresse being understood. Irenaeus l. 4. c. 37. affirms it to have been truly done, and Basil, and Augustine, Cyril, Theodoret, &c. but the reasons before going are unanswerable, and therefore I rest in the first. Neither could the case of Israel be so aptly set forth any other way, for since the separation of the ten tribes from Judah, Jeroboam that first reigned over them, was notorious for the golden calves which he set up, the one in Bethel and the other in Dan, thus making all Israel to sin. And therefore this wife of whoredoms and children of whoredoms did most aptly set them forth in this their spirituall whoredom; the Church in generall there being as this wife, and the people as these children, of whom the Proverb might be used, Like mother like children. Now that this was done to this end, the words following shew, for the Land in fornicating hath fornicated from going after the Lord: as it is Hebr. that is, hath been notorious for such

V. 2.

Lyra.

Calvin.  
Lyra.

Hieron.



fornication, and not keeping her to the Lord her husband. Touching children of whoredomes, some thinke that they were children which she had before; some, were thus called, because of like quality.

If it shall seem better to any man to understand this marrying of *Hosea* with an Harlot, as really done, as hath been before shewed, that many do; then he must take her to be called a wife of fornications, not for her whoredomes past; but for her whoredoms after marriage; as *Israel* being before *Jeroboams* time married to the Lord, played the whore then, and so went on through many Kings reigns, till this *Jeroboams* time: and as this woman taken by *Hosea* playing the whore after marriage brought not forth any legitimate children, but children of whoredoms like unto her selfe; so the Church of *Israel* turning Idolatrous, the children that came of her were Idolatrous, generation after generation. And thus *Hoseab* signifying a Saviour, the son of *Beerai*, signifying fountains, most fitly setteth forth the Lord, the fountain of living water, as he is called *Jer. 2. 13.* and the Saviour of *Israel*, which so ungratefully forsook him and dealt falsely with him. For *Hoseab* his really taking of a wife, reasons are brought by *Cyril*; 1. in parables the persons are not named, here they be. 2. God teacheth both by hearing and seeing. 3. It is commonly said so in parables, as that they may be understood to be so.

V. 4.  
Gloss. Ordin.

Lyra.

And he went and took *Gomer* the daughter of *Diblaim*, who conceived and bare a son, and the Lord said unto him, Call his name *Jezreel*: *Gomer*, saith the Ordin. Gloss. signifieth consummata, and *Diblaim*, a masse of figs trodden hard together to make them last the longer, or pleasure: *Jezreel* the seed of God. *Lyra* saith that *Gomer* is the womans name, whom he took; *Diblaim*, the name of her father, or place where she was born; *Jezreel*, the chief City of the Kingdom, where the King resided, in *Ababs* time. He must take her that was called *Gomer*, to figure out the declining and vanishing estate of *Israel*; the consummation whereof should soon come, and to shew, from whence this originally came, and what was the cause of it.

Non.

Calvin.

*Gomer* is said to be daughter of *Diblaim*, that is, of sinfull pleasure, which she took in the fornication of Idolatry, pleasure being aptly set forth by sweet and full ripe figges made into a masse, as the word properly signifieth. And from hence we may well note, that destruction is the daughter of sinfull pleasure in what state or persons soever, they that will have such pleasure shall all perish. For the next name of her son *Jezreel*, it cometh of זרע signifying seed; and because seed is scattered upon the land, it is put also for dispersion. But by *Jezreel*, as *Calvin* well noteth, is meant the Kingdom of *Israel*, and the name *Israel* was honourable, of which therefore they were not a little brag; but the Lord in calling them by this name, somewhat altered, takes down their vain pride, intimating hereby both their abominable wickedness, of which the City *Jezreel* was full when *Abab* dwelt there, and besides Idolatries, to which he and his wife *Jezabel* were so addicted, they added the sin of shedding *Naboths* innocent blood, and their dispersion that should shortly be by the *Assyrians* into remote countries to live there in exile and misery.

2 King. 15.

The reason of the name is next added, *I will visit the blood of Jezreel upon the house of Jehu*. *Jeroboam* that now reigned, was of the race of *Jehu*, the third from him, and having reigned after this 14. years he left his kingdom to *Zedechiah* his son, who in 6 months was slain, and then this prophesie began to take effect.

But what meaneth he by saying, *I will visit the blood of Jezreel upon Jehu his house*: For it was *Abab* and not *Jehu*, that shed the innocent blood of *Naboth* here? *Calvin* answers rightly, it is not meant, that revenge should be taken upon *Jehu* for acting that bloody part, or for *Jezabels* blood, which he shed there, or the blood of *Ababs* children, for he did herein no more then God would have him; but because he made himself like *Abab* by his Idolatry, he meaneth, that he should in his house be likewise judged, as *Abab* was in his, and

and because *Abahs* judgment was revenge for blood shed in Jezreel, by cutting off his house, this cutting off of *Zachariah*, in whom *Jehu* his house ended, is set forth by these words, *revenge the blood of Jezreel upon the house of Jehu*. And hereby we may learn that such as punish sin in others, yet live in the same sin, or the like, themselves come into the same predicament with them whom they punished, and revenge shall be taken upon them accordingly. For in such true zeal worketh not, but malice and covetousness, so that although the thing done by them be prescribed, and therefore justifiable, yet the executions done by them shall in time be brought upon their own heads. And *Calvin* instanceth for this in *Henry 8.* of England, doing well in putting downe the Popes supremacy, but persecuting still the faithful, and living most sensually like a beast.

Some others, because they saw not how it could be made good in sense, *I will visit the blood of Jezreel*, if blood be properly understood, say, that by blood wickedness is meant, and some will have an allusion to be in the name *Jezreel*, not to Israel, but to seed scattered, which is true, but not all here intended. For our exposition maketh also the *Cald.* Paraph. *I will visit the blood of the Idol-worshippers in Jezreel upon the house of Jehu*, because he and his house after he had shed the blood of *Abahs* children, fell to the Idolatry of the golden calves, although he rooted out the Idolatry with *Baal*, *I will cut off his house*, as I did that in Jezreel, so *Ruffinus* also, and *I will cause to cease the Kingdom of Israel*, not only shall the house of *Jehu* be cut off, but that kingdom shall quite cease; and this was verified *2 King. 17.* in the 9 year of King *Hosea* 41 years after.

*I will break the bow of Israel in the valley of Jezreel*: This is added to take away the confidence which they had in their skill to shoot, and so to smite their enemies, for of their skill in this weapon especially it is spoken, *1 Chron. 12. 2 King. 1. Psal. 78.* to shew therefore, that their bowes and skill in archery should stand them in no stead, he saith, their bow shall be broken, meaning, that their strength should be so abated by civill warres before the coming of the Assyrians their most potent enemies, that they should easily be overcome by them, and their kingdom destroyed. But what is meant by saying in Jezreel, when as this was done in *Samarita*, *2 King. 17*? Some answer, that the valley of Jezreel was very large and extended even to *Samarita*: for *Judg. 6.* the *Midianites*, *Amalekites*, and other easterly people gathered together in wonderful great multitudes, and pitched in the valley of Jezreel, and *Job. 17.* Jezreel is said to have stood in this valley, which was the Metropolitan City of the Kingdom, and therefore it must be very large, and *Jerom* saith it extended 10 miles, and here the Israelites fighting with the Assyrians, had their strength broken, and with him agreeth *Theodoret* and other Ancients, generally. And for the nearness of *Samarita* to Jezreel, so that the valley being largemight well extend unto it, maketh that which is said *2 King. 10.* *Jehu* sent to the Elders of *Samarita*, saying, Send me the heads of the 70 sons of *Abah* by to morrow this time.

*Quaker* thinks it not necessary to understand here the breaking of their strength by the Assyrians at the last, but in their conflicts amongst themselves, some standing for one King and some for another, *2 King. 15.* and *ch. 16.* and that most probably about Jezreel, this being foretold, as a preparative to the destruction of the Kingdom, which was now mighty in *Jeroboams* reign, and not as a thing to be done at the coming of the Assyrians, to which I subscribe.

Note, that it is not the strength of a Kingdom that can save it, for God can easily break that without a foreign enemy, by sending a spirit of division within the same kingdom, making them to fight one against another, and when it is done so, it is to be feared, that the ruine of the whole kingdom by foreign enemies is not far off.

*And she conceived again and bare a daughter*: Here is something more threatened then before, for he doth not only say that the Kingdom shall be destroyed, but

Not.

Cald.

Ruffinus.

V. 5.

Hieron.

Theodoret.

Quaker.

Not.

V. 6.

Calum.

but that he would not shew them mercy any more, by restoring them to a Kingdom again; but utterly take them away, putting out the name of the Kingdom of the ten tribes forever. Therefore the daughter now born must be called *Lo-ruchamah*, signifying *not mercie*. For, saith he, *I will utterly take them away*, Hebr. *ly taking I will take them away*; but because it is **לֹא נָחַם** *I will take to them*, some saith Calvin, render it *I will bring to them the enemy that shall destroy them*: but **לֹא** saith he, is sometimes put for **נָחַם** and therefore the best reading is, *I will take them away*; that of others, *I will utterly forget them*, because **נָשַׁח** signifieth to forget, is not to be imbraced, because that word is not the same with this. In these words is nothing else then but an amplification of the threatening before going, *I will not have mercy*, as if he had said, this shall appear by my utterly putting downe that Kingdome never to be by any power set up again. As indeed it never was, but *Judah* being afterwards carryed away, was at the end of 70 years restored again.

V. 7.  
2 Chron. 25.

Touching whom therefore it followeth, *I will have mercy upon the house of Judah, and save them by the Lord their God, not by sword or battel, &c.* For the better understanding whereof we must look into the History of *Amaziah* the King of *Judah*, whom *Jehoash* the King of *Israel* overcame and took away his treasures, and brought *Judah* very low; therefore in *Jeroboams* time, who succeeded *Jehoash* and was rather more mighty, it cannot be doubted but that *Judah* continued in the same low estate still. The meaning then must needs be, that in this low estate of theirs the Lord would have mercy upon them, and save them from their enemies, when *Israel* that was now so potent, and for this insulted over them, should be destroyed and cease from being a Kingdom any more for ever: for which it is also added, *not by sword or battle, nor by men or horses*, wherein they were then most weak. A thing worthy our noting, that the Kingdome which hath little strength shall be saved and stand, when the Kingdom far more potent shall be overthrown: so great a difference doth sin and righteousness make betwixt Kingdoms.

Note.

Hieron.

Hilar.

Lyra.

Calvin.

And this was notably seen in the dayes of *Hezekiah* King of *Judah* a godly King, when the *Assyrians* coming against him under *Samerib* were destroyed in one night to 185000. But even in the same Kings time, they coming against the Kingdom of *Israel* prevailed, and destroyed it. And it was further fulfilled in their deliverance out of the *Babylonish* captivity, when they were brought into their own country again, not by any force of arms, but meerly by a divine power working in the heart of *Cyrus* to give them leave to return. *Jerom* and *Hilary*, because it is said, *by the Lord their God*, understand also the salvation to come by *Christ Jesus*, who is our Lord and our God, and this is the greatest salvation of all others: and commonly, as *Lyra* noteth, prefigured in that saving of them out of captivity by *Cyrus*. *Calvin* makes a question here how it came to passe, that the Prophet spake so well of *Judah* in comparison of *Israel*, and so much to her comfort, when so terribly against *Israel*; forsomuch as *Judah* was also notoriously wicked, as is often complained by *Isaiah*, especially ch. 28. But it is the King, at whom God especially looketh, either in judging or shewing favour to a Kingdom; and not to the wickedness of the people, as we may see in the histories of godly and wicked Kings, the one sort being alwayes a means of blessing to his Kingdom, the other of judgments. And specially in *Hezekiah* and *Hosea*, in whose dayes *Israel* was destroyed but *Judah* saved, the one being most wicked, the other most zealous about the worship and service of God. But to look back again a little to v. 6. where it is said, *I will utterly take them away*, a question hereupon is made, how this was verified, when as not only the tribe of *Judah* and *Benjamin* were restored to their country, but also they of other tribes, as appeareth 2 *Chron.* 30. where it is said, after the *Assyrian* captivity, that *Hezekiah* sent to them of *Ephraim*, *Manasseh*, and *Zebulon* to come to *Jerusalem* to keep the *Passover*. And it is said *Ezek.* 37. 15. and shewed by a sign of two sticks that *Judah* and *Israel* should live together under one King.

Ans. The first allegation is of no force because it is plainly said, that they

of



of Israel, and the Tribes named there were not any that returned again, but such as escaped when others were carryed away. For the next, it may be understood of those of Israel, who were mingled with the kingdom of Judah; and were carryed away with the Jews into Babylon, for even in Rehoboams time, many of the ten Tribes being moved by the idolatry of Jeroboams changed their habitations and came and dwelt in the kingdom of Judah, where was the place of Gods Worship, and by this means, it is said, His kingdom was the more strengthened. And these most probably continuing in their posterity there till the Babylonish captivity, but then returning again, are meant, being all the Israel remaining, the rest being carryed so far off that they never since appeared any more; onely we read of them, that they were shut up with the Caspian mountaines, and are there in infinite multitudes at this day. Moreover there is another understanding of Israel, viz. of the faithfull of all Countreys and Nations, who come to be one with the Jews, that beleve in Christ, Gal. 3. 28. of whom the words, vers. 10. the number of the children of Israel shall be as the sands of the Sea shoare, are to be understood, as Expositours generally agree, and not of Israelites onely according to the flesh, of which I shall speak more, when I come unto them.

And when shee had weaned Lo-rubamah, shee conceived againe and bare a son. Heb. weaning of Lo-rubamah is held also to be significative, setting forth the taking away of Israel from being nourished any more by God, by his Word and Sacraments, and carrying her into a strange land, to be fed there with other things, viz. the vanities of the heathen, serving their Gods. And as one noteth, this daughter shewed the weaknesse, to which this kingdom should grow, being before as a sonne, now it should be weak, as a daughter. For the son next brought forth called Loammî, not my people; Hereby was further shewed, that Israel being thus put off should no more be accounted of as Gods people, but left to the will of their enemies as strangers to be domineered over with great cruelty, and to be placed where they would.

But the number of the children of Israel shall be as the sands, &c. This is Hebr. the beginning of chap. 2. and indeed forsomuch as it is the beginning of new matter, viz. of comfort, whereas hitherto nothing but terrour hath been spoken, it were best to begin a new chapter here, the vulgar translation doth, *Lunius* not, but hath it as a continuation of this chapter, and for *But*, hath *although*, yet Heb. it is *And*, as if hee had said, thus it shall be, Israel shall be so utterly rejected, as before goeth, and having continued long in this estate shall miraculously be increased in number as the sands of the Sea shoar. Which is added faith *Calvin*, to prevent an objection that might be made, if the children of Israel shall be utterly taken away and no more be a people, what shall become of Gods promise to encrease *Abrahams* posterity to be as the dust of the earth? It is here answered, the children of Israel shall thus indeed be rejected for a long time, but the time shall come, when they shall be againe farre more increased by the accession of the faithfull of all countreys and Nations under the Gospell. For these together with the beleivers of the Jewes and Israelites bear the same name, now the posterity of Israel being not the onely Israel, but all the faithfull of any other Nation, as the Apostle sheweth, *Rom. 9. 24. 25.* alleading the very words of this place, and *Elsai. 44. 5.* is plain for it, saying of the Nations, one shall call himselfe *Jacob*, and another by the name of *Israel*, and so it is here added, in the place, where it was said, yee are not my people, it shall be said, yee are sonnes of the living God, more grace being promised to this Israel, then ever before. For then they were called onely his peculiar people, and once, *Israel is my son, my first born*, and the people of God, but here, *sonnes, and sonnes of the living God*, intimating more favour everlastingly, causing more boldnesse and confidence, and life of grace and glory for ever.

Then shall the children of Judah and the children of Israel be gathered together and appoint over them one head and come up out of the land, for great shall be the day of *Iezreel*. Here it seemeth plainly prophesied, that not only *Judah*, but *Israel* also, even they of the ten tribes, who were formerly divided from the kingdom of

V. 8.

Lysa.

V. 10.

calvin.

Gen. 13.

V. 11.

Judah

*Judah* should return out of the land whereinto they were carryed, and then be united under one King, Christ Jesus, never to be divided any more. And about their uniting under him hee speaketh so, as that it cannot be understood only of some of the ten tribes, who lived mixt together with *Judah*, but of them, that never before after their division were again mixed till the time here spoken of: for it is said, that they shall gather themselves together, intimating, that they lived at a distance all the time before, and appoint over them one head, intimating that they did not so till now. And therefore the Apostle *Paul* speaketh so confidently that there shall come a time of their conversion, *Rom. 11. 25.* applying herunto, *Esai. 59. 20.* speaking of the Redeemer coming to *Zion* and to *Jacob*, as here both are comforted by the like promise. Yet both *Ierome*, *Augustine*, *Lyra* and *Calvin* expound all this of spirituall *Israel*, the faithfull of the Gentiles, making no mention of the conversion of the ten Tribes at all, but by *Judah* understanding the *Israelites* either of the two Tribes or any other of the Tribes that imbraced the Faith, and by *Israel* the faithfull of the Gentiles. And for the last words some say, great is the day of *Jezreel*, that is, of the seed of God, as the word signifieth, some take it to be spoken with reference to the words before going, *I will visit the bloud of Jezreel*, &c. *vers. 4. 5.* as it hee had said, it may seeme incredible which I have threatened against *Israel*, but it shall certainly come to passe, and the day when, shall be greatly noted, as wherein great things were done. *Gualter* reterring it likewise to that which was said before takes in all both the threatnings and the promises, for in respect of both it shal be counted a great day, when these mighty things shal all come to passe. I see no reason, why by *Jezreel* the kingdom of the ten Tribes

may not to be understood, and their day of conversion said to be a great day, seeing the first son of *Hosay* by his wife had his name *Jezreel*, that herein he might figure out this kingdom, which thought it self so strong, but for sin was adjudged to dissipation, yet being by Gods mercy gathered together again with *judah* under the Gospel, *Israel* should be as honorable and famous, as before miserable and infamous, and the day when this should be done should be counted a great day of *Jezreel*, formerly so called in derision, but now seriously they coming to be the seed of God, as it is expressly said they shall be called the *sonnes of the living God*: and therefore I rest in this, it is here prophesied, that not onely some of the kingdom of *Judah*, who returned from the *Babylonish* captivity shall imbrace the Faith of Christ, thus becoming the sons of God, as it is said, *Iob. 1. 12.* *So many as received him to them hee gave power to be the sonnes of God, even to them that beleve in his name*; which began also to be fulfilled in the Apostles, and 70 sent out to preach, and in thousands of other faithfull people of the Jews, of whom we read *Act. 2. Act. 5. Act. 21.* And moreover it is prophesied of the kingdom of *Israel* so long continuing no people, that the time shall come, when even they shall bee enlightened also and come up, or ascend to this high honor out of the land, wherein they have so long lain dead, as it were, for which Saint *Paul* calleth their conversion a resurrection from the dead, and *Ezek. 37.* it is set forth by the reviving of dead and withered bones. But touching their coming to their own countrey again, and living all under one King, being a man in this world of the race of *David*, as some conceive, is meant by their appointing one King over them, and their coming up out of the land, understanding hereby a locall motion, it cannot be grounded upon this, or any other Prophecie, in which that which is spoken in this kind is to be understood spirituall, for somuch as the distinction of places now ceaseth, and the serving of God by Sacrifices and incense, all worship being in spirit and in truth. But what is it that he saith, they shall appoint one head over them? shall they or God appoint him? *Ans.* it is thus said, to shew their willingnesse to receive him whom God appointed, as *Psal. 110. 2.*

*August.*  
*Hieron.*  
*Lyra.*  
*Calvin.*

*Hieron.*  
*Lyra.*  
*Calvin.*

*Gualter.*

*Rom. 11.*

*Joh. 4. 20.*

## CHAP. II.

**S**ay to your brethren Ammi, and to your sisters Rubamah; that is, saith Lyra, ye Apostles and other Preachers of the Gospell comfort all the faithfull, that by your preaching are brought to Christ by Faith and repentance, telling them, if they be of the Jewish Nations, that although they were rejected, as no people a long time, yet now they are the people of God, for the word *אמ* signifieth my people, and your sisterhood of the Gentiles, being converted, ye have now obtained mercy, as the word *רחם* signifieth. Calvin will have it an exhortation in generall made by one Christian to another, that they might cheerfully praise God together for his great grace in Christ Jesus.

Plead with your mother, for shee is not my wife, neither am I her husband. Having in the former words comforted the faithfull, of whom the most eminent were Jewes; now hee returneth againe to the wicked, who were the far greater part of them, bidding the faithfull to reprove and sharply to deale with them, as they were well worthy. And hee setteth them forth by the name of their mother, because they from whom they descended according to the flesh remained still in sinne and infidelity for the most part, as is intimated in that saying of Christ, when the Jews objected unto him, that he cast out devils by Belzebub, if I by Belzebub cast out devils, by whom doe your children cast them out? For hereby hee sheweth that the Apostles and 70 whom he sent out giving them power to cast out devils, were the children of unbelievers, that pericuted Christ as well as others. Calvin understands it of the people then going on still in their idolatries, notwithstanding all his threatnings. For as hee began with threatening, but turned to consolations in respect of the faithfull amongst them, so now againe hee reneweth his first theme of threatening against them that were nothing moved by all that was said, but went on obstinately still in their idolatries and other abominations. But for so much as it is here prophesied what should be done in time of the Gospell; I think it best to refer this to the same time also, as Lyra doth. Let the Jews, that are Preachers of the Gospell, plead with the Synagogue, of which they were, and say in the Lords name, thou art not my wife, neither am I thy husband. For thus Christ did, Matth. 23. 23. and Paul, Rom. 1. 18 and Rom. 9. and Act. 28. yet because it is whoredome about which they are bidden to plead, that is idolatry, which is commonly called spirituall whoredome, and to this the Synagogue was not addicted in the time of the Gospell nor before, since their return out of Babylon, that of Calvin may well stand, the faithfull then living, who were moved at Gods threatnings by the Prophet, are bidden thus to plead with their mother, the idolatrous Church that then was. But the former exposition holdeth good also, sith the Synagogue in the time of the Gospell hardening herselfe by unbelief might well have the whoredome of idolatry laid to her charge, for that which was done of old, the childrens children that live in sinne, being in the same guilt in the sight of God, that their forefathers were in, as may be gathered from that saying of our Lord. All the righteous blood from Abel to Zechariah, shall be brought upon this generation, therefore that generation was guilty of bloodshed many hundred yeares before, and if of blood, of other foul sins also, for which the Prophets being stirred up to inveigh against them were murdered by them; and therefore of idolatry, which was the greatest.

Let her put away her whoredomes, &c. Lest I strip her naked, &c. and I will not have mercy upon her children, &c. As before he threatned the ten Tribes as is commonly held, so now he threatneth Jerusalem and the Tribe of Judah, bidding her put away her whoredomes, that is, idolatries whereby shee became like unto a whore, laying open her breasts to allure lovers unto her. Otherwise he threatneth to strip her naked, as Lyra saith, by the Caldees, and leave her as in the day of her birth, that is, in her filthinesse of sin, as Ezek. 31. and make her as a wilderness, her wals and buildings being pulled down, and slay her with

V. 1.  
Lyra.

Calvin.

V. 2.

Calvin.

Lyra.

V. 3. 4.

Lyra.



with thirst, for want of water in time of the strait siege, wherewith the *Caldeans* besieged them. And for her children, that is, her young men, who were fit for warre, he threatneth, that they should finde no mercy, but be cruelly destroyed, all which came to passe accordingly. Thus for that which was done then, but *Jerome* applyeth it to *Jerusalem* being otherwise adulterous by being sectaries of divers sorts, and hereticks amongst Christians, for there be more sorts of adulterers and adulteresses, as we may see *Jam. 4. 1.* Such whoredomes if shee put not away, he threatned the same to be done by the *Romans* that was done by the *Caldeans*, as it was abundantly fulfilled in the destruction of their City. *Calvin*, by leaving her as in the day of her nativity, understandeth the time of her coming out of *Egypt*, when full of feare they fled in the night out of *Egypt* and came into the *Wildernesse*, where they wanted both bread and water. The Lord here threatens the *Jewes*, as a King that hath raised a base person to honour, but seeing him abuse it to pride, saith, Thou proud begger, whom I have so set up, dost thou make this use of my kindnesse, despising me to follow other Lords? I will pull thee down again, and make thee as low, as ever thou wert, according to the condition, wherein thou wert born. Yet it is to be noted, that he doth not put them out of all hope, for he doth not absolutely threaten them, but saith, *Left I strip thee naked, &c.* giving hope yet, if *Judah* had any grace to turn from her whoredomes, that she should find mercy. And likewise there is hope for any sinner, whilest hee liveth, how greatly soever hee hath offended, hee is but in danger in case that he goeth on obstinately, but who so turneth shall escape.

Hieron.

Calvin.

Noye.

V. 5.

Cald.  
Hieron.  
Calvin.

For shee said, *I will goe after my lovers that give me my bread, &c.* By *Lover* sometimes are understood *Affyrians* and *Egyptians*, whom *Judah* counted her friends to help her in distresse against other enemies, as *Ier. 2.* and *Ezek. 16.* sometimes idols, as *Ier. 3.* *Ezek. 23.* The *Caldee* renders it, *peoples thy lovers*, and so *Jerome* understands, but it appears that idols are rather here meant, as *Calvin* hath it, because they say, which give me my bread, &c. for such was the fortitude of the *Jews* turning idolaters, that they ascribed all the good that they enjoyed to the idols, whom they served, as we may see *Ier. 44.* and *Exod. 22.* where they most grossely say of the golden calfe, *These are thy gods that brought thee out of the land of Egypt*, when as they were made but yesterday of their golden earrings. They ascribe to their idols their bread, and water, wool, and flax, oyl and drinke, where by bread and water are meant things most necessary to satisfy hunger and thirst, by drink wine or strong drink, the word is *שִׁכּוּי* *shikui*, coming of *שָׁכַח* abundantly to water, implyeth liberality in their drink. For men in a prosperous estate have not onely necessities, but things more excellent and comfortable, by oil is meant that wherewith anciently the rich anointed their bodies, which made the face to shine, that is, the countenance more pleasant and chearfull, wool and flax were for cloathing both woollen and linnen.

Psal. 104.  
Matth. 6.V. 6.  
Lyra.

V. 7.

Joseph. Antiq.  
10. c. 10.

Therefore I will hedge up her way with thorns, and make a wall, that she shall not find her paths, that is, the *Caldeans*, who were both as an hedge of thorns about *Jerusalem*, and if they should think, that the hedge might be burnt, hee saith they should be a wall also, and she should not finde her paths, that is, to the *Egyptians* her lovers, as it followeth, vers. 7. Shee shall seek after her lovers and not finde them, for they were the *Egyptians* from whom they expected help against the *Caldeans*, but in vain as the history sheweth, *Ier. 37. 7.* where it is said, that *Pharaoh*, who came out to help them, should return home againe, and the *Caldeans* should take the City. And *Iosephus* saith, that the King of *Egypt*, to whom *Zedekiah* had revolted from the King of *Babylon*, came out with a strong Army to help him against the *Caldees*, but *Nebuchadnezzar* leaving the siege went and beat him back and returned again, which well agreeth with that which is said by *Jeremiah*. But how could *Jerusalem* go to seek her lovers, when her way was stopped up, as is aforesaid? Answ. It is not meant with her bodily feet, but affection, and expectation upon a former agree-

agreement, and by her lovers also understanding her idols, shee went to seek help of them in vain, by praying to them, for which he saith, *she shall seek but not finde them*, that is, any help by them, she being destroyed notwithstanding. Then shee shall say, *I will return to my former husband*. After sufferings repentance followeth, but grievous things are first suffered, for which it followeth, *ver. 9. I will take away my corn, &c.*

For shee did not know, that I gave her *corne, and wine, and oile, &c.* The ground of idolatry, and likewise of living in any other grosse sinnes is ignorance, or continuance in sinne causeth ignorance, which was not so grosse at the first, but now there is no knowledge or conscience of it, for which the wicked are commonly spoken of as fooles; wherefore wouldst thou be wise and knowing? see sin, which puts out the eyes of the understanding. And it is to be noted here, that corn and wine are named, for bread and water, and drink before spoken of, to shew, that by drink, the best drink was meant, and for wool and flax *gold and silver*, to shew that riches were meant thereby, one or two kinds being put for all others, of all which gold and silver is the price, and therefore they that have store of them can soon thereby fill themselves with gold and silver. Which thou hast prepared for Baal, that is, to make and beautifie the idol so called, for this was the common name of any idol almost, they being called together *Baalim*, in the plural number, of which see before in my Exposition upon *Judg. 2. 13.* They were, saith *Gualter*, held to be Gods inferior to the Lord, as the Papists at this day hold the Saints departed to be, yet such as ought to be called upon, and have pretious shrines and gifts of silver and gold offered unto them. But because Judah did thus abuse the gifts of God bestowed upon them shee was before threatened, that she should be stript and made naked, and become a poor despicable people, as at the first, *verf. 3. and verf. 9.* the same is threatened more at large, *I will take away my corn in the time thereof, and my wine, &c.* that is, when harvest time cometh and the time to gather grapes, there shall be neither corn nor grapes, for the land shall be as a wilderness, wherein nothing groweth, *v. 3.* and if vines or figtrees grow, the land being as a Forrest for beasts to live in, they shall eat them, *verf. 12.* And this doth not a little aggravate the judgement to be deprived of necessities for this life at the very time, when wee hoped, that now we should reap and enjoy them. For this is the husbandmans comfort in the midst of all his toil, making him patiently to wait, that harvest time will come, which will pay him for all. And it is just with God, if we bring not forth fruits of righteousness to him in his time, which is the time of his harvest, as it were, to take from us our corn in our harvest time, bringing us in hope even to the entrance of this time: but then by foreign enemies breaking in, or by unseasonable weather destroying all, as *Esa. 5. Luk. 13. 6.* if therefore thou wouldst be blessed doe like the righteous man, who brings forth fruit in due season.

And here mention is made of wool and flax again, to cover her nakedness, the one for linnen, the other for woollen garments, which sheweth the use of apparell to be not for pride and ostentation, but to cover our nakedness, as in *Adam and Eve* at the first. And because he saith, *my corn, and my wine*, Note, that our goods are not our own, but the Lords, and wee are only stewards, in danger to have them taken away if we use them ill, and to be called to an account.

And I will cause all her mirth to cease, her feast dayes, new Moons and Sabbaths. There are three parts of Gods judgment threatened against Judah for her abominations. 1. Poverty in stead of riches, wherewith she abounded before, *v. 9.* 2. Desolation of the City and Temple, they being destroyed no more festivals shall be kept, and so mirth should cease, because those were the times of their meeting together at Jerusalem and making merry, the Pasch, Pentecost and the feast of Tabernacles, besides New Moons, of which *Numb. 28.* 3. Desolation of the whole countrey, *v. 12. I will destroy her Vines and Fig-trees, &c.*

Thus they that have the goods of this world, but know not how to use

X x x

them

Note.

V. 8.

Gualter.

V. 9.

Note.

V. 11.

Note.

them aright but abuse them, shall be made poor enough, and they that have had by reason of their prosperity dayes of mirth and joy, for the like reason shall have dayes of sorrow, all joy ceasing, and their fruitfull country shall be turned into a wilderness, because they abuse the fruits thereof to gluttony and drunkenness, whereby *Baal* a lord, as the word signifieth, is served again, sith such are censured as making their belly their God or Lord, as *Philip*.

3. 21.

But what is that v. 10. *I will discover her lewdnesse in the sight of her lovers*, Hebr. her foolishnesse, that she was so ignorant as was before said; for when by my judgment she shall be stript of all in the sight of the Egyptians her lovers, that would have holpen her, but could not, even they shall take notice of it, that she was a fool for thus detracting from her God, and ascribing all her good to other Gods: neither indeed were they such Lovers, but that seeing her brought so low they despised her more then ever they loved her, as is intimated *Ejy* 19. 17. at the least, they would when the dayes of her prosperity was at an end and she was now in misery, do according to the proverb,

*Dum fueris felix multos numerabis amicos,*

*Nullus ad amissas ibit amicus opes.*

V. 14.  
R. Solomon.  
Lyra.

Therefore I will assure her, and bring her into the wilderness, &c. R. Solomon, saith *Lyra*, understandeth this of the Kingdom of *Judah* brought back from *Babylon*, when the Jews enjoyed again the like prosperity to that which they enjoyed before; but this cannot stand, because *Rom.* 9. the last words are applied by the Apostle to the Gentiles, *I will call them my people that were not my people*, as was touched before. He therefore understands it of the faithfull Gentiles, and the Church consisting of them, for to her when comfort was spoken by Christ, some that they might the more freely intend the service of God, went into the wilderness leading an eremiticall life; then her vineyards were restored unto her, because Christ is a vine, from whom the Christian hath the wine of spiritual consolation, and the valley of *Achor* for the dore of hope, that is, trouble, as the word *Achor* signifieth, for from inward trouble and sorrow for sin, he ariseth up to hope towards God. At that day thou shalt call me *Ishi* and not *Baali*, *Ishi* signifieth my husband, *Baali*, my Lord, so that hereby is intimated conjugall love, wherewith they should be affected, and not slavish fear, to which they are subject that are out of Christ, v. 17. And I will take away the names of *Baalim* out of her mouth; that is, in detestation of her former Idolatries, to which all the heathen were formerly addicted, now Idols shall no more be once named. v. 18. And I will make a covenant with them for the beasts of the field, that is, men of might, who before were persecutors, but now professours of the Gospel, and creeping things, that is, under-officers, so that none shall molest them, but they shall be safe and quiet, as it was in *Constantines* time. v. 19. And I will betroth thee unto me for ever, this my favour shall not be for a time only, and then have an end, but for ever, for the Church of the Gentiles shall stand firm against all persecutions afterwards again arising by Antichrist to the world's end. v. 21. And I will hear the heavens: that is, the Angels of heaven praying for the Christian Countries over which they are set as Guardians, and the heavens shall hear the earth: that is, the inhabitants of the earth, the gifts and graces of the Spirit coming from heaven, being multiplied upon them, set forth by corn and wine and oil: Or I will hear the heavens, making them by their influences a blessing in temporal things upon earth, corn and wine being brought forth in abundance for the comfort of *Jezreel*, that is, this my seed. v. 22. And I will sow her upon earth; that is, multiply her children, as corn sown multiplyeth upon the ground, and then she that had no mercy, called therefore *Loruchamah*, shall have mercy, and he that was rejected as no people, called therefore *Loammi*, shall be called the people of God. And understanding all thus, he maketh the first words, v. 14. to cohere with those at the beginning of the 10. chapter, Say to your brethren, *Anni*, &c. Hitherto *Lyra*, *Theophylact*, *Theodore*, and *Ruffin* follow R. S. but *Jerom* and *Cyrl* are for the exposition hitherto made. And if the former part of the chapter be a prophesie

Hieron.  
Cyrl.

of



of grace shewed under the Gospel both to Jews and Gentiles, that believe as it is, that which is here spoken to the same effect, must needs be understood accordingly. For as v. 1. comfort is spoken both to brethren and sisters by the name of *Ammi* and *Ruchamah*, so here I will speak comfortably to her, and as v. 7. I will return to my former husband, so v. 16. thou shalt call me *Isbi* my husband, and v. 23. I will have mercy upon her that had no mercy, and call them which were not my people, my people, that is, *Ammi* and *Ruchamah*, as v. 1. and the same also was said before ch. 1. 10. when the Lord then saith, *Therefore I will allure her*, he meaneth the Church under the Gospel, before called *Ammi* and *Ruchamah*, but now set forth only in one word *her*, but v. 22. by *Jezreel* again, as she had been before, ch. 1. 11. But how doth the word (*Therefore*) cohere with the premises, that they therefore be spoken comfortably to, because they have foolishly ascribed to Idols that which God gave them, and therefore were stript of all again? It may, as one sheweth, have a good sense thus, because I have afflicted her, as she was well worthy, but she being afflicted repented, and thought of turning to me, as v. 7. therefore I that love not to chide continually, but after judgment to shew mercy again to all penitent persons, will do so by her. But what meaneth he by saying, *I will bring her into the wilderness*: is there any thing in a wilderness whereby one might be allured? *Answ.* Calvin saith, that the meaning is, after I have brought her into a wilderness of trouble and misery. But because alluring goeth before this bringing, it is not probable that this bringing is meant of an act done before, but after it. Therefore I subscribe rather to them that hereby understand it to be spoken in allusion to that which was done to the children of Israel brought out of Egypt to goe through the wilderness into the land of *Canaan*. For with this Message was *Moses* sent to *Pharaoh* to require him to let Gods people goe 3 dayes into the wilderness.

The meaning then is, I will by setting before her the land of promise, heaven and happiness, persuade her so, that she shall not be unwilling to goe into the wilderness of misery, that she may finally attain everlasting felicity. For even then his speaking is to her heart, as in the next words. And whereas it is added v. 15. *the valley of Achor, a dore of hope*, the same is further expressed, as hath been before shewed. As the children of Israel coming thither had much trouble by reason of *Achan*, who gave the name to the place, but presently after began great comfort at the subduing of *Ai*, so they that are troubled for their sins, enter by *Ai*, as it were, into their rest for ever, as by a dore into a spacious and pleasant place. Calvin in expounding this goeth from all others, by *Achor* understanding the plain and fruitfull place called *Achor*, giving this for the sense, bringing her into a part of the fruitfull land promised; whereby she should have hope of a full possession shortly after. For thus the Lord begins to fulfill indeed what he speaks to the heart, restoring the wine of spirituall joy to the faithfull, which before they could not have, but were deprived of for their sins, according to the former words, *I will restore to her, her vineyards*, and because another comfort lyeth in fruitfull places abounding with cattell, he speaks of the valley of *Achor*, which is described by cattell lying there, *Ejay* 65. 10. which maketh much for this exposition, and therefore according to it I conclude, that it is meant she should have vineyards, and fruitfull pastures, spirituall joyes and riches: and she shall sing there as in the day when she came up out of the land of Egypt: that is, the Egyptians being drowned in the red Sea, *Exod.* 15. for so the faithfull in bearing the Gospel were full of joy, *Act.* 2. *Act.* 4. *Act.* 8. and to expresse this joy we are bidden to sing Psalms and hymns.

Touching v. 18. *I will make a covenant*, Calvin understands it literally, as for sinfull creatures are ready armed against man, as against the Egyptians, Assyrians, and the children of *Bethel*, and it is threatned *Deut.* 28. so sin being forgiven, as it is, to the faithfull, they shall no more be indangered by them, but God in his providence will take care over his, that they shall be safe from them. For those that are not thus protected, see in what dangers they are

Calvin.

V. 15.

Josh. 7.

Calvin.

Eph. 5. 19.

2 King. 17.

every where, *Amos 3. 19.* And all this he applyeth so to the Jewes returning out of *Babylon*, that he extends it to the faithfull under the Gospel also. But because after beasts he speaketh of the bow and the sword, which should cease; I rather think with *Lyra*, that men, enemies to the Gospel, are to be understood, either when God over-ruled them, to cease from persecuting, or converted them, as *Constantine*.

V. 19.

And I will betroth thee to my self in judgment and justice: that is, in judgment being on thy side and against thine enemies; and in justice, justifying thee by faith from thy sins; for which faithfulness is also expressed *v. 20.* in loving kindnesse and mercy, not for any merit of thine, but for my meer mercies sake.

V. 21.

And I will hear the heavens: this is spoken with a gemination for the certainty of his hearing; and the meaning is, whereas the heavens being full of watery clouds, desire to empty and disburthen themselves by distilling them, so I will hear and grant this their desire; and whereas the earth being dry, desireth irrigation by showers from heaven, so the heavens by raining shall hear this her desire; and whereas the corn desires to grow plentifully, and so doth the Vine and Olive tree to bear fruit, the earth being watered from heaven shall hear them, so that they shall abound in fruitfulness, and hear *Jezebel*, or the faithful hitherto comforted, who are the seed of God. So *Euripides*, cum est sicca tellus imbrem amat: cum turget aether imbre, cum calum tunet: affectat ut in telluris sinu cadat. So *Aristotle* citeth him *Ethic. l. 8. c. 1.* The meaning of the Prophet, is not only that the faithfull be blessed with all manner of increase of heaven and earth, but with riches of grace. And I will sow her in the earth, that is, the Church set forth by the name of *Jezebel*, Gods seed, all over the world by my sowers the preachers of the Gospel, as *Mat. 13.*

Euripides.

V. 22.

From all which we may gather, that God is not reconciled or in a way of mercy, when in any kingdome men rage like wild beasts one against another, and wast and destroy one another in war, and the weather is unreasonable and the fruits of the earth scarce. For when a people professing his faith executeth his judgments and righteousness, faith given is duly kept and mercy and loving kindnesse is exercised, they are as a wife betrothed to the Lord, and all manner of blessings shall certainly follow, otherwise God will not be as *Isbi* but as *Baal* unto them to their ruine.

Nuc.

## CHAP. III.

V. 1.

**G**O yet, Love a woman beloved of her friend: Here the constant love of God towards the Jews in particular is further set forth, who so ungratefully rejected him coming amongst them, and were therefore by him judged, and remain under his judgments to this day, a scattered and despoiled people in all countries and nations. For to signify this *Hosea* is bidden to go love a woman beloved of her friend. This woman being the Jewish Synagogue, her friend the Lord, who had alwayes shewed singular love unto her, and although for her crucifying of Christ his dear Son, he dealeth long so severely with her, yet as an *Hosea*, that is, a Saviour; he loveth her still, and will in the last dayes shew it when they shall be converted unto him, as in the last words of this chapter.

Theoph.  
Theodores.  
R. Solom.  
Calvin.

Some expound it of the Jews returning after many dayes out of the Babylonish captivity, but *Jerom* and *Lyra*, as hath been said. And against the other make divers things here spoken of: that he saith they should be without a king, and a Prince, whereas the Jewes in that time were not, for *Jehoiakim* lived many years after, and was advanced by *Evilmerodath* the K. of *Babylon*: and from him came *Salathiel* their Prince, and *Zerubbabel*, although none of them acted as King or Prince till their return.

2. After this long space of time they have *David* their King, which could not be *Zerubbabel*, for neither was he a King, nor ever thus called.

3. It

3. It is said that this should be in the last dayes, whereby the time of the Gospel is alwayes set forth, all the time before being called old, as *Heb. 1. 12.* but these *novissima tempora*, because all things are now new, yea, and at the latter end of them the Jewes shall be new creatures, as all be that are in Christ, and then the world shall be destroyed and God will make a new heaven and a new earth.

2 Cor. 5. 17.

To leave that exposition then to the Authors of it, amongst whom *Calvin* ingenuously confesseth, that by *David* spoken of in the Prophets, Christ is alwayes set forth, and therefore, this long time of the Jewes being without a King, &c. must be understood of the time immediatly going before their embracing of the faith of Christ, and therefore not of the time of their captivity: for then they had not *David* for their King, neither can it be understood of the time immediatly going before Christs coming and after their return, for then they had Princes and Priests and Sacrifices. And what remaineth then, but to understand it of the time that now is, at the end whereof the Jewes shall turne to Christ? and herein *Gualter* and *Tossarius* also follow *Jerom.*

But to come to the words in particular, *Love a woman beloved of her friend, or neighbour*, for *רעה* signifieth either. This is commonly understood of another woman besides her, whom he was first bidden to take to wife, *ch. 1.* But some rather think the same *Gomer* to be meant, who after that *Hosea* had marryed her had other Lovers, that is, Gods, with whom she committed spiritual adultery. But he must love her still, to shew, that although the Church of the Jewes were adulterous, yet God still loved her, and at length will manifest it, albeit in the mean season she be in misery. For it by a woman beloved of her friend, that is, her husband; as some say, another woman a wife to some other man were meant; *Hosea* were bidden to do a thing unlawfull: or if one never marryed before, the similitude would not hold, for *Judah* set forth by her was marryed to the Lord, and in covenant with him; but because she had joined her selfe to other Lovers, she should be shut up, as it were, a long time, but by the Lord beloved still, that is, a remnant of them, howsoever many years first passed, before that any such love of his appeared towards her, and according to this the Apostle saith, they are enemies in respect of the Gospel, but beloved for the fathers sake. And to make it yet further appear, that the woman here spoken of was a marryed woman, it is added, yet an adulteresse; and the Church of the Jewes long was ago by the Lord marryed to himself, for he saith further, according to the love of the Lord towards the children of Israel, that look to other Gods and love flaggons of wine, for the Lord loved that Church formerly and married her, and still, although it appeareth not, he loveth her secretly, purposing one day to shew it.

Tossarius.

Rom. 11. 28.

The meaning then is, Love the woman whom before thou tookest, although an adulteresse, for so the Lord loveth *Judah*, although looking to other Gods as friends and worthy of her love; and thus thou shalt set forth the Lords love towards her, and that, which in love he will doe for her in the end.

But what is it that he addeth, and love flaggons of wine? Some think drunkenness, for with this sin the Jewes are often charged, *Esay 5. Esay 28. &c.* and not with Idolatry only, which also seemeth to me most genuine, because Idolatry went not alone, but together with it, all manner of excess of riot, free drinking of wine and venery, which wrought much upon vain and luxurious persons to make them turn Idolaters, as *Numb. 25.* the Hebrews were tempted by the Midianitish women and idolatrous feasts to their Idolatry. And of their custome in such superstitions, *Belshazzar* and his Princes may be an example in the night that *Babylon* was taken, they being all drunken and their concubines with them; yet some going to the word here used *רעה* signifying fundamentum, understand old leaves being rotten, that fall to the bottom of the vine, being good for nothing; and hereby the vanities of Idolatry; but it is best to retain the proper sense, see *ch. 4. 11.*

Dan. 5.

So I bought her to me for 15 pieces of silver and for an omer of barley, and halfe an omer:

V. 2.



Exod. 21. 32.

Junius.

Ribera.  
Calvin.

Gualter.

V. 3.

Act. 23. 28.

omer: Herby it should seem that the woman by him formerly taken, was not meant, for he needed not to buy her, seeing she was his wife before. But this is easily answered; she was gone from him and followed other lovers; therefore she being not willing otherwise to return unto him, he bought her as if he had never had her before. But it was a poor price that he gave 15 shekels of silver and an omer of barley; sith that in case an Oxe goare a maid servant, the owner must pay 30 shekels; hereby then is intimated, that this woman was now in a base and poor condition, for she setteth forth Judah spoiled by the Caldees, and made slaves and captives, and so bought and sold for little. The word *argentum* here used, signifieth *denarius*, a penny, which was the same with *drachma*, a piece of 7<sup>d</sup>. ob. *Junius* for pieces of silver, hath shekels of silver, giving this for a rule, that when pieces of silver are spoken of, shekels are meant, and shekels of the Sanctuary. But as hath been by me already shewed upon Acts 19. it is a piece of no more then 7<sup>d</sup>. ob. a shekel common 15<sup>d</sup>. the shekel of the Sanctuary twice so much: and when shekels are meant they are commonly named. For an omer and half of barley, Hebr. it is, omer, and rendered by Calvin, half a corus, and so in Vulg. Lat. a core and half, by Junius an homer and half, and how much an omer is, see Exod. 16. 36. the tenth part of an ephah, answering to our bushell, or somewhat more, as I have there shewed. *Lyra* and *Tessarum* following *Jerom*, and for an homer reading corus and half, and determining corus to be 30 measures, hereby understand 30 dayes, unto which 15 being added, as being the halfe core, together they make 45. and the 15. pieces of silver spoken of before, 15 dayes; saying, that hereby is set forth the coming of the children of Israel out of Egypt the 15 day of the first month, and their coming to Mount Sinai 45 dayes after, that is, the first of the third month, Exod. 19. But this Calvin rejects as childish, and no better is another devised by *Lyra*, viz. by 15 shekels or pieces of silver understanding 15 Prophets, 3 greater and the 12 smaller, for Daniel is by *Jerom* put amongst the Hagiographa; and by 45 measures, 45 generations reckoned up Mat. 1. to 42, unto which 3 Kings there omitted being added betwixt *Joram* and *Uzziah*, the number of 45 is made up.

But what do I trifling out the time in recounting these, when as *Ribera* himself rejects them and closeth with Calvin, though covertly pretending it to be his own? and this is *Calvins*, Hereby is nothing else meant, but that Judah by this woman set forth, was now poor and base, yet injoying in this poor estate some fruit of Gods love although but a little, having some money still, and some course means of living, an homer and halfe of barley meal, one of the smallest measures and the coarsest grains fed upon only by poor folks in time of scarcity. And *Gualter* following the same noteth, that God giveth the Jews money and provideth for them so, wheresoever they be even at this day, and howsoever oppressed, that they have wherewithall to live, and sometime grow rich to the admiration of all men. And herein do I rest also, only I conceive further, that in the number of 15 and one and an half, some further mystery lyeth touching the time in which to keep her in this poor manner this is given, whilst the time cometh of her conversion, and so 15 pieces may happily set forth 1500 years since her rejection, Jerusalem being destroyed, and one omer and an half 150 years, at the end of which time being here called many dayes she shal have the veil taken from before her eyes according to 2 Cor. 3. and so see Christ to be the true Messiah, whom they yet hate and persecute. And if so, their time will be about anno 1720. but herein I make bold only to spend my conjecture.

And I said, thou shalt abide for me many dayes, &c. The Lord hereby shewed, that he would not immediately take this his wife again, but in this poor condition she should remain a long time, till it should be his pleasure to take her, which he would certainly do at the last, for which he saith, I will be to thee, but in the mean season she must not commit adultery any more with other gods, as she had formerly done. So that he meaneth this should be for her castigation in respect of this past, and specially the great sin of refusing the Gospel offered

offered unto her. And to expresse her misery further in this long time he saith, she shall continue many days without a King, a Prince, a Sacrifice, an Ephod, & a Teraphim; whereby he intimateth, that for a people that have used to live under a King, to be without, is a great miserie, that we may acknowledge the benefit of Monarchy and aspire again after it, when we want it. According to this prophesie the children of Israel have been without a King or Prince of their own ever since the destruction of their City, and without Sacrifice, because no sacrificing might be but at *Jerusalem*, in the place by God appointed, from which they live still exiles. The Ephod, without which it is also said that they should be, was the high Priests garment gloriously made and set with precious stones, whereby he gave answers. And therefore when *Abiathar* fled from *Saul* to *David*, he carried with him the Ephod, 1 *Sam.* 23.6. and hereby *David* being in *Keilah*, inquired of the Lord, v.9. And it is shewed that as they should be without divine worship, or instruction all this long time, so they should not live in their old superstition by Idolatry, as indeed they do not, wheresoever they be dispersed at this day.

V. 4.

Exod. 28.6.

But what meaneth he in saying, they should not only be without an image but a teraphim also? There were two sorts of Images, the one called *תבנית* a Statue, being the similitude of any such creatures as the heathen worshipped, of beasts and fowls and creeping things, as *Rom.* 1.23. the other Teraphim, being the similitude of a man, for it is said of *Michol David's* wite, that she laid an Image in his bed, shewing it to them that came to kill him, whereby they were deceived; which is Hebr. called Teraphim, and *Gen.* 31.19. where the translation hath Images, Hebr. it is Teraphim, and *Judg.* 17.4,5. it is said, that *Michah* had graven and molten Images, which are also called Teraphim: of this *R. David Kimhi* saith, that it was an Image whereby they saw things to come, the Devil giving answers thereby: so likewise *Lyra*, *Vatablus*, *Clarissus*, and *Isidor.* but this is doubted of by *Calvin*, who makes no more of Teraphim but Images in common. But of this, see more in my Exposition upon *Judg.* 17.5.

1 *Sam.* 19.13.*R. David Kimhi.*

Afterwards the children of Israel shall return and seek the Lord, and *David* their King: and this he saith shall be in the latter dayes, Hebr. in the end of dayes, that is, when the World is now near unto an end. By *David* Christ being understood, as hath been before said, of the same phrase setting forth the time of the Gospel, see *Esa.* 2.2. of *David* in this sense, *Jer.* 30.9. *Ezek.* 34.23.

V. 5.

Note.

In that the Lord is said constantly to love *Judah*, the children of Israel even in the midst of her grievous sufferings, here is comfort for the faithful, even when the Lord seemeth to be most offended with them by their lying long in miserie, as they did in the Primitive Church, he loveth them still, and this he will one day shew, yea, although by their sins they have brought this miserie upon themselves. For all that be of the election shall rise again by repentance, and seek the Lord, and whoso seeks shall find, *Mat.* 7.7.

## CHAP. IV.

**H**ear the word of the Lord ye children of Israel. The Prophet having hitherto taught by signs, now addresseth himself further to the ten tribes, to whom he was specially sent by words of commination for their sins, as an Herald denouncing war against them, yet *Judah* is not excluded, but spoken to also by the name of her mother, v.5. for this was *Jerusalem*: and v.15. in threatening them, 1. he inveigheth against their sins touching men, and then concerning God, v.6. thus *Lyra.* But the Prophet putteth all their sins together, v.1. yea, and the want of the knowledge of God also, we may rather distinguish thus:

V. 1.  
*Lyra.*

1. He mentioneth their sins in generall, no truth, nor mercy, nor knowledge of God.

2. The sins against truth and mercy in particular, swearing, lying, killing, stealing, and committing adultery; for the lyar and swearer, the thief and adulterer

V. 2.

arc

V. 3.

Gen. 2.  
Gen. 9.

V. 4.

Nate.

V. 5.

Calvin.

Hieron.

Lyra.

V. 6.

are without truth, the last dealing untruly because that through adultery strangers come to inherit in stead of their owne children. 3. The sins against God immediately are more at large set forth, vers. 6. to which before that hee cometh he threatneth destruction to man and beast, fowls and fishes, vers. 3. For by the sword and famine men being destroyed, other creatures that live upon the land perish also for want, see Joel 1. 18, 19, 20. Zephani. 1. 3. But forso-much as a scarcity upon the land extends not to the fishes, how are they brought in also? *Answer.* That which is translated Sea signifieth either sea or pond, or lake, and by great droughts ponds and rivers have been dried up, and the fishes have dyed. But it is to be noted, that whereas we render it *with the beasts*, Heb. it is *in the beasts and fowles*, and for these words, *the fishes of the Sea shall be taken away*, it is *shall be gathered or added*, it being meant, that men, who were the inhabitants of the land should be punished in the beasts and fowls dying through famine, and not only so, but whereas they had part of their living from fishes, they should perish as the other, which is meant by their being added. For Gods wrath for the sinnes of men is not provoked against the beasts and other creatures, but what is suffered by them is suffered by their owners, and such, as for whose use they were created, and to whom the power of them is given. Yet let no man strive to reprove another for thy people are as they that strive with the Priest, that is, although this heavy judgement shall come and they be threatned with it, yet I know, that they will take no warning to amend their lives, so that all reproofe will be but vain to them, for they chide with the very Priest, when he reproveth them, one saying, Am I not old enough to know what to doe to or how to live, but thou must tell me and reprove mee for this and that? another, Ah base fellow, I am a better man then thou, how darrest thou then thus boldly to controule me in my wayes? I will not be re-proved by thee, as the *Sodomites* stormed at *Lot*, when he reproveth them. They with whom it is thus are incorrigible and near to destruction, and who so laboureth to keep it away from them laboureth but in vain; see the like *Esa. 1. 5.* and here vers. 14.

*Therefore they shall fall in the day, and the Prophet in the night, and I will destroy thy mother.* Heb. *that day*, that is, at the time set for the executing of these judgements, and the false Prophet in the darknesse, wherein he hath led thee, meant by night. *Calvin*, the day is spoken of to shew the sudden and open carrying away of the Israelites into captivity, and the night for false Prophets, to shew that they should suffer likewise immediately after them, as the night followeth immediately after the day. But it is said, *the Prophet with them in the night*, so that it cannot be meant of one falling presently after another. And therefore in the vulg. Latine the word night is distinguished from the former words thus, *thou shalt fall in the day and the Prophet with thee, and in the night I will make thy mother silent*, expounded by *Jerome* of the Synagogue or Jewish Church, as also *Calvin* expounds it, and noteth it to be thus said, because they gloried so much in the Church, the children whereof they were, and therefore thought that no such judgements as were threatned, could possibly come upon them. But he saith that even this Church should be put to silence and not be able to bragge so any more, when the night of her calamities should come. The reason of the difference is because *ו* signifying *and*, is joined with *נִפְתָּ* and of this word properly signifying to be silent, cometh another in *Niphat* signifying to cut off. But the vulgar may well be justified and still retained, because *ו* is many times redundant, and there is no need here to goe to any other signification, but to *make silent*. For the understanding of the Synagogue by her mother, see before chap. 2. 2. and *Lyra* more restrainedly will have *Jerusalem* meant, which according to the letter was taken in the night when the *Caldees* brake in.

Having thus inveighed against their sins by two, 1. Generally, truth and mercy and knowledge of God wanting. 2. Sins of men against men, now thirdly, he cometh to sins against God. 1. Saying, *my people are destroyed for want of knowledge*, that is of the knowledge of God and of his Laws, and herein the

Priests



Priests were guilty as well as the people, because thou hast rejected knowledge I will reject thee, that thou shalt be no Priest unto me. As there were two sorts of Prophets, so there were two of Priests, the good, with whom they are said to contend, and the wicked, who together with the people persecuted the Prophets, yea were ringleaders to them, as we read that *Pashur* was against *Jeremiah*, Jer. 26. And these are said to have rejected knowledge, because the knowledge given them by the Prophets of Gods judgements to come for sin, that there might have been a reformation, they despised, and set light by, continuing as void of all knowledge that might have done them good, as if they had heard nothing thereof. And by their means the people slighted them also, and waxed bold notwithstanding to sin, thus increasing their sins. For he taxeth the Priests so, as that he inveigheth against the people also, as being most ignorant. But how saith he, *thou shalt be no Priest unto me*, when as they in the Israel were already no Priests of God, but of idols? *Ans.* They went yet under the name of Gods Priests, but the time should come that they should go so no more, but be accounted of no otherwise then the common people, as followeth, ver. 9.

As they were increased, so they sinned against me. This was spoken of them in respect of their great prosperity in the time of the second *Jeroboam*, when they increased in children and wealth, but for this waxed the bolder to sinne, as thinking that God liked well enough of their doings, as is objected to the wicked, *Psal.* 50. *therefore I will turn their glory into shame*, that is, bringing them downe from so great prosperity to a poore and base estate, of which they should be much ashamed, as now they gloryed and thought highly of themselves for their prosperity.

They eat up the sin of my people and set their heart upon their iniquity, Heb. at their iniquities they will lift up his soul. Here again he turnes to the wicked Priests, who encouraged the people in their sinfull wayes as long as they brought in Sacrifices good store from time to time, whereupon they and their families lived. For they that receive gifts, or duties from the people, as Mediatours betwixt God and the people, doing nothing, whereby the people may be reformed by repenting them for their sins, and shewing the danger, wherein they are therefore, (as the end of bringing sacrifices to be killed and burnt in the fire was to demonstrate unto them, that they were in the way of destruction and then burning in hell, if they repented not: for which cause the bringer laid his hand upon the beast) but rather contrariwise promising them mercy, because they duly brought such sacrifices, did in effect eat up the sins of the people, because they ate that, whereupon they did bear themselves going on in sin. For the next words, they are also thus rendred in vulgar Latine, the meaning being, that in doing as hath been said, the Priests were an occasion of the peoples lifting up their heads with comfort and hope, notwithstanding all the abominations, wherein they persisted. *Calvin*, who also renders them according to the Hebrew, hath not onely this exposition in referring them to the people, but because the number is changed, for having said, *they will eat up their sins*, and at their iniquities, it is added, *and they will lift up his soule*, giveth another referring it to the Priests own soule, which by reason of the gain, that cometh in by the sins of the people, there being many sacrifices brought have much worldly joy and comfort, expressed by this, *th. y will lift up his head*. But I rest in the former, as taking the change of the number to make plainly for it, because the word people is of the singular number, unto which therefore the word *his* being a singular, fitly answereth.

They shall eat and not be satisfied, commit whoredome and not increase, A punishment suitable to their sinne in eating up the sinnes of the people, as it hee had said, Of this their greedinesse of worldly gain, no good shall come unto them, for they may eat now, and fill themselves, and as men that pamper their bodies, nourish fleshly lusts, and follow them by whoring, as *Elies* sons sometimes did, but the time shall come, when of all their store raked together they shall not have wherewithall to satisfy their hunger, and their spurious shall be cut off, they

V. 8.

Nur.

Calvin.

V. 10.

they being left famished and childlesse. Thus God punisheth sin in the kind, worldly goods by finfull means, and a numerous posterity in a short time coming to nothing.

V. 11.

*Whoredome and wine, and new wine take away the heart.* Of flaggons of wine, see be'ore chap. 3. 1. Now he chargeth them againe with the same, and whoredoms also, which commonly follow upon urfeiting and drunkenness. For it is at true saying, *Sine Cerere & Baccho friget Venus*, and again, *Venus in vitis, ignis in igne surit*. And when the wine is in, the wit is out, which is meant by saying, *take away their heart*. For if there were an heart to understanding, they would never have been for idols, which are but stocks and stones, as followeth, vers. 12. Or because whoredom is put first here, and then wine, spirituall whoredom may be understood, in committing which there was always great excessse of riot,

V. 12.

and for this make the words of vers. 12. *The spirit of whoredomes hath caused them to erre, and they have gone a whoring from their God.* But what meaneth he by saying, *they ask counsell of stocks, and their staffe declareth unto them?* There was a way of foretelling things to come amongst heathen idolaters by a staffe or arrow, as we may also gather, Ezek. 21. 21. where the King of Babylon is said to stand in living, to use divination, and that he made his arrows bright and consulted with images, which kinde was by the Greeks called *Rabdomantia*, a prophesying by the staffe. Calvin thinks that it is alluded to a blind man, that goeth by a staffe, for they being blinded as it were by error, and spirituall drunkenness, did as it a blinde man should ask counsell of his staffe, which is without all sense. For as this were extream folly in him to doe, so was it for them to consult with stocks, that is, idols, which had no more sense then a staffe. But because it is said, *their staffe declareth unto them*, or sheweth, it is better to understand it with *Fossarius*, as meant of a blinde man, who by his staffe feels and findes out the way to goe in. Yet I doubt not but as *Jerome* hath it, the Prophet herein alludeth unto one of the wayes of Prophesying of foretelling of things to come excogitated by heathens, called as was said before *Rabdomanteia*, of which and the rest *Celius Rhodiginus* writeth, lib. 7. antiqu. Leditio cap. 29. and *Gualter* here reckoneth up *Pyromanteia*, *Hydromanteia*, *Necromanteia*, *Geomanteia*, *Alphitomanteia*, *Cosmanteia*, &c.

Calvin.

Fossar. paraph.

Rhodiginus.  
Gualter.

V. 13.

*They sacrifice upon the tops of mountains under oakes, poplars and elmes.* Of high places, wherein they sacrificed contrary to Gods command wee read often before, and of oakes, *Esaï*. 1. 19. and of groves having in them all manner of trees often. Here because they committed spirituall whoredome, the like sinne being punished with the like, as in persons for idolatry given over to a reprobate sense. Of some of these and other trees dedicated to idols *Virgil* saith thus, *Populus Alcide gratissima, vitis Iaccho, Formosa myrtus Veneri, sua laurea Phœbo*.

Rom. 1. 19, 20.  
&c.

Virg. Eclog. 7.

V. 14.

*I will not punish your daughters when they commit whoredome.* Thus here, but in the end of the verse, he saith, *the people that doe not understand shall fall*: the sense being that they should be left to the swing of their own filthy lusts, living notwithstanding for a time in prosperity, but in the end by one sudden fall they should come into utter destruction. Much like unto this is that which is said *Psal.* 49. *Psal.* 37. *Job* 21. For sometimes it is no favour to be spared when a man or woman sinneth grossely, but rather a signe of Gods wrath, and that he meaneth suddenly quite to destroy them: contrariwise it is a signe of favour to be chastised for sin, *Heb.* 12. 9. *Psal.* 119. according to which *Jerome* saith well, *He that is loved is corrected, but he that is neglected is dismissed, or let goe unpunished.*

Note.

Hieron.  
Qui amatur  
corripitur, qui  
negligitur di-  
mittitur.

V. 15.

*Goe not up to Gilgal nor to Bethaven.* Here he speakes to the kingdom of Judah, wherein the Temple was, and worship and service of the true God, especially in the times of *Uzziah*, *Jotham* and *Hezekiah*, to confirm her against idolatry, unto which the kingdom of the ten Tribes had most foully degenerated under the first *Jeroboam*, and continued as long as it was a kingdome, wherefore he speaketh of *Israel*, as desperately set upon this grosse sin, and warneth

warneth Judah against it, and not to be drawn by his example, whereby hee intimatech, that evill examples are of great force to corrupt us, that we may take heed of them. Touching *Gilgal* it was a most famous place for the circumcision of the children of Israel the second time, and the angels appearing to *Joshua*, and the Arkes being sometimes there, and thither *Saul* went to have the kingdome confirmed unto him. But why might not Judah goe to *Gilgal*? *Sol.* For the famousnesse of the place much idolatry was there committed, as we may see chap. 9. 15. *All their wickednesse is in Gilgal*, and chap. 12. 11. *they sacrifice bullocks in Gilgal, their Altars are as heaps in the field.* For it was the manner of idolaters to purchase the more credit to their idols to set them up in places of greatest note for holinesse, and therefore it seemeth, that *Gilgal* was thus abused, although not spoken of in the time of the first *Jeroboam*, but *Bethel* and *Dan* only, where he placed his golden Calves. *Junius* saith, that they are forbidden to goe to *Gilgal*, because it was a town bordering upon the kingdome of the ten Tribes, to shew that there is danger of being infected by idolaters to come and converse near to idolatry. For in describing the land of Judah he saith, that towards the north it looked to *Gilgal*, *Josh.* 15. 7. so that it was not in Judah, as *Jerome* saith it was, upon 1 *Sam.* 11. but very near unto it. But that was not the reason alone, why *Gilgal* was now forbidden to be gone unto, because there might be danger in conversing with idolaters, as they that dwell near one another often doe, but because *Gilgal* was most notorious for idolatries for all sorts. Touching *Bethel*, that was most noted for the idolatry with the golden calfe, and because it began first there, *Dan* is passed over in silence, and because more remote, so that they should not need to be warned against going thither. But the Prophet nameth not *Bethel* here, but *Bethaven*, the house of iniquity, as it signifieth, because it was turned such by *Jeroboams* setting up of an idol there. There was a place also properly called *Bethaven*, *Josh.* 18. 12. not far from *Bethel*: but of *Bethel* it is said, *vers.* 13. that it was formerly called *Luz*. There were two places of this name *Bethel*. 1. In the tribe of *Benjamin*, and the other of *Ephraim*, as may be gathered *Josh.* 16. where *Bethel* is placed in the lot of the children of *Joseph*, and yet that lot is bordered upon *Luz*, by which name *Bethel* was first called, but by *Jacob*, when God had appeared there unto him, *Bethel*, the house of God. Of *Bethel* taken by the children of *Joseph*, see also *Judg.* 1. 22. And of this *Bethel* pertaining to *Ephraim*, the chief Tribe that came of *Joseph*, and the head of the ten Tribes it is spoken in this place, under the name of *Bethaven*, as appeareth further, chap. 10. 5. But what meaneth he by saying further, *neither shall ye swear, The Lord liveth*, because it is said, *Jer.* 4. 2. *thou shalt swear, the Lord liveth*, see also *Deut.* 6. 13. 10. 20. *Answ.* The idolaters at *Gilgal* and *Bethel*, did not only swear by the Lord, but by idols also, giving to a dumb idol the title of *Jehovah*, as we may see *Exod.* 32. where a golden calfe being set up for a God it is said of the feast kept thereunto, that it was a feast of *Jehovah*. Thus to sweare was horrible impiety, and therefore Judah is forbidden it, or to sweare by the Lord and by idols also. For swearing is a part of Gods worship, and who so worshipping idols cannot worship him also, if he doth, it is abomination. And therefore the worship of the Papists exhibited to God is an abomination, seeing they worship images also and the Saints departed, and the covetous person, who is an idolater and the glutton and drunkard, that makes his belly his God, is abominable, hee sinneth in offering prayers or praise to God, *Esa.* 1. 14.

*Israel is slidden backe like an heifer, therefore I will feed him like a Lamb in a large pasture*, that is, out of the yoke, as an heifer or bullock, that when it is yoked to work slips it off againe and runnes away, therefore as lambs are put into large pastures to be fatted, that they may be killed, so shall they, being a while left unpunished, and in prosperity, in the end be utterly destroyed, according to *vers.* 14. thus *Lyra*, and thus *Calvin*, at the first, but because a lamb is not commonly fed alone, but being scattered from the flock runneth

Note.

*Josh.* 5.*Junius.**Lyra.*  
*Gen.* 28.

Note.

*Col.* 3. 5.  
*Phil.* 3. 21.

V. 16.

*Lyra.**Calvin.*



- runneth up and down, and is unquiet, as having no shepheard, he preferreth rather another exposition of scattering the Israelites here and there, farre and wide by this phrase meant, let the reader follow whether he pleaseth, but because feeding in a pasture, and being brought to poverty, feeding in a large pasture, and being bound and restrained, as they were, when they came into the hands of their enemies, agree not, I preferre the former, for a time I will let them alone in their prosperity, that judgements may come more heavily and justly upon them, as also is further confirmed, vers. 17. *Ephraim is joined to idols, let him alone*, as v. 4. he had said, *Let no man strive, &c.* he shall be suffered for a time as incorrigible, without reproof, and without adversity. But as vers. 19. *they shall be ashamed.* But before this it is said, vers. 18. *their drink is soure*, Heb. *their wine stinketh*, a phrase setting forth how it is with drunkards, by much drinking of wine or strong drinke their very breath hath a stinking and offensive smell, and yet he meaneth not saith, Calvin, so much their drunkenness properly understood, as their being like unto drunkards through the abundance of their sins making them to stink before the Lord. And in the next words it is shewed, how this was, it is added, *their Princes*, Heb. *shields* (for such should rulers bee for their safety of the countrey) *love, Give yee*, that is, bribes, whereby the course of justice is stopped, so that men may doe what they lust, and that *impune*. Then ver. 19. he saith, *The winde hath bound her up in her wings*, that is, see the Church of Israel compared before to a wife of fornications shall be for her wickedness suddenly carryed away as by the wings of the winde, a description of the *Assyrians* violent carrying away of the ten Tribes into captivity afar off. Calvin saith it may be read also, *she hath bound up the winde in her wings*, and then the sense will be, she hath soared aloft, as upon the wings of the wind through highmindedness. But neither will the Hebrew so well bear this reading, neither doe the next words agree to it, *and they shall be ashamed of their sacrifices*, but with the former excellently, when they are carryed away, as hath been said, they shall be ashamed to be seen in such baseness.

## CHAP. V.

- V. 1.  
Lyra,  
Calvin,  
Junius,  
V. 2.
- H**ere the Prophet otherwise inveigheth against their sins, the sins of the Priests, the people, the Kings, saying, *ye have been a snare on Mizpeh and a net spread on Tabor*: whereby some think, is meant, that this is spoken in regard of spies set to watch against mens going to Jerusalem to worship. But Calvin takes the plain meaning to be, that they acted the part of huntsmen, who set snares upon mountaines and spread nets for beasts to take and destroy them, so the Princes of Israel by subtle and crafty means catch the people, and made a prey of their estates. And if it be thus understood, they are taxed for their tyranny joined with subtlety, and for this threatned with judgement, in that hee saith, *judgement is toward you*; not as some would have it, to you it belongeth to doe justice, for not onely the rulers, but the whole house of Israel are spoken to. Now two mountaines Mizpeh and Tabor are mentioned, because they were noted for height and greatnesse. The vulgar renders Mizpeh, as an appellative, by speculation, but I see no reason for that, considering Mizpeh is not named alone but Tabor also, and there is the like reason, that one should be taken as a proper name as well as the other. Of Mizpeh, see Josh. 11. 3. of Tabor, Judg. 4. 6. Junius saith, that they were places, wherein they used to hunt, and therefore this allegory is most fitly made by them, from hunting Beasts, to the laying of snares either for oppression or seduction to idolatry, as some understand it.
- And the revolvers are profound to make slaughter*, Heb. *And the decliners or fallers away have made deep the slaughter*, or gone profoundly to worke in killing; it answers to their laying snares and nets, vers. 1. for why doe hunters lay snares

to take wild beasts but to kill them, and so the hunters of men, and because they do not this openly but covertly, here is another phrase of diving or digging deep by wicked policy, to hide what the ungodly goe about. So *Esay* 29. 15. *they dig deep to hide, &c.* Calvin thinks, that by slaughter sacrifice is meant, which they being wicked an offering was no more accepted of then murder, as *Esay* 66. 3. at their hands who declined from, and were without the truth of religion, but in deep dissimulation made a shew of it: A very truth, but not so aptly following that v. 1. in this sense as the former, though I have been a rebuker, or correction to them all; that is, they cannot plead ignorance as the cause of their doing so wickedly, for I have by my Prophets instructed and reprov'd them from time to time, so that they are without all excuse.

Here they are terrified by this, that God knew of their doings, neither shall they have for their intolerable wickedness any grace so much as to study to do better, but inevitably come to ruine, both *Ephraim* and *Israel*, the head and the rest of the ten tribes. And because *Judah* was also corrupted in the dayes of *Ahaz*, he threatneth that she shall also fall together. But is not the Prophet herein contrary to himself, ch. 1. 7. where having threatned *Israel*, he yet promisseth *Judah* that she shall be saved? *Ans.* It is to be conceived that these Prophecies were written at divers times, then in the dayes of *Uzziah* and *Jotham*, or of *Hezekiah*, *Judah* was comforted, because the true religion held them in *Judah*, but there came an *Ahaz* to reign, who corrupted all, and touching *Judah* in his time this is most probably threatned. Calvin distinguisheth otherwise betwixt the faithfull in *Judah*, to whom that promise was made, and the wicked to whom this is threatned. But if the Prophet had meant so, good reason, that the faithfull in *Israel*, of whom there were 7000. even in the worst times, should have had something spoken to comfort them also, v. 6. *They shall go with their flocks and herds, to seek the Lord, but not find him.* This is spoken, lest they should think we will use means to turn away the fall threatned from us, we will supply the Lord with abundance of Sacrifices, but this faith he, shall be in vain, as *Esay* 1. 12, 13. is shewed more at large. For the wickeds seeking to the Lord, and bringing him presents is of no avail, v. 7. *they have begotten strange children, now shall a month devour them with their portions, and before this, he saith, they have dealt treacherously.* Here they are accused of another great sin, viz. marrying strange wives, the daughters of Idolaters, by which wives they had children like them, so the Cald. and *Mat.* 2. 11. *Judah hath dealt treacherously, and hath married the daughter of a strange god, makes it plain, that this is the meaning.* For a months devouring them, he seemeth herein to point at the short time of *Shallums* reign, who by killing *Zechariah* the son of *Jeroboam*, attained to the Kingdom, but reigned only one month, neither did that wicked *Zechariah* before him reign any longer then 6 months: *Jerom* thinketh that it is meant no month should passe but they should suffer some losse: *Gualter*. by a month understandeth a short time. But because *Israel* now flourished under *Jeroboam*, and his son was cut off by a months man, one that continued but a month after, I hold it best to understand it of him, by whom that wicked royal progeny was devoured, and their portions, or inheritances, whereupon he doubtlesse seized, when he had killed him, as *Ahab* upon *Naboths* vineyard when *Jezebel* had wrought his death: or else understand it of *Shallum* and his adherents, whose royalty lasted but one month and then he was cut off.

Blow ye the Cornet in Gibeab and the Trumpet in Ramah; Cry aloud at Bethaven, after thee, O Benjamin. The Prophet having threatned *Israel*, now speaks to the other kingdom consisting of *Judah* and *Benjamin*, naming *Benjamin*, because it lay next to the kingdom of the ten tribes, in which *Bethaven* was, which he biddeth *bowl* or cry aloud, as a people, amongst whom enemies are broken in to destroy them. For he speaketh of the destruction by the Assyrians, as if it were now in acting: and in regard of this, he biddeth blow the trumpet in *Gibeab* and *Ramah*, (for the Vulg. Lat. hath *bucinam* & *tubam*) both signifying the trumpet, as the Hebr. words do: whereby he meaneth that they should

Yyy

found

Calvin.

V. 3. 4.

V. 5.

Calvin.

V. 6.

V. 7.

2 King. 15. 13.

Hieron.  
Gualter.

V. 8.

Lyra.

found an alarm for fear, when enemies should come so near them in the kingdom of Judah. For Gibeah and Ramah were both high and strong places in the tribe of Benjamin, and therefore having mentioned them, he concludeth, saying, *after thee (O Benjamin,)* Or as it is in Vulg. Lat. in one continued sentence, *behind thy back (O Benjamin) Ephraim shall be desolate*, joyning to the end of this verse the beginning of the next, and thus the sense is made full, which otherwise is defective and imperfect. Blow the trumpet in thy high places (O Benjamin) to gather thy forces together for thy defence, for destruction is near unto thee, even at thy back all over Ephraim or Israel, for one is put often for another. Whereas Calvin by Benjamin understands the whole family of Joseph, as if in these words the kingdom of Israel were spoken to, I see no reason, why he should so expound it, sith that family was divided, Benjamin belonging to the kingdom of Judah, but Ephraim to the kingdom of Israel.

Calvin.

V. 10.

Lyra.

Calvin.

Note.

The Princes of Judah are like them that remove the bound: This is by Lyra expounded of that, which they did when the ten tribes were carryed away into captivity, viz. enlarging their bounds upon the lots of these tribes being then left void. But Calvin by bounds understands the bounds of the law, which through the fault of the Princes were removed, the people by their authority or evil example being carryed beyond them to all manner of sin and transgression, and so he takes it to be a metaphor, gathering hence, that Princes and Rulers, who be wicked, are a main cause of sin amongst the people under them, and consequently of overflowing judgments, as followeth, *therefore my wrath shall break forth against thee like water*: And they in particular shall lye deepest under when this flood cometh. And to this I rather subscribe, because he saith not that they removed the bound, but were like them that removed it. Moreover, that they of Judah incroached upon the inheritance of the ten tribes now is but a conjecture. We may also note here, what a great sin it is making liable to Gods judgments, to remove land-marks, but of this more properly see upon Deut. 27. 17.

V. 11.

Ribera.

Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment, Vulg. *he went after baseness, sordes*, and whereas  $\text{וְעַל}$  the word here used signifieth precept or command: Ribera answereth, it is true  $\text{וְעַל}$  that cometh of  $\text{וְעַל}$ , but not which cometh of  $\text{מִלֵּךְ}$  for that is, *sordes*, such as idols are called, and that worthily. Wherefore the Vulg. is herein to be preferred, and then we shall not need to be put upon a doubt that otherwise ariseth here, shall any be punished for willingly walking after command: although it be resolved, the commandment of Idolatrous K. Jeroboam is meant, not Gods commandment; yet it is a strange speech that it should be so said without adding the precept of men, as it is *Ezay* 29. 13. if it must needs be so expounded.

But why is Ephraim said in this case, being so worthy of judgment, to be oppressed and judged? Sol. because the Assyrian King did not deal so with him, but out of tyranny and oppression, although on Gods part the judgment was justly inflicted.

Note.

From the sin objected, because they willingly went after baseness, or filthy vanities, Note, that this aggravateth the sins of Gods people turning Idolaters, that they do so willingly, and not being by any force constrained: yet they are not justified that fall to this sin by constraint through fear of power. *Mat.* 10. 28. for they are not to be feared that can kill the body only, neither did the Apostles fear them *Act.* 4.

V. 12.

Lyra.

Calvin.

Therefore will I be to Ephraim as a moth, and to Judah as rottenness, that is, sooner destroying the one and after a longer time the other, as a cloth eaten with moths is soon marred, but it is longer before it rotteth, and so it came to passe: for the kingdom of Judah continued about 200 years after that of Israel or Ephraim: thus Lyra. But Calvin saith, that both the corruptions here spoken of are in wood, which insensibly decayeth hereby in a long time, and that he meaneth, that these two kingdoms should likewise decay by little and little, and not all at once, as by a flood; and this is followed by others ha-

ving



ving for rottenness, a little worm, that can scarce be seen, breeding in wood and decaying it, called *teredo*. I rather think, that in threatning to be as a moth to Ephraim, he meaneth that Ephraim should come to destruction as a cloth, to which the moth properly belongeth, and Judah as timber brought to nothing by rottenness, but one in a shorter, another in a longer time. And that before the destruction of either kingdom coming by the Assyrians and Babylonians, their strength should by other means decay, and they should become kingdoms ruining and weakened by degrees by other wars, before those great and last Warres, wherein they should no longer be able to stand.

Then Ephraim sent to King Jareb, when he saw his wound, &c. Both the kingdom of Israel and of Judah waxing feeble and being wasted, first one, that is Judah, sent for the King of Assyria to help him, then the other submitted himself unto him for divers years, as counting it a safe course so to doe; but at length he fell from him to So King of Egypt, thinking by him to be defended, but he was destroyed notwithstanding; and at this the Prophet here pointeth, Ephraim went to the Assyrian, when Hosea submitted to Salmansar, and sent to King Jareb, that is, the King of Egypt, by him to be protected against the Assyrian, when he revolted from him. Jareb signifieth *Contender*, the Vulg. Lat. hath it, *ultor*, and to the Egyptian *Lyra* applyeth it, as I have hitherto done, but *Calvin* to the Assyrian; the proper name of some King amongst whom here meant was Jareb, because saith he, not two are meant here by Assyrian, and Jareb, but one; and it is not unusual to give to a King in stead of his proper name sometime a name made, to set forth his quality, as the K. of *Sesbak*, Jer. 25. 26. so here King Jareb a contentious King, who took part sometime with Israel and sometime with Judah, thus animating them against the Lord in their sinnes, to their destruction; and this is further confirmed to be the right, ch. 10. 7.

I will be to Ephraim as a Lion, and to Judah as a young Lion. Here by other similitudes the Lord sheweth the destruction that should come to Israel and Judah one after another with more violence, then in the time that they were weakened as by a moth, and rottenness before spoken of; for the Lion teareth with great violence, therefore to shew that at the last they should be torn in pieces as is were by a Lion, by the Assyrians and Babylonians, he saith, that he would be as a Lion to Ephraim, &c. intimating yet again, that they should not both be destroyed at one time, but when the old Lion, the Assyrian, had done destroying Ephraim, the Babylonian, as a young Lion springing up, by taking the Assyrian Monarchy, in proceſſe of time should destroy Judah.

I will goe and return to my place, till they acknowledge that they have sinned: This is not spoken to shew, that God changeth his place sometime by removing from one to another, but he is said to goe and return when he appeareth not on his peoples side to revenge the cruelties exercised against them by their enemies, then he is said to turn away into heaven, and sometime in a cloud to hide himself, Lam. 3. 44.

## CHAP. VI.

Come let us turn to the Lord, for he hath torn and he will heal us; Because he had said v. 14. ch. 5. I will be as a Lion, now lest the faithfull should despaire of ever being restored again, seeing Lions tear and so leave such as are torn and destroyed in that lamentable case, never looking back unto them any more to restore them to sanity, neither can they if they would: the Lord here comforteth his by his Prophet, by promising if they turn that they shall be restored again. And it is to be noted, that he saith not *Turn ye*, but *Let us turn*, making himself one amongst others, and a leader to them, that no preacher may think he acquits himself well when he preacheth repentance to others,

Yyy 2

himself

V. 13.  
2 King. 16.

2 King: 17.

Calvin.

V. 14.

V. 19.

V. 1.

1 Tim. 3. 1.

V. 2

Col. 2. 15.

Calvin.

Gualter.

Gloss. Ord.

R. Solomon.

V. 3.

Lys.

Calvin.

himself living in sin, but when he joineth to his teaching his own example of holy and unblameable living.

*After two dayes he will revive us, and the third he will raise us up, and we shall live in his sight :* Here according to the common exposition of all Ancients the Prophet passeth from the delivering of the Jews out of the Babylonish captivity, and bringing them out of their power, whom he had used as a Lion to tear them, to the most famous deliverance from the roaring Lion the Devill, and deadnesse in sin, by Christ rising again the third day and triumphing over principalities and powers. For he saith not *in two dayes*, but *from two dayes* מִיּוֹמֵי that is, two dayes being past when the third cometh, and that be- times in the morning, to shew which it is added, v. 3. *his going forth is prepared as the morning*, as indeed he arose early in the morning at the dawning of the day. Whereas it is said, *he will revive*, not him, but *us*, and *we shall live in his sight*, it is to be understood, that there is so near a union betwixt Christ and the faith- full, that the things done to him being the head, are common to his body the faithfull, God reviving him reviveth us, and making him to stand in his sight makes us to stand also; as it is said, Christ rising and sitting at the right hand of God in heaven, *he both made us sit together with him in heavenly places*. And this is not at the first disliked by Calvin, but by and by he censureth it as too argute, holding the plain meaning of the place to be nothing else, but that although God doth not presently save and deliver his people out of mis- ery, in which they lye dead, as it were, yet he will certainly, and this he cal- leth it reviving of them after two dayes, the third day, that is, in a short time to him, however to men it may seem long; according to which Daniel also speaks of *a time and times and half a time*. Thus I grant it may also be generally applyed for the comfort of the faithfull in misery, but not expunging so fa- mous a prophesie touching the main article of our faith; wherefore he al- so in fine acknowledgeth this to be meant here: so likewise Gualter, *we shall not erre if we shall say that the Prophet herein had respect to the mystery of Christs resur- rection*, although, he also understands it as an answer to a doubt that might trouble the faithfull in the long continuance in their miseries: for although deliverance cometh not the first or second day, yet it shall come at the length, the third day, a time certain being put for an uncertain, dayes for years, and those many, but with God as a day or two.

The Ord. Gloss. by the first understands the first age of the world under the law; by the second day, the time of Christs coming in the flesh; the third, of his glorious coming when we shall be glorified with him, which is not to be disliked: because the promise runneth upon two times, the first being passed over when the law had dominion, that could not revive. Rab. Solomon under- standeth by one day the day of their deliverance out of Egypt, by two, the time of their deliverance from Babylon; by the third, the time of the Messiah yet to come: or by one day the time of building the Temple by Solomon, by two the building thereof by Zerubbabel, by the third, that which shall be built at the coming of the Messiah. But the Messiah being already come, these are vaine speculations.

*Then shall we know if we goe on to know the Lord, and his going out shall be prepared as the morning :* that is, when Christ is risen and his resurrection is preached, we shall know, that is, beleeve, if we follow the example of Christ in vertuous living and doing good: for he must thus follow the Lord that will know him to life eternall, as Job. 17. 3. and then the Lords going out in preaching shall be as the morning for light, in respect of true light and comfort, that shall come to every such beleever, and *he shall come to us as the rain*, that is, in his hea- venly doctrine, whereby we shall be refreshed as the earth by showers of rain, and made to grow in grace as the grasse when rain falleth, a similitude used before, Deut. 32. 1. & Psal. 72. 6. This is not liked by Calvin neither, for he saith, some understand a more full knowledge of divine mysteries under the Gospel then formerly: but the meaning is, that if we turn to the Lord in the darknesse of misery, the light of deliverance and prosperity again is pre- pared

pared as the morning light after a dark night, and then we shall know and find by experience all to be true touching healing and binding up, that he hath promised, and this shall be no lesse refreshing to us, then the rain to the dry and thirsty ground, making the grasse and corn before searing away and dying, to waxe green again. All which is good and true, but not all the truth here set forth, nor the chief comfort which is in knowing God to be the only true God, and Jesus Christ whom he hath sent. And the dew of Christs youth is said to be from the womb of the morning, and he is said to come as the rain upon the mown grasse, Psal. 72. 6. wherefore the Prophet goeth on in declaring the comforts of the Gospel by the knowledge that should then abound, being as a day to the nightward that went before, Rom. 13. 12. the morning whereof was the first going out of the light in preaching, and the rain the same Christ preached to true beleivers: for although comfort in being delivered from misery be set forth by light sometime, yet not by morning or rain, as in this place.

Joh. 17. 3.  
Psal. 110. 3.

Therefore I have hewed them by the Prophets and slain them by the words of my mouth, and thy judgments are as the light that goeth forth: Having comforted the faithful in Israel and Judah, v. 1, 2, 3. he turneth to inveighing against the wicked again, v. 4. what shall I do to thee (O Ephraim?) your goodnesse is like the morning dew, wicked hypocrites are so inconstant in a good way, that being now brought into it they soon goe from it again, so that it maketh even the Lord himself to study what to do unto them. Men in whom there be good motions, but vanishing, are so desperately evill, that they are not by any means to be dealt withall for their good, but after all pains, that may be taken with them for their conversion, they must needs be destroyed, as after their horrible sins ripped up, it followeth, ch. 7. 13.

V. 5.

V. 4.

Note.

Therefore I have hewed thee by the Prophets, Hebr. I have cut off in the Prophets, the Vulg. Lat. hath it *dolare, to plane*, expounded by Lyra, I have dealt with thee as a Carpenter by a piece of timber that is knotty, by sharp reproofs of the Prophets sought to make thee more smooth, and fit for the spirituall building, and slain thee by the words of my mouth, that is, foretold, and threatned that thou shalt be slain for thy sins by enemies coming against thee; which threatnings my Prophets have uttered as I required them, and so their words were the words of my mouth: thus also other Expositours generally. Only some, saith Calvin, because it is said, *I have cut off in the Prophets*, understand it as if he had said, *I have cut off some of your false Prophets*; but he followeth the former, which is best; and so the next words, *I have slain them by the words of my mouth*, are an explication of the first, this hath been my way to smooth them, by sharply threatning them with destruction, being hereunto forced by their intolerable wickednesse, although of my selfe I am mercifull and gracious. From hence note, that the words of God spoken by his Prophets are not a meer wind, as it is of words commonly said, but as a sharp cutting plane to smooth and frame the hearers into square and equall dealing, or if they will not be thus smoothed, they are as a sharp sword to slay them; which all the disobedient shall one day find and feel, when destruction cometh as hath been threatned, and there is no evasion: and thy judgment is gone out as the light, that is, this destruction to come for sin is not darkly set forth, so that men may excuse themselves, saying, we know not, neither did foresee this great danger, but plainly and evidently as a thing set in the light.

Lyra.

Calvin.

Note.

For I desired mercy and not sacrifice, &c. How this is to be understood, see Mat. 9. 13. 12. 7. in the first of which places it is said, that when Christ sate at meat amongst Publicans, they found fault therefore with him, as being convinced hereby to favour the wicked, and consequently to be one of their number. But against this he saith, *the whole need not the Physician, but the sick*; and goe and learn what this is, *I will have mercy and not sacrifice*, as if he had said, yee think that ye acquit your selves very well in doing sacrifice, although ye goe on still in your sins: but the Lord contrarywise accepteth best of the conversion of sinners, and of those that labour in this work: but of such as duly

V. 6.



offer sacrifice, but live still in sin he accepteth not at all, but they are an abomination to him. In the other place his Disciples plucking the ears of corn upon the Sabbath day, and being for this censured, he saith, *If yee had known what this meaneth, I will have mercy and not sacrifice, yee would not have condemned the innocent*, that is, I stand not so strictly upon my ceremoniall Lawes touching outward performances, but that when the necessity of my creatures requireth it, I would have them give way thereunto, allowing my people rather to work upon my Sabbaths then starve for hunger, or to pull a beast out of a pit, rather then that by lying there it should dye, Sacrifice being put for all externall Service required by Gods Lawes. Some understand it as having reference to vers. 4. *Thy mercy is as a morning cloud*, for so the word signifieth, and the same word **רחמים** is here used againe, as if the Prophet had in the name of the Lord, said, thou didst sometime shew mercy, but this held but a short time, for which and for thy other sinnes I hewed thee, &c. And wouldst thou know the cause of this my harsh dealing with thee? *I will have mercy*, I delight more when mercy is constantly shewed, then when sacrifices are duly offered *Calvin* noteth that two things are here joined together, mercy and the knowledge of God preferred before all burnt offerings, by mercy understanding kindenesse towards men, contrary to which is not only hard-heartednesse towards the distressed, but also rigid dealing with our brethren, according to which both the writings of this place by our Lord are made: for they were against the Pharisees, who were rigid censurers of Publicans, and then of his Disciples. By the knowledge of God hee understandeth not not onely the theory, but Faith to beleve in God and in Jesus Christ, so that these two together are here commended unto us, without both which all externall service done to God is vaine, neither must these be disjoined in us, but goe together as inseparable, seeing he doth not know nor love God that loveth not his brother, neither is mercy to our brethren accepted of without the knowledge of God, which is the same with faith, for which it is said, *this is life eternall to know thee*, &c. as of faith, *he that beleeveth hath everlasting life*, and without faith it is impossible to please God. But in denying sacrifice, as I have said upon *Psal. 41.* he meaneth not, that sacrificing might be neglected at the will of men in the time thereof, but onely hee saith thus to drive men living in sinne from all confidence herein, it never being the will of God, that wicked men should thus serve him, but the mercifull and faithfull.

*But they like men have transgressed the covenant*, Heb. as *Adam*, whereupon *Lyra* following the Vulgar that also hath it so, as *Adam* having received a commandement against eating of the tree of the knowledge of good and evil soone brake it and brought death upon himselfe and his posterity, so Israel and Judah being by Covenant bound from idolatry and all other foul sinnes, begun soone to transgresse it, and therefore the Lord was about to slay them, as vers. 5. *I have slain them by the words of my mouth*. *Calvin* counteth this frigid, and therefore saith, that hereby is meant, as men are commonly inconstant, how strongly soever they binde themselves by Covenant, and keep it not, so these peoples. But he also mentioneth another of some, yet rejecting it, viz. they have transgressed the Covenant made with me, as if it had beene made with man, neither indeed will the words bear this sense. But as the sense given by him is good, *as-man*, being opposed to God, who is constant and certain for his part in keeping Covenant, so is not the first to be misliked, but rather to be preferred, for so much as it is man in the singular number and not men in the plurall, and the similitude agreeth so aptly, as hath been said and according to this *Tostarius* in Paraph. expounds it.

*Gilead is a City of them that work iniquity*. Of the first giving the name *Gilead*; see *Gen. 31. 47.* an heap of stones there gathered by *Jacobs* appointment for a witnesse betwixt him and *Laban*, caused him so to call the place *Gilead*, as *Gilead* signifieth an heap, he called it also *Mizpeh*, a watch; *Gilead* lay on this side *Jordan*, where the Tribe of *Reuben* and *Gad*, and halfe Tribe of *Manasseh* had their inheritance, *Deut. 3. 12, 13.* and *Gilead* otherwise called *Ramath-Gilead*, was

Calvin.

1 Joh. 3.

Joh. 17. 3.  
Heb. 11.V. 7.  
Lyra.

Calvin.

V. 8.

was a City belonging to the Tribe of Gad, and made a city of refuge, Josh. 20. 8. and all the Cities of refuge were assigned to the Priests, Numb. 35. 6. and Levites. So that we may hence gather, that Gilead belonged to the ten Tribes, and was first famous for Levites or Priests, dwelling there, and the Sanctuary had there for such, as having casually killed any man, when they were unjustly persecuted to be revenged by shedding their blood. But now it seemeth that the Priests dwelling there, that should most of all others have abhorred bloodshed, and therefore were set to be protectours of the innocent, were turned horrible shedders of the blood of others, which was a most loud crying sin. And this is here by the Prophet taxed, as a chief cause of Gods wrath, that a City of such note, and consisting of men of so holy an order, was thus greatly degenerated. Gualter saith, that the Priests here inveighed against were not lawfull Priests descended from Aaron, but such as consecrated themselves in Jeroboams time, 1 King. 11. 13. the lawfull Priests being gone, ever since the division of the kingdom in Jeroboams time, to Jerusalem, where the true God was at the first served, but by the kingdome of Israel his golden Calves. And these Priests most probably placed there in stead of them that were gone are here complained of as murderers, because out of their zeale to idolatry, to which they had dedicated themselves, they treacherously sought to bring to destruction such as they could take going to Jerusalem to worship there at festivall times appointed by God, by accusing them that they might be apprehended and slain: And to this the words agree very well, *Gilead is a City of them that work iniquity and is polluted with blood.* V. 9. And as troops of robbers wait for a man, so the company of Priests murder in the way by consent. For polluted with blood, Heb. is עֲקֵבָה כֶּרֶם a beguiler or supplanter about blood, so called because that by all the cunning meanes that they could, the Priests of that City sought the blood of the true worshippers of God, and for these words murder by consent, Heb. it is murder to Shechem or the shoulder, as Shechem signifieth. But how to make sense of it so I cannot tell, or how a shoulder should be drawne to signifie consent. There is another signification of the word *Mane* or *diluculo*, betimes in the morning, and this agreeth excellently taking the bare word שִׁכְכָה, as it is without supplying to, as they doe that render it to Shechem, or By, as they that render it by consent; render we it then, *they murder in way early*, and so their vigilancy to commit this bloody sin is set forth. Neither were those Priests thus guilty of murder onely, but also of soule murder, as Lysa hath it, many by such means being made for fear to fall to idolatry. Now in naming Gilead when he cometh in particular to charge the Cities of Israel more then any other, except Samaria, chap. 7. he intimateth that place to be the most notorious for wickednesse of all others, when as by setting it apart for a Sanctuary and a City of Priests it was expected, that least wickednesse should there have been committed. But indeed there was most, for which chap. 5. 1. which Mizpah is the same with Gilead, as appeares Gen. 31. 47. is so accused. The Vulgar renders it *Gilead is a City of them that work an idol*, because the word מִצְפָּה signifieth vanity as well as wickednesse, and an idol is vanity, and accordingly Jerome saith, that in Gilead was the first idol set up in Israel. But he hath this onely from the Hebrew traditions, and not from Scripture, whereby it appeareth rather, that Ophrah in Abiezri was the place, wherein Gideon the Judge first of all other Judges or Kings set up an Ephod for an Idol, which was the destruction of his house. For although the people worshipped Baal and Ashteroth before that, yet no Judge or Ruler ever favoured idolatry before but kept the people from it in their times.

*I have seen an horrible thing in Ephraim, Israel is defiled: As the wickednesse before spoken of was done in Gilead, on the one side of Jordan, so in Ephraim, the principall of the ten Tribes, and indeed in all the kingdome of Israel, on the other side there were no less horrible villanies committed by idolatries and murders, neither were they hidden, but seen by the Lord.*

*Also (O Judah) bee hath set an harvest for thee, when I turn the captivity of my people.*

Hieron.

Judg. 8. 17.

V. 10.

V. 11.

Calvin.  
Gualter.

Note.

ple: Having inveighed against *Israel* apart, now he doth the like against *Judah*, continuing yet his speech to *Israel*, and therefore it should not be read (*O Judah*) as Calvin noteth, but *Judah* hath set an harvest or plant for thee, for the word *קציר* signifieth either. And the meaning is best given by Gualter, of all others. When I am thinking to turne away the captivity of my people of the ten Tribes, labouring their conversion from sin, that it may never come, *Judah* hath set a plant for thee (*O Israel*) that is, a plant of idolatry, whereby thou art the more confirmed in the same, and hardened. And if it be rendered harvest it cometh to the same. *Judah* hath furthered thee towards an harvest, which will be to thy cost, when for thy sins thou shalt bee cut downe by the *Assyrians*, wherein thou hast been the more stiffie by reason of *Judahs* associating herselfe herein with thee. For to an harvest sometime, and sometime to a vintage is a time of judgement compared. Hereby we may see how dangerous a thing it is, when one Nation or man is encouraged by another in sin by his doing the like, especially from whom it was expected, that a better example should have been given, as it was from *Judah*, wherein the Temple and the service of God was settled, the end shall be cutting down, neither shall they have any power to escape any more then the harvest the Sicle of the reaper.

#### CHAP. VII.

V. 1.

**V**hen I would have healed *Israel*, the iniquity of *Ephraim* was discovered, and the wickednesse of *Samarita*, for they commit falsehood, and the thief cometh in, and the troop of robbers spoileth without. Because in the last words of chap. 6. hee had spoken of the turning of the captivity of his people *Israel*, that is, turning it away, that it might not come, shewing therein a willingness so to doe, as it hath been expounded, now he proceedeth to a reason, why it could not be, viz. their obstinate persisting in divers grosse sins, for *Israel* and *Ephraim* are all one, and this he meaneth by saying, when I would have healed *Israel*, the sin of *Ephraim*, and *Sumaria*, which was the Metropolitall City of the kingdom, appeared so foul, that it was thereby hindered. Then coming to shew these sins in particular, he chargeth them first with such as were against men, vers. 1, 2. 2. With such as were immediately against God. Against men was their lying, theft, robbery, and robbing in troopes, being ready to kill such as they robbed, especially if any resistance were made. All which are most foul sins, and here not private persons singly adding themselves to these wickednesses, are meant so much, as men armed by authority, who terrifie poor men by their power, sending Troopers, if they cannot otherwise get that away from them, which they desire, a thing that we are too much used to in this kingdom, and therefore may be feared to be a forerunner of destruction to the whole nation, which is so desperately sick of this disease, that it seemeth incurable, and so the danger unavertible.

Note.

V. 2.

And they consider not in their hearts, that I remember their wickednesse. These horrible sinnes they commit, but carrying things as they doe, they think all to be rightly done, because by order from the higher powers, thus blindfolding mens eyes: but they cannot blind mine; their sins, with which they are compassed round, are before my face in their odious colours, making them odious to me, neither can I ever forget them.

V. 3.

For the second, their sins against God they follow, vers. 3. They make the King glad with their wickednesse and the Princes with their lies, that is, their King *Jeroboam*, who could no sooner by the advice of his Princes about him propound his new devised idolatry, but the people were as ready to comply with him as he could desire. And there was a lying Prophet that perswaded by lying the Prophet, who threatened him and his Altar, to transgresse the charge given him by the Lord, not to eat in that place, by which means Gods anger was stirred up against him, and by a Lion he slew him, which incouraged

Lira.

1 King. 13.

ged



ged the King in his evil wayes, as gathering from hence, that the Prophet sent unto him was a false Prophet.

They are all adulterers, as an Oven heat by the baker, who ceaseth from raising after he hath kneaded the dough, till it be leavened; Heb. he will cease, or give rest to the City, from kneading the dough, Vulg. The City rested a little from mixing the leaven, till all was leavened. Whereof the sense given by Lys is; Jeroboam heat the oven of idolatry, as it were; for he is here compared to a Baker, and having done so by making idols, he suffered the people to be quiet for a while, not urging them to it by propounding punishments at the first; but only commending it unto them, & this took effect as leaven, all his City of Samaria, and Kingdom being thus leavened with error, voluntarily, for as there is a comparison made from leaven put in three pecks of meal, till all be leavened in a good sense, so the corrupt doctrine of the Pharisees is compared to leaven. But whereas hee expoundeth resting by forbearing to punish, it is rather to be held, if it be applyed to the City, or Kingdome, that he drew them to the idolatry proposed, by pretending a rest from travelling so far as Jerusalem to worship: yet neither I am thus satisfied, because although the word *רָחַץ* signifieth a City, yet here *וַיָּרֶם* is used coming of *רָם* to raise up, so that the best reading is, he will rest from raising, having spread the paste; subaudi, with leaven till it be leavened; and thus the sense will be very good, that wicked King did even as the Baker by his bread; He meant to work the people, as the Baker his bread, to the sowthesse of idolatry, and for this end he laid a leaven by making golden Calves, and used policy by perswading to goe to worship them being near, a labour of going further off being spared, but whilst hee did thus he heat his oven into which he would bring them, that is, he provided all that he could to keepe them within the compasse of his Dominion, that they might not revolt to the Kingdome of Judah. And to a Baker heating an oven, he is the rather for this compared, because the fire of Gods wrath was thus kindled against them, as vers. 6. whereas in the beginning of the verse he saith, they are all adulterers, he meaneth by spirituall adultery, that is, idolatry, to which they were stirred up being heat as with fire; they were so enflamed with a desire unto it, and thus they were as an oven heat by the baker to have the leavened and fowre distastefull bread of idolatry put into it. Gualter understanding corporall adultery as well as spirituall giveth this sense, as a baker having heat his oven doth not presently raise up his servants to knead and set in the bread, but having first rested till it be all leavened; so the people inflamed with lust, although not presently, yet after a while they break out into act, being throughly corrupted.

In the day of our King the Princes have made him sick with bottles of wine, hee stretched out his hand with scorn. Here saith the same Gualter another great sin is taxed in Israel, that upon the Kings day, most probably, of his inauguration the Courtyers ply him with wine, as if then for the honour of so happy a day both he and they must needs drink excessively, till he is even sick; but for this abuse he is so farre from distasting them the more, that he stretcheth out his hand with them, that is, joins in this excess of riot, making much of them therefore. A great corruption not onely upon Kings dayes, but at all other times of rejoicing for any inferiour Magistrate or Officer newly come into office, or at marriages, there is no expression of joy without excess, and hereby such wickedness is much the more promoted, when it is favored by the King, who indeed ought not to suffer such rioters about him, but to bring in men grave and sober, by whom he may be the more contained from any exorbitancy, as it is said of Henry the fifth King of England, that being before his coming to the Crown very dissolute, and a companion of dissolute persons, yet coming to it, upon the sudden he was so changed, that hee put all his dissolute companions from him, charging them never to come at his Court more. The vulgar Latine: *The Princes began to rage from the wine*, Heb. *the Princes made sicke*, or began to be sick through heat from the wine; but I rather think, that their making of the King sick is meant, as hath been

V. 4.

Math. 13.

V. 5.

Note.

• Lyra.

V. 7.

been said, although *Lyra* understands it of an ardent desire stirred up in them to idolatry, as by wine the body is inflamed.

Lyra.

They are all but as an oven, they have devoured their Judges, and before this, they have made ready their heart as an oven whilst they lie in wait, their baker sleepeth all night, in the morning it burneth like a flaming fire. Here he further prosecuteth the similitude taken from an Oven, for having before spoken of the baker heating his oven, now he sheweth that being stirred up by the King their baker, their hearts were as soon heat, as he could desire, towards his idolatry, so that he thenceforth sleeping, their fervent desire went forward to promote that cursed thing, growing from fiery hot into a flame in the morning, that is, betimes, no long delay being made. For their devouring their Judges, this is meant of good Judges disliking, and impugning this wickednesse in Israel, them they cut off, so *Lyra*, or rather because it followeth, all their Kings have slain, there is none among them that calls upon me, this devouring is to be understood of their being devoured by this fire of extreme heat to the same idolatry; for so all the Kings after *Jeroboam* certainly were, none of them standing for the worship of the true God, but all for *Jeroboams* Calves, by which foul sin the Judges of the land were devoured or swallowed up also, Kings, Judges and Princes being all alike, but the originall of all this next unto the King was in his wicked Princes, for which it is, they devoured their Judges.

V. 8.

Lyra.  
Gualter.

Note.

*Ephraim* also is mixed amongst the people, hee is like a cake not turned: that is, in his idolatrous worship he doth not onely sin by the golden Calves, but as other Nations, by other idolatries being joyned with them in superstitions, as a cake not turned, that is, laid upon the coales to be baked, whereby it is fouled and made black, so *Ephraim* by this foul sinne and many more, thus *Lyra*, but *Gualter* better, they mixed themselves with the Nations about by confederacies with them, which was a thing by God interdicted, and by this means they came in their evill manners to be like unto them, wherewith they that would not be tainted, must flee such consorting with them, as is commanded, 2 Cor. 6. And to a cake upon the embers or coals not turned he is compared, because such a cake must needs be burnt on the one side and dough on the other, and so neither side is fit to be eaten; in like manner *Ephraim* being burnt with the extreme heat of affection to idolatry on the one side, dough through a vain pretence of the true religion on the other, was altogether unfit for Gods dyet, and so are all like unto him, that have zeal as hot as fire to an erroneous way of worship, how ever they pretend the truth on their side, for none ever were zealous carried after error, but in an opinion that it was truth.

Note.

V. 9.

Strangers have devoured his strength, but he understandeth not gray haire are here and there upon him. Heb. hoarinesse, canities, is spread upon him, whereby their refractory going on in sin is set forth. Israel was a strong Nation, but now is become weak either by confederating with heathens, or being fought against and wasted by them: for either way, saith *Gualter*, the strength of a nation decayeth, for even confederates coming to help eat up the provision, and must have pay, whereby the Nation is weakened. But *Ephraim* like a silly man having experience of this was insensible of it to be moved to repentance, yea having done thus a long time hath yet no sense thereof in this kind, intimated by gray hairs. And this is added yet to aggravate his sottishnesse, because although men in youth want wit or consideration to make use of evill occurrences tending to their ruine, yet in age they use to be more considerate. This *Calvin* mentioneth, but rather preferreth another of gray hairs coming by miseries, although men have not bin long therein. But for so much as Israels afflictions were long by enemies about weakening him, I rather preferre the first.

V. 10.  
Lyra.

The pride of Israel testifieth to his face, Vulgar Latine, the pride of Israel shall be brought downe before his face, expounded by *Lyra*, as his punishment following for sins so pertinaciously persisted in. The Hebrew signifieth either answereth or

Or *humbleth*, but because no good sense can be made rendering it thus, the other is better, he goeth on still to aggravate his sin, for that if he were brought to answer face to face, whether it were not thus, he must needs confesse that it was and yet no grace to seek the Lord.

*Ephraim is like to a silly dove, they goe to Egypt and call to Assyria, when they go I will spread my net upon them.* The Dove is let forth, *Matth. 10. 16.* by its innocencie, here by simplicitie coming into the danger of the net through want of heart or understanding to take heed of the fowlers net, and to her is *Ephraim* compared, who did flee, as it were a far off to *Assyria* or *Egypt* for help, not perceiving in the mean season, that by so doing, in stead of obtaining help he came into the most dangerous net of all, the net of the Lord, who by the *Assyrians* was about to take and destroy him. Or because the heart is put for confidence, he is said to be a silly Dove without an heart, because timorous and fearfull and not confiding in God, which made him flee to humane help: to *Egypt*, *2 King. 7. 14.* and before that to *Assyria*, chap. *15. 19.* *I will chastise them as the congregation hath heard;* that is, saith *Jerome*, who reads it as not some few, but their whole congregation hath done, for there was a consent amongst them in sinning, according to the hearing of the Congregation, whereunto *Calvin* addeth, that they made it to be heard, because in their wickednesse through their earnestnesse they made a great noise. Yet he hath another, as was heard many times in their Congregations, although they regarded it not to take heed of thus provoking the Lord, and this I take to be the best. And the words before going, *I will bring them downe,* aptly follow upon the comparison made, they did flye aloft, as the Dove, being conceited of their freedome from danger, having the whole heaven as it were to fly in, as they would, but they should be brought downe as birds under a net lying upon the ground and no more able to fly, lying bound as it were, according to the signification of the next word *וְיִבְדּוּ* *I will binde or chastise them*, for it indifferently signifies either.

Here is shewed the cause why the Lord would be thus severe against them, *they have forsaken me;* for seeking help from men is a forsaking of the Lord, especially from heathens: *and they have spoken lies against me,* that is, in magnifying their golden Calves, as whereby they were brought out of *Egypt*, as they did *Exod. 32.*

*And they have not cryed unto me with their hearts, when they howled upon their beds,* *Heb. for they howled upon their beds;* and according to this *Calvin* expounds it, as a reason whereby he proveth, that although they cryed unto him, yet their praying was but as an howling in the sense of their misery after the manner of brute beasts, (not out of penitency for their sinnes: For none are so wicked, but in misery they will pray as the heathen mariners with *Jonah*, and although in those corrupt times religion was greatly decayed in *Israel*, and they worshipped idols, yet it is not to be thought but they had a form of worship in private, of the true God, with their lips, but not with their heart, and so worshipping him thus, are by him censured as howling and not accepted of as praying, for true worshippers worship God in spirit and in truth, and such as honour him with their mouths, and not with their hearts, are rejected. And in speaking of their beds, he secretly taxeth such amongst us as pray not, but in their beds halfe asleep and halfe awake; and therefore without an heart: *they assemble themselves together about corn and wine, and rebell against me,* that is, in the wave of these worldly things, they come together to seek to me by fasting haply and prayer, but generally they live in rebellion against me. Some, saith *Calvin*, expound it thus, hearing that there is good store of corn in the market they flock thither, but against mee, that giveth it them, they practise rebellion continually: but this he censures as frigid, and followeth the other: either way the sense is good, and according to this second chap. *2. 8.* he spake of corn, &c. given her by God, but not to him ascribed, which seemes to make for this, when I send plenty they rejoyced together for it, but they ill requite me, by rebelling against

V. 11.

Lyra.

V. 12.  
Hieron.

Calvin.

V. 13.

Lyra.

V. 14.  
Calvin.

Nota.

Job. 4.  
Esa. 29. 13.

Calvin.



Hieron.

against me through Idolatry and abundance of other sins. So also Jerom, comparing Israel for this with Sodom, where there was fulnesse of bread turned into an occasion of such abominable finning, and it is favoured by the Cald. Paraphrast.

V. 15.

Cyril.

*Though I have bound and strengthened their arms, Vulg. I have instructed, or chastised and strengthened:* Whereupon Cyril: I have taught them so as I have not other nations, for which I expected that they should have done better, adding also to my instructions strength to fight against, and subdue the people of the land unto them. But, as was said before, the word here used signifieth either to instruct, chastise, or bind, and therefore Calvin renders it binding, expounding it of the weak estate, to which Israel was often brought, as the History sheweth, but in Jeroboams time made strong again, as the arm being broken by setting and binding up, is againe strengthened, and this is most genuine.

V. 16.

*They turn, but not the most high, they are like a deceitfull bow:* this is added because he had v. 15. charged them with rebelling against him, lest they should say, they turned and called upon God, and therefore were no rebels, forso-much as in affliction they cryed unto him: This therefore is here censured as no turning to God, sith not the conscience of their sin but their miserie, urged them unto it. And he saith, that they turned indeed unto him like a deceitfull bow, wherewith when a man thinketh to shoot an arrow from him, it recoileth back upon him; the like phrase see Psal. 73. 9. Hebr. for, not to me, is *לֹא לִי* not unto, me being understood: their Princes shall fall by the rage, or pride of their tongues, that is, because they have been so highly conceited of their strength, as to speak proudly against all my admonitions, especially bearing themselves upon the Egyptians, but to those Egyptians they shall become a icorne when they are brought so low.

## CHAP. VIII.

V. 1.

Hieron.

Calvin.

**S**ET the Trumpet to thy mouth, he shall come as an Eagle against the house of the Lord: Here he beginneth with Judah, where the house of the Lord stood, threatened destruction to her by Nebuchadnezzar, who is compared to an Eagle, Ezek. 17. 3, 12. destroying Jerusalem for Zedekiah his breaking covenant with him, as here it is said, he hath transgressed my covenant, thus Jerom, and Lyra, Cyril, &c. But Calvin will have it spoken against the Kingdom of Israel, because v. 2. is plainly against Israel, and likewise the rest of the chapter, and he thinks it strange, that in one verse of a chapter only one Kingdome should be spoken to, and then suddenly another, for which reason he expounds it of Israel, saying, that by the house of the Lord, here Israel is meant, and not the Temple, seeing the Church is often as well called the House of the Lord, as the Temple at Jerusalem. But I rather hold with the current of Expositours, first because Judah is likewise spoken to in one verse, ch. 5. 10. and in the next Israel, and so forth to the end of the chapter.

2. Because Nebuchadnezzar was undoubtedly the Eagle, neither is the Assyrian that came against Israel, any where by this name set forth.

3. Because when Israel is spoken of, it is commonly set forth by the name of the House of Israel, and no where of the House of the Lord.

And Hoseah having before spoken against Judah, and plainly ch. 5, 6, 7. now he must, to move them the more, take a trumpet and act the part of an Herald from God unto them, in denouncing warre and destruction, and first to Judah, although to be judged last, yet most briefly, as being not the Kingdome, to which he was chiefly sent.

V. 4.

Then to Israel at large, v. 2, 3, 4, &c. *They have made Kings, but not by me; and Princes and I knew it not; of their silver and gold they have made Idols: They are charged here with two foul sins. 1. Of dividing themselves from Davids line,* setting

setting up *Jeroboam* whom other wicked Kings succeeded ever after. 1. With setting up Idols.

But how can this be verified, seeing a Prophet was sent by the Lord to anoint *Jeroboam* to be King? Sol. God indeed for a punishment to *Solomon*, secretly appointed it to be so, but for the manner of bringing it about, this the people did of their own heads, because *Rehoboam* by his harsh answer had offended them, whereas they should have cleaved to the house of *David*, although they had been oppressed; forsomuch as God by promise, as they knew, had settled the Kingdom of *Israel* upon it for ever, 2 Sam. 7. and of this line the Messiah an everlasting King over *Israel*, was to come; so that, as *Calvin* notes, in falling from the line of *David* through discontent they fell from the Messiah, and so their sin was most intolerable. And for this cause, when *Judah* returned out of captivity, *Israel* did not, although long before her carried away; and when many of the Jews received the Gospel, none or very few of *Israel* did, they not being where it was preached. So that Kings sometimes are for a punishment of their sins by Gods just judgment put from their Kingdoms by their subjects; but this is an horrible sin in such subjects notwithstanding, and the setting up of others in their stead, which God will not suffer, but fearfully punish, who will have the persons of his anointed sacred, as reigning by him, and therefore not to be put down, but by him again, when and as he pleaseth and appointeth.

They shall sow the wind and reap the whirlwind; that is, whatsoever they pretend for their Idolatrous worship, it is but a wind, a matter of nothing, as we say of words, that they are but wind, and therefore nothing but wind can be expected to come hereof, even a whirlwind, which is violent and most boisterous overturning all things, and to reap the whirlwind then is to reap ruine and destruction. As for any good which may be thought will come by their setting of a fair glosse upon so foul a sin, it shall not be so much as a stalk coming of a mans sowing; or if their be a stalk, and it buddeth or eareth, the ear shall have no corn in it; and if it hath any, the enemy and not the sower shall devour it; in a word he meaneth that destruction shall suddenly come when they expect a joyfull time of harvest: and for any good coming finally of their rebellion and false-worship, that shall either be a meer nullity, or fall to the lot of their cruell enemies, the Kingdome which they have with such policie a long time supported, coming into the hands of others with all the glory and wealth thereof: whence the Papists of these times may see, notwithstanding their daubing to maintain a good opinion of their superstition amongst ignorant people, that their Popes Kingdom thus upheld a long time shall suddenly goe downe, and fall into the hands of others, that abhor from such wickednesse.

*Israel* is swallowed of the nations, in a vessel wherein there is no pleasure, that is, by being subdued and captived by the Assyrians, amongst whom he was accounted and used, as a base vessell; as amongst men some being chosen as vessels of honour, others are as vessels of dishonour, being put to all base uses: the vulg. to expresse this hath it, *unclean vessels*, v. 9. for they are gone up to *Assyria*, a wild Ass alone by himself, that is, being by the Assyrians carryed away captive, the reason whereof is rendred in the next words, a wild ass alone, that is, *Ephraim* like a wild Ass ran up and down to divers Countries to learn divers abominations, none being able to stay him from so doing, thus *Lyra* and some others. But *Calvin* better understands it of their seeking to *Assyria* for help, and not seeking to and trusting in the Lord, of which it was also complained before, and herein they did like unto a wilde Ass under no master: for even so they rejecting the law of God forbidding this unto them, like wild persons that will doe what they list, run about beyond all bounds, set them by God, yea, and bired Lovers, wherein he speaketh of that Church as of a woman, that is an harlot, and an harlot unlike to all others, because they commonly take gifts, but this gave gifts to her Lovers, as is further complained, Ezek. 16. But v. 10. he sheweth, that it should succeed ill, for the Lord will gather

1 King. 12.

Calvin.

Note.

V. 7.

Note.

V. 8.

V. 9.

Lyra.

Qualiter.

V. 10.

them, and they shall sorrow a little for the burthen of the King of Princes, that is, he will gather the people of Israel, whereby is meant, that they although they have done thus vilely, by the power of God, should for a time be kept together as a nation and not scattered, yet not be left without all chastisement, for they should be under tribute some time to the King of *Assur*, which is meant by their *sorrowing a little for the King of Princes*, for so he is called for the greatness of his Monarchy having many Princes under it. Thus *Calvin*, who saith that others by these words, *he will gather them*, understand the nations, whom they hired like a base conditioned whoore, so that by them brought in judgment against Israel, he should be brought under and be made sorry a little, first for tribute, as hath been said. But *Lyra* is also for that of *Calvin*, only coming to speak of their being sorry a little for the King of Princes, he following the Vulg. which hath it, *they shall rest a little from the burthen of the King of Princes*, understandeth hereby Israels being preserved for a time from being subjected to the Assyrian King. But the word *חלל* although of divers significations, if it be derived from *חלל* to be sorry or grieved from *חלה* to be sick, or from *חלל* to begin, yet hath no such signification as *to rest*, therefore to stick to the reading before going, as best, let it be taken for being sorrowfull for their first suffering at this Kings hands by the burthen of tribute in the time of *Hoshea* King of Israel, who became his servant living under tribute 9 years.

2 King. 17.

Gualter.

For the comparison of a wild Ass, *Job* 11. and *Job* 39. *Jer.* 14. 6. the same is also spoken of; *Gualter*, I will gather them being destroyed into heaps, and they shall shortly begin to come into this misery, by, or from the burthen of the Assyrian King, which is an Exposition not to be sleighted, for the word may as well signifie *begin* as *sorrow*, and Hebr. it is, *from the burthen*, and thus the sense is very good, and may well be followed; yea, it satisfieth best touching the former words, I will gather them, forso much as it is not so sensible by gathering to understand gathering, or saving from destruction.

V. 11.

Because Ephraim hath multiplied Altars, Altars shall be to him for a sin: Here followeth the cause of the judgment before threatned, besides their sins before mentioned. They thought by setting up many altars to offer unto God, that they did very religiously: but contrariwise, the Lord here tells them, that he counted them for these the greater sinners, and they should find it to be so by the effects, being the more punished theretore; for God appointed one only Altar to be made, and so to make more was a sin, and that very great, as contrary to his expresse command. A thing to be noted by Papists, who place great holiness in Altars building, whereas indeed we have now none Altars, but Communion Tables, so that what they counted holiness, is turned to sin unto them, aggravating Gods judgments against them.

Note.

V. 12.

I have written to them the great things of my law: Here he sheweth that they did not thus sin because they wanted means to know it, but out of their own perverseness; for they had Gods laws written amongst them, as a standing rule to be guided by herein, and in all parts of his service. And the written word must be our direction in all things pertaining to his worship.

Note.  
Esay 8. 20.

V. 13.

They sacrifice flesh for the sacrifices of mine offerings and eat it, or it may be rendered, they sacrifice for the sacrifices of my gifts, and eat flesh, it being hereby meant, that in sacrificing they respected not so much the duty doing, or end for which, to be lead hereby to Christ, the only all-sufficient sacrifice for our sins, but to feast and make merry at such times, running into all excess of riot, as *Gualter* well expounds it. *Calvin* thinks, that whereas holocausts were to be all burnt in sacrifice, they did not so, but took away part to feast themselves withall, as is the manner of hypocrites to doe duties, but to provide, that they may be at as little charge as may be, something that should goe to the Lord being still spared for their own bellies or benefit. *Jerom* and *Lyra* following the Vulg. which hath it, *they will offer sacrifices, and sacrifice flesh and eat*; understand hereby nothing else, but their doing of the externall duty of sacrificing eucharistically by peace-offerings, wherein part went to the offerer to feast withall; but forso much as they were wicked they were not herein ac-

Gualter.  
Calvin.Hieron.  
Lyra.

cepted



cepted of, as is said in the next words. But in this reading it is varied from the originall, and for *Calvins* that indeed hath a ground here, because not מנחה but זבחי not meat-offerings, but burnt-offerings, of which no part went to the parties bringing them to eat, are here spoken of, so that most probably the wicked offerers who regarded not Gods laws, kept somewhat from being burnt for their own use out of their covetousnesse, and this is the sin taxed here, they shall return into Egypt, this seemeth hard to be understood, for when God judged them, as he threatned, they went into Assyria, not into Egypt. But if we look into ch. 9. 3, 6. we shall find that some of them went into Egypt, although the greatest part into Assyria, and in Egypt they were buried in Memphis. It is therefore to be understood of some, when Israel was destroyed by the Assyrians that fled into Egypt, and ever after dwelt there again, but with little comfort being but as exiles and runnagates in Egypt, and so in a shamefull and base estate: so *Jerom* also.

Israel hath forgotten his maker and built him Temples, where they had Idols and Altars, there most probably they built Temples, and this is here taxed as a forgetting of their maker, which would be considered by Papists when they set up Images and say, these are a means to remember God, but the Lord taxeth this as forgetting of him, because doing any thing against, or besides that which he hath prescribed for a remembrance of him, is a forgetting of him; as building other Temples when as he appointed only one to be built unto his name, and now setting up Images, when as he teacheth one visible way only of remembering him, viz. his last Supper, whereas in an Image his death and passion is represented to our sight; and so *Gal. 3. 1.* it is said, before whose eyes, Christ Jesus hath been set forth amongst you crucified, because in his Supper, which was instituted for a remembrance of him, he is set forth as broken and shedding his blood for us. And Judah hath built strong Cities, that is, to be a strength unto her against her enemies, thinking thus to be safe, although she provoke the Lord by her sins, so that here want of trusting in God is taxed, and trusting to an arm of flesh: but these Cities shall be fired, as they were afterwards by *Nebuchadnezzar*: where, as some note, that a pronoun of the masculine gender is affixed to Cities, and one of the feminine to Palaces, his Cities, and her Palaces, understanding therefore the Cities of Israel and the Palaces of Judah, it is frivolous: for Cities threatned here answer plainly to Cities which Judah built or dwelt in, and for so much as Judah was a people as well as a Church, both may well be spoken of Judah, I will set fire on his Cities, and burn her Palaces, although I grant, that most commonly Judah is spoken of in the feminine gender, and Israel in the masculine, as ch. 4. 17, 18, 19. Israel being spoken to in the masculine, is by and by spoken to in the feminine twice over.

Hieron.

V. 14.

Note.

## CHAP. IX.

**T**hou hast loved a reward upon every corn floore: Here again Israel is reprov'd and threatned for doing like an harlot, when as she hath an husband. For in the former words Israel is challenged for going a whoring, now it is laid open how basely minded this spirituall harlot was, she took rewards of corn from the floore for consenting to this foul wickednesse: Hebr. it is, the floore of the wheat, and so *Calvin* renders it. The meaning is, as a woman that beareth an whorish mind, will prostitute her self to another man for gifts, although she hath an husband ready enough to supply her with all things for necessity and pleasure, which is a thing most abominable: so the Church of Israel having God to her husband, who was ready to supply her abundantly with corn and wine and all things, yet out of a most corrupt and base mind, debased her self to serve Idols, hoping from them to have these things, as they are brought in speaking, as believing they had *Jer. 44. 17.* whereas this may

V. 1.

- Jer. 44. seem to be contradictory to ch. 9. 8. Ephraim hath hired Lovers, to take rewards and to give rewards. It is easily answered, she gave to the Assyrians to help her against her enemies, and to idols brought peace-offerings, for the wo men of Israel are said to have made cakes for the Queen of heaven. But when they did thus, they sought withall a reward, to have the more plentiful crops of corn and abundance of all fruits, although most vainly, as hath been already shewed: Like unto them doe the Papists, who have many particular Saints in severall cases that they seek unto, and not to God onely, ah that they would herein consider, how they shake hands with whorish Israel, who was thus threatned therefore; Jerome expounds it, thou hast thought the floore and wine- presse to be the reward of thy whoredome, as if for serving idols thou wert supplied. But that is so full, which I have said out out of Calvin before, that there is no more to be said.
- Non.
- Hieron.
- V. 2. The floore and the wine- presse shall not feed thee, &c. that is, in stead of getting corn and wine by thy whorish doings, thou shalt be put from all, and driven to wander and begge in Egypt and Assyria, as followeth, vers. 3. For to Egypt, as it is to be conceived some of them fled to avoid the Assyrians rage, when they were for the most part carryed away into Assyria, as was touched before, chap. 8. 13.
- V. 3. Calvin. And they shall eat unclean things in Assyria. This may seem to be a thing of small moment to be spoken of, to aggravate their judgement in being carryed captive into Assyria, but it is as much in effect as if he had said, that he would reject them from being his peculiar people, of which refraining from meats uncleane was a signe, so that thenceforth they should not differ from other prophane people of the world, which was a greater judgement then their captivity it self.
- V. 4. They shall not offer wine-offerings to the Lord, neither shall they be pleasing to him. Some hereby think it is meant, that now they being still in their owne land should doe no duties to be accepted of, because they were so wicked, as is further declared, Esai. 1. and Esai. 66. to Calvin holding this to be further confirmed by the next words, Their sacrifices shall be unto them as the bread of mourners, all that eat thereof shall be polluted; for amongst the Assyrians they would not sacrifice, seeing there was one place onely for sacrifice. But others understand these words, as a continued relation of the Lords rejecting them, they should not onely be as other prophane nations eating unclean meats, but without the service of God also, and if they should there offer Sacrifice, the Lord would not be pleased therewith, but much more offended, their Sacrifices being no better accounted of then the bread of mourners for the bread, that is, unclean and polluting all such, as eat thereof, because all things in the house, where the dead be, were by the Law of Moses uncleane, so Lyra, and thus it is determined, Numb. 19. that all things in the house, where a dead corps was should be counted unclean. As for wine-offerings, of which he here speaketh, see Numb. 15. they were added to their Sacrifices. Whereas it is argued from the place, that there could be no sacrificing there, no more could there be in the land of the ten Tribes, and therefore it may be conceived, that they passed not for transgressing the Law by sacrificing in Bethel or Dan, would not, if they thought good, forbear to doe the like in an heathen country also, for their bread for their soule shall not come into the house of the Lord, Vulg. Their bread is for their soule, it shall not come into the house of the Lord, the Hebrew will bear either reading, the meaning, saith Lyra, is, the bread of their meat-offerings is to feed themselves, there being no other end in their sacrificing, but to feast and pamper their bodies, therefore it is not accounted as a sacrifice that cometh into the Lords house, any whit available before the Lord to procure his favour unto them. And this is the rather to be approved, because their soule, Heb. is often put for themselves, see also the like before chap. 8. 13. Calvin; the sacrifices which they offer shall not be available for the good of their soul, because an atonement shall not be made hereby, as the end of sacrificing was, let the reader take it which way he pleaseth.
- Lyra.
- Calvin.

What will ye doe in the festivall day of the Lord? R. Solomon when the Lord makes a feast with your dead carcases for the beasts of the field and the fowls of the air; but this seemeth to be far fetcht, it is rather an addition to that which was said before, seeing ye can offer no pleasing sacrifice to God for the expiation of your sins, what will ye doe, when the time of sacrificing cometh? surely ye may even sit still, and bring no more sacrifices in vain. For although ye doe, ye shall not escape Gods judgement, so far shall ye be from coming into his favour hereby. And therefore ver. 6. he saith, *They are gone because of destruction, Egypt shall gather them, Memphis shall bury them*, that is, in fleeing destruction by the Assyrians many shall flee into Egypt and dye there, as was partly touched before cha. 8. 13. and *Memphis* is particularly named because a chief City in Egypt, to which the most resorted, the desirable place for their silver, the nettles shall possess or inherit, that is, by reason of their treasure hidden there, the ground upon which the most set their hearts they shall leave, and it shall long lye desolate, which is implied by saying, *the nettles shall inherit it*, &c. arguing no short, but a long time of desolation. Gualter will have it called the desirable for silver, because their costliest buildings were hereby meant, which stood them in much money.

The Prophet is a fool, the spirituall man made, Vulg. *Israel know thee a fool, the Prophet made*, but in the Hebrew it is, *Israel shall know*, for in the former words he said, *the day of recompence is come*, now he saith *Israel shall know it*, and when it is so, it will appear, that the false Prophet who flattered with them, and promised them peace was a fool, and that the spirit of which he boasted, whereby he spake to harden them in their evill wayes, was nothing else but madness, as in one rapt by an evill spirit or possessed, that uttereth things, of which no good sense can be made: And such are all Prophets, that to please the people, or the higher powers, regard not so much to speak what the Lord hath said in his Word, but what may most ingratiate them with these, a fault too common in these times. But look not at them as they are commonly reputed, godly zealous Ministers, but as mad and foolish, so likewise Popish Priests and Jesuites going under the name of learned men, are fools and mad men with all their mitred Bishops and Cardinals, and Popes glittering so by the glory of supposed extraordinary holiness. For thy great iniquity and much hatred: for which thou art left to the seducement of these foolish and mad Prophets. For sin and hatred of good, and of those that seek to periwade hereunto is the cause, why a people is given over to be lead by such Prophets to their destruction, as 2 The. 2. 11. *For this cause God giveth them over to strong delusions, to beleve lies*, so that they, that would not come under this judgement ought readily to hearken to such as teach the truth, and at their teaching to amend their lives.

The Watchman of Ephraim was with my God, but the Prophet a snare of a Fowler. According to this reading Calvin saith, that some make this exposition; The Prophets of old cleaved close to God, and his Word in all their Prophecies, venting nothing else but what he commanded them, but now contrariwise they speak of their own heads, thus insnaring their hearers as a fowler the silly birds. But he rather preferreth another, saying that this agreeth not so well to the words, and that is, as the Hebrew word for word, *The Watchman of Ephraim with my good, the Prophet a snare of the fowler*, the Watchman and Prophet here spoken of are not two divers from each other, but both one, and so it is, as if he had said, the Watchman who is the Prophet of Ephraim is become a snare; for a Prophet is by God set to be a Watchman, Ezek. 3. and therefore said to be a Watchman with God, or Gods Watchman; but becoming a snare he is *snared in the house of the Lord*, that is, one whom the Lord hateth, although he be bold even to come into the House of God, and there publicly, and not in corners to seek to insnare mens soules: and he maketh the service done there to be hatefull and abominable, and this is best. For the conjecture of Lyra here, because the house of the Lord is spoken of, that it is spoken to Judah, it is nothing solid, for I conceive,

V. 5.

R. Solomon.  
Gualter followeth R. Solomon.

V. 6.

Lyra.

Gualter.

V. 7.

Note.

Note.

V. 8.

Calvin.



that this is spoken of all together both Judah and Israel, in either of which such wicked Prophets were an hatred, and for Israel it is manifest, that he is spoken to because Ephraim is here named.

V. 9.

*They have deeply corrupted themselves as in the dayes of Gibeah.* This is spoken in alluding to the foul sinfulness of the men of Gibeah in Benjamin, *Judg. 19.* wherein they equalled the *Sodomites*, and therefore were terribly destroyed both men and women.

V. 10.

*I found Israel as grapes in the wilderness, I saw your Fathers as the first ripe in the fig-tree at her first time.* Here to make the sin of Israel the more odious, he sheweth how dearly God had loved them, as one that findeth grapes in the wilderness, where he never looked for any, because it is a barren place, and as first ripe figs, which be most acceptable to him that espyeth them. But this is not spoken of them, as though they were such of themselves, whereby God was moved to seek and finde them, or to looke after them; but hereby is meant, that he out of his meer grace, when they were in the wilderness and might there have perished for want, lookt after them, and had a tender care over them, as a man hath of his Vine laden with grapes, or his fig-tree with figs of the best sort. But they requited him ill for this, going to *Baal-Peor*; that is, committing spirituall whoredome with that idol, as the Hebrews use the phrase of going in, to set forth the wickedness of a man committed with an whore: of this read *Numb. 25.*

V. 11.

*Their glory shall flee away as a bird, from the birth, &c.* Ephraim gloried in this that he was full of people, but this glory of his at the coming of the *Assyrians* shall soon be gone, some of his children being slain so soon as born, others, in the very time of coming forth, and others being yet in the womb; their mothers being slain, thus *Vatablus*; others expound their glory of their multitudes of people at their first separating from Israel, for herein they gloried that they were so many from the very beginning of that kingdome; but he threatneth, that this glory wheretupon they did bear themselves from the birth and conception, as it were, of the Kingdome should soon vanish, thus *Jerome*. But *Calvin* will have not onely children here meant, but all other things of worth, wherein they abounded and placed their glory; but because of children there be three degrees he proceedeth hereby in setting this forth, meaning that he would bring them down by degrees and not all at once first taking away children born, and if for this they repented not, then those in the womb ready to be born, and if this moved them not, then such as were but even in the conception, lastly, if any have in the taking away of these escaped, and be grown past babes, yet they shall not be suffered to live to be men, which I also prefer.

Vatablus.

Hieron.  
Calvin.

V. 13.

*Ephraim, as I have seen Tyrus, is planted in a pleasant place,* Heb. Ephraim, as I have seen in Tyrus, a plant in a cottage, that is, Ephraim is as a plant in a house in Tyrus, kept within in time of winter most tenderly, as they use to doe that are flowerists by some most pretious plant which they highly esteem of. For Tyre was a rich city standing in the Sea, and having but little ground, of which they made fair gardens; they were curious about the flowers growing therein, and the better to defend them from the cold in winter, they set them in pots into houses, as we may guesse, by that which is now by some done. For even as some are tender over plants, which they esteem of, so God in saying, thus sheweth that he was over Israel, but they should be brought out of the place wherein hee had housed them as it were, and be destroyed without any pity.

V. 14.

Hieron.  
Calvin.

*Give them (O Lord) what wilt thou give them? a mis-carrying womb and dry breasts.* Seeing they abuse their numerosity to pride & presumption, to go on in sin against admonitions and threatnings, lay this judgment upon them, that they may not increase any more, so *Jerome*, but there is a better exposition of *Calvin*, the Prophet here propounds himself as an intercessor for them, and studying what to ask for them, seeing so great a judgment should come to the cutting off of their children, as v. 11. both the grown, the new born, and unborn, whilst they were

were yet in the womb, he begs this as a mercy in this case, that their women might not be fruitfull any more, but barren; rather then to conceive and bring forth to destruction by the cruell enemy. For in the like case, blessed, saith our Lord, is the womb that bare not, and the paps that gave no suck. Ver. 15. All their wickednesse is in Gilgal, there I hated them for their wicked doings: of Gilgal, see before chap. 4. 15. but the Prophet seemeth besides the wickednesse of idolatry now practised there, of which see chap. 12. 11. to point at their first great wickednesse in making *Saul* King in that place, because then God began first to shew his greatest displeasure against them, saying, that they had rejected him, as here it is said, *I hated them there*. And having entred into this way of wickednesse they fell to it againe in setting *Jeroboam* over them, who began a course of idolatry to his successours and all the people wherein they followed to the end, generation after generation, as hath been before shewed, chap. 8. 4. *I will cast them out of my house*, that is, as they have left my house at *Jerusalem* and sacrificed in *Gilgal*, so I will cast them off, that they shall not be as any of the house of *Abraham*, and consequently not of my house or family any more, but as strangers unto me like other Nations; see the like speech, *Ephes.* 2. 12. it is an elegant paranomasie whereby he expresth it. Ver. 16. *Their root is dryd up, they shall bear no fruit*, as ver. 14. he prayed that there might be barrennesse amongst them, and abortivenesse, so here he threatneth them to the same effect by a metaphor of a tree the root being dead and dryed up, or rather prophesieth, that it shall be so. Ver. 17. is nothing but a repetition of that which was before said, *the Lord will cast them away*, as ver. 15. and they shall be wanderers amongst the Nations, as ver. 3. 6.

V. 15.

V. 16.

V. 17.

## CHAP. X.

**I** *Israel is as an empty vine, he bringeth forth fruit unto himselfe*. Here the Lord goeth on in aggravating and threatning the sins of *Israel*, he was an empty vine, void of all fruits of righteousness and holiness, as *Esa.* 5. but he brought forth fruits to himselfe. *Calvin* for an empty hath a spoiled vine contending for this, as the proper signification of *בוֹקֵק*, but *בוֹקֵק* whereof it cometh, signifieth to evacuate, and *בִּקָּק* from which he deriveth it, either to empty, or to spoil; And he will have this the meaning, that *Israel* was sometime spoiled and made a prey of by the enemy, but through Gods fatherly indulgence he brought forth fruit again to himself, being in this *Jeroboams* time made so whole & strong that now there was no appearance of want or emptiness, but they were full both of people and riches again; which exposition I confesse is true, and so here is an allusion to a vine one year broken and spoiled, but afterwards growing again & fructifying, as it did formerly. But I see no reason of going from the word empty, if we doe but read it evacuated or emptied, for that doth sufficiently imply the means whereby; *Vulg. Latine*, *A leavy vine is Israel, his fruit, or the fruit is adequated to him*, by *Lyra* expounded thus; *Israel is very populous, covered with people, and his land proportionably bringeth forth fruit for the sustentation of them all*: but this their prosperity as a vine with leaves they have abused to idolatry, multiplying Altars, and their people were multiplied in many places and goodly images, according to the goodnesse of their land. Touching which exposition I see not, what can be opposed, but that it goeth upon a false rendering of the word *בוֹקֵק*, for empty having leavy, whereas the *Caldee* renders it wasted or spoiled also. But the *Septuagint* which is followed by the *Vulgar* and by *Jerome* is *ἐκφυανμένη* well branched, and the next words seeme to favour this reading, the fruit being adequated to it. For it were strange having; spoken of an empty and spoiled vine to tell presently of the fruit thereof; and the word *שֶׁשׁ* signifieth adequate such abundance as was sufficient for all this people. Wherefore it is to be thought that the *Septuagint* respected

V. 1.

Calvin.

Lyra.

respected not so much the proper signification of the word, as the sense, it was as a vine full of leaves, as the barren fig tree in the Gospell, yet without such fruit as God looked for *Esay* 5. however populous enough, and fruitfull enough of corn and wine and oil; and for the vacuity, that was of goodnesse notwithstanding it is called an empty vine. Let the Reader judge and follow which exposition he pleaseth, I prefer that of being empty of fruit.

V. 2.

Calvin.

Note.

*Their heart is divided, now shall they be found faulty, &c.* that is, their heart is divided betwixt God and Idols, therefore their judgment by the Assyrians shall come, as upon persons convinced to be faulty. Calvin noteth, that in the word *divided*, is intimated the originall of all sin, for this is, when men cleave not to the Lord in their hearts, but are divided from him, which was the cause that the Lord so often warned the people by *Moses* to love the Lord with all their hearts and to cleave unto him. And they that live in sin shew plainly that their hearts in stead of cleaving thus were divided from God, and therefore vengeance shall come upon them.

V. 3.

Lyra.

1 Sam. 9.

Calvin.

*Now they shall say, we have no King, because we feared not the Lord, what then should a King do to us?* that is, being taken in their sin and judged accordingly, some that are righteous amongst them, shall say, we have no King that can defend us against our enemies, because we feared not the Lord, but ran into such abominations, therefore how should our King do us good? thus *Lyra*, for the people of *Israel* had great confidence in their Kings, which moved them at the first to ask a King: but for their sins they fell into the hands of their enemies, and what good could their King then do them? Verily none, for he was carryed away captive as well as the rest, *2 King. 17.* Calvin doth not think, that any being moved by repentance should say thus, but the thing it self should speak so, for wicked men rather murmur under the judgments of God, then in penitency confesse their errors. But neither hath it been said to the contrary before, but that the good amongst them shall say this, of which sort there were alwayes some in the worst times, for which a remnant is so often spoken of, and 7000 in the dayes of *Elijah*.

V. 4.

Lyra.

Calvin.

*Thus judgment springeth up as hemlock in the furrows of the field, Vulg. as bitterness,* the meaning being, that when once they come to this, that they make no conscience of their oath and covenant, the judgment that the poor people can look for, is no better then hemlock growing in the furrows of the land. For unto furrows are the poor people compared, saith *Lyra*, for their low lying in respect of such Judges and Rulers. Calvin, they have spoken words, and sworn falsely in making a covenant, so judgment springeth up to wormwood; that is, they have sometimes spoken good words, yea and sworn also to cleave to God and his lawes, but what follows of all this amongst them? verily nothing, but as if the husbandman having ploughed and prepared and sown his ground with good seed, should soon after see no corn, but wormwood coming up therein: for in speaking of furrows he intimateth labour and preparation, sith a field is not otherwise cast into furrows but by labour. And then by judgment must be understood righteousness and holiness after all this fair shew made being expected; Lo bitterness of sin springeth up, and thrives best.

V. 5.

*The Inhabitants of Samaria shall fear because of the calves of Bethaven.* Now he cometh to touch the sin, for which especially they were so greatly threatned. *Samaria* is named, because it was the chief City of the Kingdome of *Israel*, by the Inhabitants thereof all *Israel* being understood. Of *Bethaven* see before *ch. 4. 15.* *Bethel* is meant hereby, where the golden Calf was placed. And it is threatned that it should be carryed away to *Assyria* for a present to King *Jareb*, of whom, see *ch. 5. 13.* it is a name made from contention, because the King of *Assur* strove so much with the King of *Israel*, first to bring him to tribute, then to take him and his people as he did, *2 King. 17.* where I have shewed how the golden Calves continued till the captivity, but then were carryed away into *Assyria*, and then he saith, they should be ashamed.

V. 6.

V. 7.

*The King of Samaria is cut off, as the foame of the water:* Here the same is said over again that was *v. 3.* or a reason is rendred, why there they say, we have



no King, for he is cut off by the King of Assyria, and is compared to the foam or froth of the water for his baseness, although he might seem to be above the King of Judah in the number of people, yet he was both base and without power to stand, when the King of Assyria came, for he could as easily take him away, as foam of the water. And the comparison is very apt, because foame is a most base thing consisting only of loose and refuse matter gathered together, yet keepeth the top of the water.

(O Israel) thou hast sinned from the dayes of Gibeah, there they stood, the battell in Gibeah against the children of iniquity did not overtake them: Having threatned both King and people of Israel, v. 7, 8. repeating again both the destruction at Aven or Bethel, and the continuance of the desolation, till briars and nettles should come up, as ch. 9. 6. and shewing the horribleness of it, by saying, they shall say to the Mountains, Cover us, and to the Hills, Fall on us; as if it were more tolerable to be crushed in pieces under an hill, and there to lye alwayes buried, then to endure the miserie of those times.

Now he rippeth up from the beginning the sinfulness of Israel ever since the wickedness so notorious committed in Gibeah, which was touched upon before, ch. 9. 9. which *Lyra* saith, was their suffering of the Idol sometime set up in Dan, being taken from Micah, Judg. 18. and not destroying it, but having now in the time of the first Jeroboam another added to it also. And this he saith, is meant by these words, there they stood, that is, at the Idolatry then set up and continuing, whereby they were all tainted. And by the next words, the battle not overtaking them, is meant the battle fought by the Benjamites against Israel the first and second time, wherein Israel could not prevail because of that Idol permitted, so *Lyra*; the History is Judg. 19. *Calvin* more thoroughly weighing all the passages here, saith, that the things done in the time when the men of Gibeah sinned so foully, and were therefore by Gods just judgment destroyed, are here mentioned, because the Israelites seeing so dreadfull an Example, whereby they should have taken warning not to do the like, yet were as wicked as they. And hereby their wickedness was the more aggravated, because they themselves then had such indignation at those mens sinnes, that they bound themselves by oath and ceased not to fight against them, till they had utterly destroyed them. For this doth not a little aggravate mens sins, when they have been chastisers thereof in others, to do the like themselves. And then the meaning is, thou hast sinned since the time of so severe a revenge taken upon sinners, which is intolerable. For the next words, there they stood, of these some give the sense, they were repelled and overcome twice, and were at a stand not knowing what to doe; some, thereby God shewed that they were as great sinners as the men of Gibeah, in that having an army so farre exceeding them, yet they could not a long time prevail. But he, ever since that time they have obstinately gone on in the like foul sins, his saying, that they stood, implying perseverance in evill a long time together. For the last words, the battle did not overtake them, the meaning is, that what was done then against those children of iniquity in that bloody battle never entred into their minds to deter them from sin since.

And this is fully satisfactory, that I may not trouble the Reader with any other Expositions brought by others, as my Author doth, and in explaining the first words varieth somewhat, I confesse, from that which I have said, as it were meant they were sinners then, as well as they of Gibeah, but for so much as this is set forth in the next words, there they stood, I rest upon that which hath been said upon the first, as the most genuine sense.

It is my desire to chastise them, the people shall be gathered against them when they shall bind themselves in their two furrows, that is, being so sinfull, as hath been said, and so long a time, yet I would rather by my chastisements have brought them to amendment, but I see this will not doe, and therefore the Assyrians shall come against them and destroy them, however they rely upon their two Gods, one in Bethel, the other in Dan; some partly worshiping God still and Idols together, and some uniting their forces, which they counted a double strength,

Calvin.

V. 9.

Lyra.

Calvin.

Note.

V. 10.

Lyra.  
Gualter.  
Calvin.

strength, and so able to resist any enemy; lastly, some, *Judah* and *Israel* joined together against the common enemy. Of all these the first is best, for what furrows are here spoken of, we may gather from *v. 4. viz.* furrows of worm-wood or hemlock that poisoneth in stead of nourishing, and such were these two Idols, whereby they were so bound, that by no admonitions or threatnings they would be moved to forsake and give over that grosse superstition.

V. 11.

Lyra.

*Ephraim is like an heifer that is taught, he loveth to tread out the corn, but I passed over upon her fair neck: I will make Ephraim to ride, Judah shall plough, and Israel shall break his clods*, that is, as an heifer used to tread out the corn loveth so to do, because when he treadeth it, he feedeth, for the mouth of the ox that treadeth out the corn must not be muzzled: so *Ephraim* or *Israel* was intent to corn and other things of this life, and although being pricked with a goad, whereby he is made to tread it out, (for this is meant by his being taught) that is, whilst he thus did, he suffered diversly by Gods judgments, because he looked upon the corn as coming from his Idol, as was touched before, *ch. 1. & 2.* and not from God to praise and serve him. Therefore God by the King of *Assyria* brought her under the yoke, which is meant by his treading upon her fair neck. And he shall ride, that is, in haste be carried afar off from all his worldly possessions. Then *Judah* shall plough by repentance, and seeking the Lord, as they did in the time of *Hezekiah*, in whose dayes *Israel* was carryed away: for by plowing up the fallow ground of the heart, is repentance set forth, *Jer. 4. 4.* and *Jacob*, that is, a remnant of *Israel* staying still in the land, when others were carryed away captive, shall break his clods, joining in the same spirituall husbandry, that they might together reap fruits of these their godly labours, living after that great judgment upon *Ephraim*, in more prosperity and comfort. For of *Israel* there were some that complied with *Hezekiah* in keeping a Passover, *2 Chron. 30.* who most probably abode in the land of *Judah* after that, and so escaped the danger of the *Assyrian*, being in the time of good Kings, *Hezekiah* and *Josiah*, addicted to the worship and service of God together with the faithfull in *Judah*. From this *Calvin* and others differ not much, and *Calvin* quoteth *Job 30.* where that holy man complaineth that he was carryed away as one riding upon the clouds, unto which he applyeth the riding here spoken of.

Calvin.

V. 12.

*Sow to your selves in righteousness*: Here he followeth on his allegory begun *v. 11.* exhorting the people now, if they would not still lye open to those judgments before threatned, to turn sincere worshippers of God, all Idolatry being abandoned, promising thus a better reaping unto them, for it is time to seek the Lord till he come and rain righteousness, as he will do at the coming of Christ, of whom it is said, that he shall come as the rain upon the mowen grafs.

V. 13.

*Tee have ploughed wickednesse and reaped iniquity, and eaten the fruit of lyes*: Having *v. 12.* exhorted them to repentance making them gracious promises, if they did so, now he complaineth that contrariwise they laboured in the way of wickednesse, set forth by their ploughing, and as they ploughed so they reaped, they made a shew indeed sometime, or seemed to themselves to do worthily in the way of worship that they were in, both in devising and acting accordingly; but when they thought to eat, by some good coming to them through their so doing, continuing a flourishing Kingdom, herein they were deceived, as they had partly found by experience in the dayes of *Jehoaz*, and should find more in the time of *Hoseab*, thus they ate lyes. And all this because in these wayes seeming good unto them they trusted, and in their own strength having *Egypt* also confederate with them.

V. 14.

*As Salman spoiled Betharbel*, Hebr. as the destruction of *Salman Betharbel*: The Prophet not being content to threaten destruction to *Israel*, and all his strong holds, to terrifie them the more, compareth the destruction to come upon them, to the most grievous that ever was, wherein there was no sparing of mothers or children, as followeth in the next words, *the mother was dashed in pieces upon her children*. But what was *Salman Betharbel* where this was done?

the

the Vulg. Lat. *Salmana* was wasted of his house that revenged Baal, this Jerom, *Lyra*, and other Ancients generally following, say that it is alluded to the History of *Gideon*, otherwise called *Jerubbaal*, for that which was spoken by his father, when he had broken down the Image of Baal, if he be a god let him plead for himself, for after this he fought against and slew the Princes of *Midian*, *Zeba*, and *Salmana*, of which last it is here spoken, the other being left to be understood, but it is said that he was wasted of the house of him, that is, *Gideon* and his people, called his house, when only with 300 men he routed their armies and pursued and slew them. Jerom further noteth, that in some old Greek copies, it was rendred of the house of *Jeroboam*, and therefore, that there might be no more so grosse a mistaking, for plaintiffe take, he rendred it thus by a circumlocution, not of the house of *Jerubbaal*, as in other Greek copies, but of him that revenged Baal. Against this exposition makes, First, the name *Salman* with *W* whereas that *Salman* was with *V*. Secondly, it is not of the house, or was wasted, but as the wasting or destruction of *Salman Betharbel*, some place called by this name being plainly meant. Thirdly, here is no word *Baal* but *Arbel*, therefore *Lyra* leaving this, flyeth to another, looking to the signification of the words, and not to them, as a proper name, as the peaceable of the house of the waster, the *lyer in wait*, because *Shalom* signifieth peaceable, and *Arbel* insidiator, and he referreth us to the History of *Laisb*, *Judg.* 18. which was a peaceable and secure City, and so unawares surprized by the *Danites*, all the Inhabitants being slain both male and female and the City burnt with fire *v.* 27. even thus he sheweth that *Israel* shall be destroyed, when they least feared it. *Junius* will have some destruction made by *Salmanajar* amongst the *Arbelites* dwelling beneath *Assyria* meant, to be understood amongst others mentioned *2 King.* 18. 34. 19. 13 But it is not *Salmanajar*, but *Salman*, that is here spoken of, and if the destruction of a place called *Arbel*, had been so notorious, why was it not named as well as others in the places cited, seeing *Rabshakeh* would speak all that he could to terrifie the *Jews*, and this might have availed much to make them afraid, lest they if they withstood, should be used thus also. Others partly follow *Junius*, and partly say, it was some horrible cruelty wel known to the *Israelites* to have been practised, although not recorded. And *Ribera* stands mightily to defend the Vulg. Lat. and Exposition made thereupon. But I approve best of that of *Lyra* against which I cannot see how any exception can be taken.

So shall Bethel doe to you, here he alludeth to *Betharbel* before spoken of, as that cut off mothers and children, so *Bethel*, where ye have lived in so grosse Idolatry, your King in the morning, that is, shall be the cause of his and your destruction, but he is only spoken of, because their King *Jeroboam* were most notorious for setting up the Calf there, and other Kings after him, yea *Jehu* himself, were leaders to the people herein. By saying, the King shall be cut off in a morning, he meaneth, early, when he had reigned but a little while, viz. onely fixe months, as it befell the sonne of the second *Jeroboam*, *Zechariab*.

Hieron.

Judg. 6.  
Judg. 8.

Junius.

Calvin.  
Gualter.  
Ribera.

V. 15.

2 King. 15.

## CHAP. XI.

**V**Vhen *Israel* was a child I loved him, and I called my son out of Egypt, that is, when he was a poor child or servant under the Egyptians tyranny, my love was towards him, neither was it taken away for his basenesse. This is spoken to aggravate the wickednesse of *Israel* the more, who so ill requited God for all his love, as followeth *v.* 2.

The next words, I called my son out of Egypt, are spoken, as God himself then stiled him, *Israel* is my son, my first-born, which is applyed to Christs coming into Egypt and out again, *Mat.* 2. 15.

As they called them, so they went from them, they sacrificed to Baal, that is, as they my servants, whom I employed to call them out of Egypt, *Moses* and *Aaron*, endeavoured

V. 1.

V. 2.



endeavoured to bring them to me, so they contrariwise forsaking me, served Baal, Judg. 2. 11. against that which they had been taught by Moses and Joshua and the Prophets raised up after them from time to time, of one of which see Judg. 2. 1.

V. 3.

I taught Ephraim also to goe, I took him also by the arm and he knew not that I healed him: Here he goeth on further to shew with what love and kindnesse he entertained Israel after their deliverance out of the land of Egypt, even as a mother teaching her child to goe, holding it from falling, and when it cannot goe, taking it up in her arms to carry it: for so the Lord presented them with kindnesse in the wilderness, in their going upholding them, when the Amalekites came to fight against them, and bearing them up as the Eagle her young upon her wings above all dangers. Yet he knew not, or did not as one acknowledging all this to have come from me, and my sparing them from utter destruction, which they by their sins then deserved, which was an healing of them, as Exod. 32.

Exod. 17.

Deut. 32.

V. 4.

I was as they that take off the yoke from the jaws, and laid meat unto thee: a farther expression of his love taken from a man that loveth his ox, and therefore seeing his yoke to presse him too hard, in pity helpeth to hold it up and so to ease the beast, and then giveth him meat; so the Lord dealt by Israel, delivering him from the Egyptian bondages, and when he was in the wilderness miraculously feeding them with Manna from heaven. Thus the Lord saith, that he drew them with the cords of a man and bands of love, as a man full of humanity seeketh to win his rebellious child by loving and not by harsh means, because kindneses are as cords drawing the hearts.

V. 5.

He shall not return into the land of Egypt, but the Assyrian shall be his King because they refused to return, that is, I charged them at the time when I brought them out of Egypt, not to return thither any more, or to seek the friendship of the Egyptians; but herein they disobeyed me, and sought to the King of Egypt, as 2 King. 17. therefore the Assyrian shall subdue them, as I have threatned, because they would not return from this evill way, upon which they were obstinately set, so Lyra; or they would not return to me by reposing their trust in me only, but were dissident in respect of my help: so almost Gualter.

Gualter.

V. 7.

My people are bent to back sliding from me, though they called them to the most high, none at all would exalt him: vulg. Lat. and my people shall hang upon my return, but a yoke shall be put upon them, that shall not be taken away, Hebr. my people hanging, or suspending upon my return, for the yoke they shall call upon him, he shall not lift them up. And the meaning is, When I shall give them over into the hands of the Assyrians, as I have said, and they being pressed with misery would depend upon me, and therefore shall cry unto me for help, as chap. 5. 15. for the Assyrians cruelty against them, but they shall lie and be kept under it without deliverance; whereas Judah being captived by the Babylonians, was promised deliverance at the end of 70 years. For the word rendred bent signifieth to depend, & it is **למשכב** that is rendred to back-sliding from me, which most properly signifieth, to my return, that is, my return from hiding my self, as I threatned, God being said so to do, when he appeareth not in the defence of his Israel. And for the next words rendred, although they called them to the most high, they are **על מה** the word **על** signifying a yoke, as the word **בלי ועל** without a yoke, although **על** signifieth also super, yet **מה** is either a particle shewing the accusative case, or used sometime for to, or for, so that being the nearest that may be to the New Testament, it will be no more but ad super, not to the most high, to set forth whom **י** **על** is commonly, if not alwayes used. And the last word signifieth indifferently either to lift up or to take away, wherefore I rest in the exposition given, as Jerom and all the Ancients do. They that follow the other Translation, give this for the sense: Although teachers were not wanting amongst them, who from time to time most earnestly exhorted them by repentance to turn to the Lord the most high: yet look upon them altogether, and herein they were all alike, in that they did not set themselves to exalt or glorifie

Hieron.

glorify God by praising and serving him, but rather Idols. But in this last they goe plainly from the word **עוֹלָם**, which if it be rendered by exalting, must be *exalt* them, not him, and so being referred to the Lord without any tolerable sense.

*How shall I make thee as Admah, how shall I set thee as Zeboim?* Here the Lord speaketh as one at a stand, for the love he bare to Israel, studying as it were, what to doe unto him being so full of sin, to shew his unwillingnesse so severely to punish him, as now he was about to do, being, as it were, forced to it thereby, even as a father dealeth by his dear son degenerating. For the destruction of *Admah* and *Zeboim* here spoken of, they were utterly destroyed together with *Sodom*, Gen. 19. Whereby we may see, that God doth not willingly but unwillingly destroy his people, although most sinfull, being ready, it by any means they would be brought to turn, to save them, which sheweth that not God but man only is the cause of his own destruction, and is not by any fatal necessity put on in a sinfull way, but of his own will. *My heart is turned within me, my repentings are kindled together*, this is spoken *per anthropotheian*, and not properly, because diverse thoughts and repentance are not incident to God, who is without all variablenesse or shadow of change. It is thus spoken then, to shew how full of compassion God is towards man sinning and hereby provoking him, by reason of which, although he severely punisheth, yet he will not utterly destroy all Israel, with whom he is in covenant with, for which it is added, *v. 9. I will not execute the fiercenesse of mine anger, I will not return to destroy Ephraim, for I am God and not man, the holy one in the midst of thee, and I will not enter into the City*: in which words the Lord sheweth in what sense he spake before of repentance burning within him, & the turning of his heart within him. Whilest he thought upon destroying *Ephraim* and threatned it, he meditated upon shewing some favor; for which he saith, *I will not execute the fiercenesse of mine anger* by utterly destroying Israel for ever, whereby he intimateth that there shall one day be an healing even of the people of the ten tribes, and that they shall not alwayes be bound up in infidelity for everlasting destruction, as is plainly taught *Rom. 11. 26*. And therefore when in other places utter destruction for ever is threatned unto them, it is to be understood, as *Calvin* well noteth, not of all without exception; for there is a remnant of elected ones, who are alwayes excepted, which shall finally come in to the faith, as is often taught.

In saying, *I will not return, &c.* he hath reference to former destructions that had been amongst them, a cessation whereof there was at that time; but because he was about to bring upon them a greater judgment then ever by the Assyrians, he said *I will not return, &c.* by these my judgments threatned utterly to destroy *Ephraim*, for *I am God and not man*, that is, not as a malicious man, who being provoked is implacable for ever, God is not so, but in time when he thinketh that his people have suffered enough, he will deal with them again in mercy and loving kindnesse, *the holy one in the midst of thee*, this is added to shew that it could not be otherwise, for so much as the Lord is the holy One, and this is one point of holiness not to retain anger for ever, to persist alwayes in wrath being a notorious blemish and contrary to the beauty of holiness, as it is called *Psal. 110. 3*.

If it be said *Sodom* and *Gomorrah* were destroyed for ever, and reprobates lye under Gods wrath for ever, how then may he be justified herein to be holy; if to shew mercy at length be a part of holiness?

*Sol.* This is spoken to Israel, not to other nations, because Israel was Gods peculiar people, and therefore it is to be noted, that he saith *I am the holy one in the midst of thee*, not of every other nation, but of thee, with whom I am in covenant. Holiness herein shineth in God towards the elect; in that what miseries soever they suffer and how long soever, yet at length God will put an end thereunto: but towards reprobates his justice shall shine for ever to his glory, *Rom. 9.* and *I will not enter into the City*, that is, in an hostile manner utterly to destroy it, as he that hath subdued a City by the sword enters, and

V. 8.

Not.

Chap. 13. 9.  
Jam. 1. 14.

Jam. 1. 17.

V. 9.

Calvin.

burns and kills all, but if upon terms of peace he cometh in, the gates being by consent opened unto him, although he punisheth the City, yet he spares it from utter ruine; so the Lord meaneth here: thus also Calvin, who mentioneth two other expositions.

1. I will not enter any other City to dwell in the midst thereof, but Jerusalem.

2. I will not make you a flourishing kingdom again any more by setting a King over you apart, and other accomplishments of state, as be in a City having a King.

But of these the first falleth, because he speaks not to the kingdom of Judah wherein Jerusalem was, but of the ten tribes; and the second, because his entering here spoken of, was in judgment, thus Calvin: but he seemeth to me to mean a City opposite to Israel, for these words are added after his saying, *I am the holy one in the midst of thee*, and into the City of thine enemies, the Assyrians, that is, Nineveh, I will not enter, although for thy punishment I make them for a time most victorious. Lyra hath another exposition, I will not confine my worship to Jerusalem only, but in all places they shall worship me, Job. 4. 20. but this agreeth not with the words before going.

V. 10.

*They shall walk after the Lord, he shall roar as a Lion, when he shall roar, then the children shall tremble from the west:* Here it is prophesied of the compassion before spoken of, that should after judgment be shewed to Israel, when this shall be, he sheweth, that they shall not live in sin and rebellion against God any more, but walk after him in holy obedience, the means whereof shall be the roaring of the Lion, that is, of Christ Jesus, who was the Lion of the tribe of Judah, uttering his voice by powerfull preaching by himself and his ministers.

Gen 49.

Lyra.

For the next words, *the children from the west shall tremble*, Vulg. hath it, *the children of the Sea shall fear*, expounded by Lyra, the children of this world, which is compared to the Sea, because tempestuous. And by the Sea Calvin also rendreth it, as the word properly signifieth. And therefore taking it according to the most proper signification, I say with Jeron, that by the children of the Sea here the people of the world are meant, who are set forth by fishes in the Sea, by the preaching of the Gospel, being taken and brought to

Hieron.

V. 11.

Mat. 13.

Christ as in a net, by the labour of fishers, the Apostles. *They shall tremble as a bird out of Egypt, and as a dove from Assyria, and I will place them in their houses:* which words are added, to shew that the trembling or fear before spoken of should be to conversion, that they might be taken by the net of the Gospel cast out in all parts of the world, as the fishers net in the broad and wide Sea. Thus then it is shewed here, that they should tremble from Egypt and Assyria, and so be brought to their houses, that is, to particular congregations embracing the faith. And this is spoken in way of opposition to the scattered condition of the Jews for the present, and it is spoken according to the similitude of a bird, or as the word signifieth, a sparrow, and a dove, which have houses to flee unto, and being scared presently hasten thither. But why as sparrows from Egypt, and as doves from Assyria? because Egypt was nearer to Jerusalem and Assyria much farther off; and a sparrows flight is but short, a doves long. And Egypt and Assyria are particularly named, all other countries also being meant, because they were the most noted for Israels being gone thither, as was touched before. Calvin will not have the conversion of Israel here meant, when it is said, *they shall walk after the Lord*, but his powerfull bringing of them home from all places, where they were scattered, they of Egypt and Assur, being made to tremble, and so not daring to hinder them, as it is said, that the people about Shechem had a fear from the Lord falling upon them, that none of them durst pursue after Jacob removing from Shechem, when his sons by shedding so much blood had provoked the neighbouring people against them. But I rest in the former, and by the children of the Sea, the inhabitants of the most remote parts of the world are set forth, that should be stricken with an holy fear to turn to the Lord, because Islands are hereby meant

Jost. 9. 3.  
Calvin.



meant, that stand in the Sea, and so are furthest off from the firm land.

*Ephraim compasseth me about with lies*; here chap. 12. beginneth Hebr. wherein *Israel* is againe charged with foul wickednesse and threatned. And because it is of new matter having no coherence with v. 11. and ch. 12. 1. follows on in the like charge, it is better to make it, as *Lyra* doth, the beginning of that chapter, for so doth *Junius* also. For the lyes and deceit here spoken of, *Lyra*, for the first hath denying, referring it to the denying that they had any part in the son of *Ishai*, when they rejected *Rehoboam* from being their king, who was of *David's* line, and by deceit he understands their deceit towards God about his worship, fraudulently translating it to their golden Calves. But because the word signifieth a lie, and they are said to compass God about herewith, I rather refer both it and deceit to the same fraudulent dealing with God. But of *Judah* an honourable testimony is here given, because *Hezekiah* being King when *Israel* was destroyed, that kingdom was famous for cleaving to the Lord, and beating down all idolatry. *Judah* yet ruleth with God and is faithfull with the Saints, that is, hath a lot, *David's* line, in which it was settled, and not as much of the Saints who were persecuted in *Israel*.

V. 12.

*Lyra,*  
*Junius,*

## CHAP. XII.

**E***phraim feedeth on the winde*, &c. that is, is brought under Tribute by the King of *Affyria*, and on the East winde, because he sought for help from *Egypt* to shake off this burthen of tribute, but in both he did but follow and feed upon the winde, by the *Affyrian* being much impoverished, as by a strong winde smiting the fruits of the earth, and leaving the inhabitants instead of bread to be fed with the empty air, and by the *Egyptian* being fed onely with hopes in the end proving vain; he increaseth lyes dayly & desolation they make a Covenant with the *Affyrians* and oil is carried into *Egypt*: the here last words serve to explain the first, for wherein did *Israel* increase lyes, but in covenanting to be a tributary to & to serve the King of *Affur*, which he perfidiously brake, and the carrying of oyl into *Egypt* was their sending of a present to that King, that by him being strengthened they might be the better able to defend themselves when by breaking it they had provoked the *Affyrian*; so *Lyra*, who for the East winde, hath *asius* heat put, as hee saith to denote *Egypt*, which stood southward, and was a very hot country, but the word is *קדקד* the East, and therefore that note of his falleth. *Calvin* by *Ephraim* feeding on the wind understandeth his vain imaginations of escaping Gods judgements threatned, whereby he fed himself with hope, and weighed nothing that was said by the Prophets to be moved to repentance thereby, and hee compareth these his hopes to the wind, yea the East wind which blasteth, because they were not onely vain, but pernicious. Moreover he calleth the same lyes, because they were such in effect and desolation, that is, causing them to harden themselves in their sins, till their countrey was made desolate. Then coming to shew what these lyes, and windy hopes were, he mentioneth the *Affyrians* and *Egyptians*, with both which they were confederate in vain, whereby the meaning is somewhat more fully set forth, and rightly.

V. 1.  
2 King. 17.*Lyra,**Calvin,*

*The Lord hath also a controversie with Judah*, &c. It may seeme strange that *Judah* who was but a little before commended for her faithfulness to the Saints, or with them, and their Kings living under the rule of God, chap. 11. 12. for that is meant by sayings, *hee ruleth with God*; and as the ancient Saints of God, were faithfull unto him, that this *Judah* I say, should now be accused as well as *Israel*. *Gualter* resolveth this well, it is spoken by way of answering to an objection, because *Israel* was charged, vers. 1. with making Covenants with *Affyria* and *Egypt*; they might say *Judah* doth the like in the time of *Ahaz*, why then is not this objected to her also? In way of preventing this he saith, that he had also a controversie with *Judah*, and the time should come,

V. 2.

*Gualter,*

Note.

when *Judah* should smart for it, and therefore *Israel* was to take no incouragement from hence, but imitate *Judah* wherein shee did well; but where in shee did ill leave her. Whence note, that even a State which doth worthily in regard of the main things of religion, is not yet to be justified, or imitated in all things. For the Lord had a controversie with *Judah* notwithstanding her reigning with God and faithfulness, in things about which the Saints are faithfull and carefull, that is, not to permit any corruption in the worship of God. For there was yet a great sin, viz. her seeking to strengthen her self by carnall means, and not confiding in God onely, and when they had done thus, and sworn to a Covenant with *Nebuchadnezzar* in *Zedekiah* his time, they brake it, which should make any State how holy so ever to consider, whether there be not some thing yet done, that may provoke the Lord to a controversie with it likewise.

V. 3.  
Qualiter.

Hee tooke his brother by the heel in the womb, and by his strength he had power with God. The History whereof see *Gen. 25. 16.* and *Gen. 32.* Having in the former verse met with one objection, now he prevents another, *Israel* might say, our father *Jacob* was owned by God being yet unborn, he declaring most exceeding great love towards him above his brother *Esau*, and afterwards when *Esau* came out against him with 400 men, whereby he was much terrified, an angel of God appeared unto him, called God, and he strove and wrestled with him, till the morning, and was of such power, that he prevailed over him. Therefore we that are descended from him shall be safe against all enemies, what so ever thou threatnest. Yea and before that in *Bethel* God appeared unto him, and made him most gracious promises, and to us in him. But to all this the Prophet answereth. *V. 6. Therefore turn thou to thy God, keep mercy and judgment, &c.*

V. 4.

Gen. 28.

V. 6.

V. 7.

*V. 7. He is a Merchant, the ballances of deceit are in his hand, he loveth to oppress, & more is added, v. 8. 11. 14.* to shew, how unlike they were to *Jacob* upon whom they did proudly clear themselves, as if he had said, that which ye alleadge touching your father *Jacob*, should have moved you to walk in his steps, wrestling with God by weeping and praying against the judgments coming by your enemies, but yet like degenerating children are full of all wickedness in your dealings one with another, and by divers idolatries, and yet ye lift up your heads, and are not humbled, therefore whatsoever love God shewed to your father *Jacob*, it is nothing to you, for by your works ye are none of his, but as *Christ* said afterwards to the Jews bearing themselves upon *Abraham*, ye are of your Father the devill. For the words here used in relating those Histories touching *Jacob*, a question first offers it selfe, what he meant by saying, by his power he prevailed, had he such vertue in himself as hereby to overcome God? *Sol.* To this *Calvin* answers rightly, that the power here spoken of was power given him by God, who did strengthen him, as it were, with his right hand, reserving to himself onely his left at that time.

Joh. 8.  
Quest. 1.

Calvin.

Quest. 2.

2. How or when did *Jacob* weep and make supplication, because no such thing is spoken of in the History? *Sol.* There is that yet spoken of, which might make him weep, viz. the touching of his thigh by the man that wrestled with him, whereby he was made lame alwayes after, which doubtlesse was not then without great paine; and for supplication, it was that he would not depart away from him before he had blessed him. In speaking which hee shewed his humilliey when he was so greatly graced of God, for the lesse is blessed of the greater, in seeking then to him to be blessed, hee acknowledged his own inferiority, and that he prevailed not, but through his grace, who enabled him so to doe. 3. Who was this Angell, that is also called God, that wrestled with him? *Sol.* *R. Salomon* saith, it was *Esau* his Angell who came to stop *Jacob*, that he might not goe further; but this is abundantly confuted by *Lyra*. It was then no meere Angell, but *Christ* the Son of God, who for a prazadium to his incarnation sometimes appeared like a man, and he is called the Angell of the Covenant, *Mal. 3. 1.* and that it was he is further confirmed, *vers. 5.* where it is said, he is the Lord God of Hosts. 4. What is meant by Us of whom it is said, there he spake with

Heb. 7.

Quest. 3.  
R. Salomon.

Quest. 4.

us, and which appearing of God to Jacob in Bethel is meant in saying, *bee found him in Bethel.* Sol. I will not with Calvin recite the far fetcht resolutions of some: for I think without doubt, that his appearing to Jacob, when he was going into *Padan Aram* is meant, and Gods promising then to be his God, being his speaking so not to his person onely, but to his posterity throughout all generations.

*Hee is a merchant, the Ballances of deceit are in his hand,* Hebr. a *Canaanite*. Thus saith *Gualter*, he doth most aptly upbraide them after he had taught them, how they should doe, that they might be worthy children of so worthy a father as *Jacob*, *Ephraim* is not an *Israelite* but a *Canaanite*, worthy rather to be called by this name for their likenesse to the *Canaanites* in their evill manners, who were had in such abomination by the land, that their land spued them out, yet the word signifieth a Merchant, as it is rendered. And in two things he sheweth, that they were like to that wicked people. 1. In their deceitfull dealing. 2. In oppression: and it is common in Scripture to call wicked men by their names, whose vices they live in, as *Esa. 1. 10.* *Ezek. 16. Jam. 4. 1. &c.* therefore Christians, that live in the like sins are not Christians indeed, but *Canaanites*, *Sodomites*, or *Samaritans* also. Calvin who consents in the exposition reproves the rendering of it, he is a *Canaanite*, because it is nothing else but a *Canaanite*, which is an abrupt speech, whereby *Israel* is cryed out upon, as if he had said when I came to look upon *Israel*, as he is now, Lo e a *Canaanite* appeareth in every respect.

But *Ephraim* said, yet I am become rich, I have found me out substance; in all my labours they shall finde none iniquity in me that were sin, or is sin. Here the wicked are brought in justifying themselves notwithstanding all the sinnes laid to their charge, as it they had said, we are not so great sinners, as ye the Prophets would make us to be, for we by Gods blessing have gotten wealth and live in prosperity, which we should never be able to doe, but that we flee sin in our dealings, which ye charge us so much.

And I the Lord thy God from the land of Egypt will yet make thee dwell in *Tabernacles*, as in the dayes of the Assembly, or the festivity. Here the Lord objecteth somewhat, that might take down their pride in attributing their riches to themselves, saying that he was the beginning of all their welfare, and because they did not acknowledge it, but were proud, as if by their owne industry only they had increased their wealth, he threatneth to make them dwell again in tents, being driven from their houses and leading a poore life, as they once a year commonly at the Feast of *Tabernacles* went out of their Cities for a remembrance, how they had done 40 years together in the *Wildernesse*, and kept 8 dayes in booths, so Calvin and *Gualter*, who onely differs in this, that by the last word מרעו he understandeth a set time, rendering it, according to the dayes set, and giving this for the meaning, I will bring you to such a poore estate againe, yet not for ever, but for a time in my Divine counsell determined. *Lyra* contrariwise expoundeth both this and the next words as promises of comfort under the Gospell, giving this for the meaning, as I in mercy brought thee out of Egypt so after thy other sufferings, which shall come unto thee, I will make thee to sit in the tents or Congregations of Christians at festivall times, that shall be kept under the Gospell.

And I spake of the Prophets, that is, of this grace, and multiplied the Vision, that is, declaring the same often, and I was likened in the hands, of the Prophets, that is being made figures or similitudes of me. Adam being cast into a dead sleep and Eve made out of him, of me and my Church; and *Jonah* being three dayes and three nights in the *Whales belly*. *Junius*, I the Lord thy God from the Land of Egypt, would make thee to abide in these tents, as in the dayes of festivity, implying the sense to be, that as I brought thee out of Egypt, and have prospered thee, so I would have been willing still to make thee live here in prosperity, keeping the joyfull feasts of *Tabernacles* from yeare to yeare for the abundance of the fruits of the earth received, without end, thou being never carryed away out of thine own Countrey. But thy pride, and clare

V. 7.  
*Gualter.*Note.  
*Calvin.*

V. 8.

V. 9.

*Calvin.*  
*Gualter.**Lyra.**Junius.*



minde spoken of, v. 8. and others finnes mentioned before and after, vers. 11. hinder thee from this happinesse. And this sense the words will well bear, neither doth any other well agree, not that of *Calvin*, because of the Note of similitude to a festivall time; for it were strange, if the Prophet meant, driving out of their houses, that he should thus expresse it by words, implying joy and not rather sorrow: nor that of *Lyna*, because the argument upon which hee now is, is an invective against their sins both before this and after it, so that here is no place for promises for comfort to come in.

V. 10.

*I have also spoken by the Prophets, I have multiplied Visions and used similitudes, by the ministry of my Prophets, Junius. Speaking by the Prophets I would multiply visions: In which words he goeth on, as he began, vers. 9. shewing, what more he would have done to make them most happy: of all which they by their sins debarred themselves, they should not have wanted Prophets to instruct and comfort them, but have had many of them, sometimes by Visions, sometimes by similitudes setting forth the will of God unto them, especially touching the Messiah, in whom the greatest comfort of all doth consist. Tossarius paraphraseth upon all in the preter tense, I have made thee dwell in fair Palaces, and taught thee diversly by my Prophets.*

V. 11.

*Is there iniquity in Gilead? surely they are vanity, they sacrifice Bullocks in Gilgal. Of their wickednesse in Gilgal, see before chap. 4. 15. & 9. 15. and of the furrows of the field next spoken of, where their Altars were set up, chap. 10. 4. Here the Prophet comes to their second way of sinning, which caused, that God could no longer deal by them in mercy, as he would have done. And he beginneth by way of question, is there sin in Gilead? chap. 6. 8. something hath been already said of Gilead, it should, because it was a City of Priests, have been a most holy place, but was quite degenerated, and therefore was first brought into the power of the Assyrians. Now by this place he derideth Israel justifying himself, as if he had said. Doe yee stand upon your own justification, what think ye of Gilead, was there iniquity therein or no? if yea, as ye cannot deny, seeing judgements have met with the Gileadites already, will ye out face the matter and say, that ye are not sinners, when as in Gilgal ye sacrifice Bullocks, which ought not to be done, but at Jerusalem onely, where the place of the Altar is, that is the onely Altar allowed unto you, but ye contrary to the charge given by the Lord have multiplied Altars as heaps in the furrows, in laying which he alludeth to husbandmens making heaps of stones, which they gather out of the land, but lying there they are an hinderance to the Corn that should grow there, so their Altars to the favours of God, which otherwise would have grown and increased amongst them, making contrariwise Hemlock or Wormwood to grow, as was before said, chap. 10. 4.*

2 King. 15.

Gualter.

V. 12.

*Israel fled into Syria and served for a wife, &c. Because he had said before, v. 9. that he was their God from Egypt, now he declareth from the beginning, how graciously he had dealt with them from the first in their Father Jacob. For his providence over him was even then wonderfull in that hee was by going into Syria preserved from the fury of Esau, and God shewed himselfe by dream unto him in Bethel to comfort and confirm him, and when Laban wronged him in matter of wages many times, he serving for his daughter, and keeping sheep.*

V. 13.

*And by a Prophet he brought Israel out of Egypt and by a Prophet was he preserved. Having spoken of Gods providence over Jacob in his person, now he proceedeth to that great mercy, which he shewed to his posterity in bringing them out of Egypt by Moses, who was the Prophet here spoken of, and by him preserving them, when for their sinne about the golden Calf he was ready to have destroyed them, but that Moses prayed for them, and so they were spared.*

Exod. 3.

V. 14.

*All this extraordinary mercy notwithstanding they exceeded in sinning, and therefore are threatened, that their blood shall be set upon them, hereby meaning*

meaning that they should be guilty of their own destruction, as it is said Ezek. 3. the finner being warned and yet perishing by the enemy, his blood shall be upon his own head.

## CHAP. XIII.

**W**hen Ephraim spake, trembling, he exalted himself in Israel, but when he offended in Baal, he dyed: Ephraim speaking an horror invaded Israel; hee sinned in Baal and dyed, so the Vulg. Latine, expounded by Lyra, when Jeroboam who was of Ephraim, spake about the worshipping of the golden Calves, which he had set up, Israel, that is, the Elders of Israel not daring to contest with him being King, had an horror arising in their mindes. But afterward they feared not either for this great sinne or the greater of worshipping Baal, but fell to that also, and thus they dyed in respect of the life of grace, whereunto we may adde, that they were in Gods decree declared by his Prophets (which was called before an hewing and slaying by the Prophets) no better then dead. But although the words may be strained to this reading, (for *וירא* signifieth either trembling or horror, and the next words that, or he was taken up in Israel, and so it may goe, *horror it took up the men in Israel*) yet take the words as more properly they may be expounded, and they must goe thus, *he was lifted up in Israel*, and according to Calvin, the meaning is, when Ephraim spake, he was of such might, that his very speech caused terrour in the hearers, he was so high lifted up in Israel above other Tribes. For this was the blessing that Jacob blessed him with, when Joseph presented both his sons Manasse and Ephraim to him, that hee should be most populous and so most potent, which came to passe accordingly, especially Jeroboam who was of Ephraim being made King, then he speaking, men trembled, the voice of a King in wrath being as the roaring of the lion. But Israel offending in Baal dyed, that is, falling to that foul idolatry of Zidon in Ababs time, death ensued in that Kingdome, for Abab was slain by the Syrians at Ramoth-Gilead, and after that Syria prevailing, it grew a weak and contemptible Kingdome. Whereas it may be said, Israel sinned before this by the idolatry of the golden Calfe, and was weakened by intestine warres amongst themselves, one King being slain and by a faction another set up, and he being slain, another, he saith, that Baalisan is mentioned and not the other, because a far greater sin, as whereby the gods of heathen Nations were worshipped. But this satisfieth not, seeing both Jeroboam and his house, and Baasabab and his house were cut off for that first idolatry, as well as Abab for the other. I conceive therefore, that it is best to render the whole thus, In the speaking of Jeroboam of Ephraim there was trembling, when he first provoked them to that foul sin, but hee lifted it up in Israel, he set up that abominable idol notwithstanding, and in time Israel added thereunto without all fear another of Baal, but then was so attrite by forraign Nations, that thenceforth it became as a dead thing, and should by the Assyrians be as a stake quite slain.

And now they sin more and more, and have made them molten images. This is added to aggravate their sins, it being meant, that besides the golden Calves they set up more images as they devised, and not onely kissed the Calves, but sacrificed men to Moloch, one stirring up another to the abominations, of which inhumane practice of sacrificing men, it is complained, Psal. 106. And to shew how grosse they were herein, he putteth together their sacrificing of a man, and kissing the Calf, as if a Calf were of so much more worth then a man, that whilst the one is adored, the other might be killed.

Therefore they shall be as the morning dew, that is soon pass away, and not abide a Kingdome any longer; to set forth which further, two other similitudes are added, *as a cloud and chaffe before the winde*. Ver. 4. *Yet I am the Lord thy*

V. 1.

Lyra.

1 King. 16. 31.

Hof. 6. 5.

Calvin.

1 King. 16.

V. 2.

V. 3.

Gou

God, of which see before chapt. 12. 9. and it hath reference to vers. 1. 2.

V. 6.

*Lyra.*

*Gualter.*

*According to their pasture so were they filled:* In this and vers. 5. the Prophet sheweth farther, how God had obliged Israel to him besides his bringing them out of Egypt. He knew them in the dry and barren wilderness, and filled them there, as if they had been already in the most fruitfull Land of Canaan. Thus *Lyra*, but *Gualter* better; when they were in the Wilderness, I acknowledged them for my people in my providing so miraculously for them 40. yeares together, and when they were come into Canaan, they were filled as in a fruitfull pasture a Beast is fed and filled. But what followed? they lifted up themselves in pride against me, and as forgetting all this turned to other Gods.

V. 7.

I will be as a Lion unto them, of which see before ch. 5. 14. only it is here further added, *as a Leopard*, and v. 8. *as a Bear*, shewing their divers wayes of destruction to come without any mercy with all cruelty by the *Affyrians*.

V. 9.

*Jam. 1. 14.*

O Israel, thou hast destroyed thy selfe, but in me is thy help. v. 10. *I will be thy King, where is any other that may save thee?* that is, thy own sins have brought this horrible destruction upon thee. And as men are destroyed temporally, for their sins, so eternally, neither can the perishing of any be imputed to God as the cause thereof. Every man sinneth when he is drawn away by his own concupiscence, and *sin perfected, bringeth forth death*. If we would hearken to God and cleave to him in faith and obedience, we should have help and be saved from misery here and hereafter.

*1 Sam. 8.*

Then having thus laid open the case of them that perish or that be saved, he reflecteth upon that which they had done of old, wherein lay the beginning of all their misery, *viz.* their importunate asking a King to be set over them, when as the Lord there said, he was their King, and by judges raised up from time to time saved them from their enemies. But they not being content with this, persisted in preferring their own desires of a King, that might fight for them, as the Kings of other Nations, and save them. Therefore he bids them look about them and see if there were any in all their Cities that could save them, any Judge of their own desiring, which is meant in saying, *and thy Judges of whom thou saidst, give me a King*, for he that is King is Judge, all other Judges deriving their power from him, and acting it only under him, so that in asking a King, they are said to ask a King and Princes in the next words, who might be assistant to him in ruling the land and fighting against the enemy. Now saith he, in effect, ye have both him and them, see what they are able to doe for you when the *Affyrians* shall come, being brought by me, as Lions or Beares to tear you in pieces. Surely they shall be able to doe nothing, for although at their importunity I gave them a King, yet it was in wrath, and accordingly I will take him away, as followeth v. 11. where the preter tense *I took him away*, is put for the future, for as *Saul* their first King was given them in displeasure, so *Hosea* their last was taken away in wrath by the *Affyrian* King. And in speaking thus he intimateth that their Kings were so far from saving them, as that they were corrupted and consequently destroyed by them, first by civill wars made through an ambitious desire of reigning, and lastly by *Hosea* his perfidy towards the King of *Affyria*, which brought him against Israel, and so they utterly perish.

V. 11.

*Lyra.*

*2 King. 17.*  
*Gualter.*

The iniquity of Ephraim is bound up, his sin is hid: In saying thus, he alludeth to the manner of men, who when they will revenge wrongs done unto them, for a time conceal them, but for a remembrance they write them down and put them in a book which they keep fast under lock and key; but when they see their time, they are revenged to the full. Or it may have reference to their justifying themselves, which was partly touched upon ch. 12. 8. so did they hide and bind up, as it were, the most abominable under a pretext of righteous dealing towards men, and piety towards God.

V. 12.

V. 13.

For they should not lye long in the place of the breaking forth of children, *Vulg. he shall*

*not.*



not stand in the contrition of children, expounded by *Lyra*, when his children shall be dashed in pieces by the Assyrians, there will be no standing for him any longer, but his ruine shall then come, and for this maketh v. 16. *their infants shall he dash in pieces and they shall be slain by the sword*, Hebr. *because the time will not stand in the breaking forth of children*, and the plain meaning seemeth to be, all the verse being taken together, sorrows shall come upon him as upon a woman in travell, he is a foolish son, and this argueth his folly, that he knoweth not that when children are come to the birth, the time of their breaking forth will not stay; so when the sorrows threatened come upon Ephraim, a farre divers issue shall break forth, neither can it be stayed any longer, and that will be the destruction both of men and children, as v. 16. and this he like a fool knoweth not, neither will know by all the admonitions of the Prophets, to turn from his sins, that this may be prevented. *Calvin* reprehending it, *because he should not in the time stand in the breach of children*, saith; that the meaning is, his folly appeareth hereby, that he doth like a woman in travell of child-birth, that standeth and holdeth in her breath, whereby the coming forth of the child is hindered, and so both she and her child are endangered to perish. For in like manner Ephraim foolishly held in his breath as it were; not seeking to God by repentance and prayer in due time, and so perished without remedy.

*Lyra.**Calvin.*

*I will ransom them from the power of the grave, I will redeem them from death*: Here saith *Lyra*, after threatening of judgments followeth a prophesie of comfort by Christ to all the faithfull both of the Israelites and the Gentiles: so that as in the former part of the chapter mercies past were recorded, so here mercies to come. I, that is, the Messiah, by laying down mine own life and suffering death will ransom thee from death: for thus it is applyed, *1 Cor. 15. 54. comfort is bid from mine eyes*, this is spoken by the faithfull soul, because whilst we live in this world, no man knoweth whether he be beloved or hated. But it is at the pleasure of our Lord Jesus to give to every one his portion, as is said in the next words, *he shall divide amongst brethren, he shall bring a burning wind ascending from the desert, &c.* that is, as he shall save some, so he shall burn others in hell fire for ever, at what time he shall burn the heavens, &c. that is, all worldly things, *2 Pet. 3. 10.* thus *Lyra*: But others understand this, as spoken to shew what the Lord would have done for them, if their sins had not hindered it, reading the words, *I would have ransomed them from the grave, &c.* not denying yet, but that it is a ground of comfort against the terrours of death to the faithfull, in that they shall rise again and live forever, as it is applyed *1 Cor. 15. 54, 55.* the proper meaning yet being, that as the power of God is able to do it, so he would have delivered them, although dead, as it were, and laid in the grave in mans account, neither would he ever have repented of thus extending his power to save them, if they had not so greatly provoked him, according to the next words added, *repentance shall be hid from mine eyes.*

V. 14.

*Lyra.**Ecd. 9.**Matth. 25.**Gualter.*

And touching v. 15. though he be fruitfull amongst his brethren, an east wind shall come, &c. that is, but now Ephraim being so full of sin, his being so fruitfull of people (as the word Ephraim signifieth, for in saying thus he alludes to that name) shall not profit him, for the Assyrian, as an east wind, that smiteth and withereth the fruits of the earth, shall come and drye up his spring, and spoil the treasure of all pleasant vessels. And in conclusion, after setting this forth by allegory, he breaks out and saith plainly, *Samarita* the chief City of the Kingdom of Israel being put for all the Kingdom, shall be destroyed, they shall be slain by the sword, and their children dashed in pieces, &c. thus *Gualter*, but *Junius*, if Israel would turn I will do thus, and he saith it is a most evident place for the resurrection to come.

V. 15.

*Junius.*

And the next words he rendreth, *Ephraim shall fruitifie amongst his brethren*, expounding these following of the East wind drying up their fountains, as spoken by way of concession, as if he had said, Be it so, that I deal thus by him; yet I can make him to flourish again. *Calvin* differeth little from *Gualter*.

*Calvin.*

ter, but that he will not have this taken as a ground of the resurrection of the dead to come, and he rendreth the next words indifferently, *repentance, or consolation is hidde from mine eyes*, for if it bee rendred consolation, saith he, it is all one, the meaning being, I cannot speake any comfort to Ephraim, although I would willingly doe it, or notwithstanding that which I have said, his finnes are so great, that without repenting I will certainly bring upon him the judgement, and hee shall be fruitfull indeed, according to Jacobs propheticall Blessing, but all shall be destroyed againe as by a piercing strong East winde, and Samaria it selfe also in most cruell manner, no age or sexe being spared.

1 Joh. 3. 3.

Of these Expositions I know not whether to preferre, but incline rather to that of Lyra, that this is a Prophecie of the benefit by our redemption through Christ, of rising againe to everlasting life. Onely whereas he expoundeth, *consolation is hidde from mine eyes*, as the voice of the faithfull living yet in this world, and their being ignorant of their future felicity, it cannot be so meant. For although by outward things a man cannot know whether he be beloved or hated, yet the faithfull know that they are the sonnes of God, and shall bee blessed with the beatificall vision of him, and knowledge is often put for faith. In saying then *consolation is hidde*, he meaneth by the dead's lying long in the grave it doth not appear, that the faithfull shall afterwards come to this happinesse, we see nothing with our eyes, whereby to know it, or referre it to Christ, and the sense is, in my dying to redeeme from death all comfort was hid from mee.

For the next words, *He shall divide*, by ours rendred, *he shall fructifie amongst his brethren*: the Vulg. is best, for although פרה signifieth to fructifie, yet פרה the word here used doth not, but a wild Ass, which divideth it self from other Beasts, from whence a Verb coming may well signifie to divide, and it is בין אחים not amongst, but between brethren, at large, and not his brethren; therefore it may well be applied to Christ set forth by הויה, he, not Ephraim, Christ shall at the Resurrection divide betwixt brethren, some, that is, such as have done good, being received to life; others, that have done evill, adjudged to death: or because brethren commonly sets forth the faithfull, the sense may be, hee shall distribute the benefits of Redemption amongst them, that which followeth of the east wind being a returning again to his former threatning Israel.

For the 16. verse which may not seem to agree with this Exposition, Hebr. it belongeth not to this, but to the beginning of the next Chapter, so likewise in Vulg. Lat. and therefore cohereth not with this, but the Prophet having done with his Prophecie of comfort by Christ to the faithfull, yet not being silent touching the wicked even at the end of the world, and their perishing by fire now chap. 14. 1. made by ours v. 16. returneth to threatning, against the kingdom of Israel again for their wickednesse.

## CHAP. XIV.

V. 1.

**O** Israel return to the Lord, for thou hast saine by thine iniquity: Having in the last verse chap. 13. which indeed is the first of this, threatned Israel to the uttermost, now to shew what is the end of all Gods threatnings, he exhorteth to repentance, as whereby alone, such terrible judgement might be turned away, or being suffered, improved to the good of the soul.

V. 2.

Take words unto you, and say, Take away all iniquity: Here is a plaine place

place for a Set Forme of Prayer to be used in publicke, as also Joel 2. Numbers 6. Wherefore they that stand for conceived Prayer onely, are opposite to the Prophet, who biddeth Take words with you; Yea, to God, and to Christ himselfe, Matthew 6. Like 11. which wise men seeing into, and for good reason rendred by Calvin and others, have in all times and ages framed and used Liturgies from the beginning of the Gospell. For the words which the Prophet bids them take, are not left to their owne discretion, but set downe by him; neither doth he in thus saying stirre them up to use words onely, that is, words uttered with the mouth, and not with the heart, for this is condemned Esa. 29. 13. but words coming from an heart broken for sinne: so will wee render the calves of our lippes, that is, give thee praise, which is all that wee are able to doe; it is a Metaphor taken from Sacrificing Bullocks and Calves, intimating that praising God from the heart for his benefits is the best kinde of Sacrifice, as is also shewed Psalm 50.

*A shew shall not save us, wee will not ride upon Horses, &c.* Here implicitly they are taught to make confession of their sinnes, and a profession not to live in them any more: for wherein lay their greatest sinnes, but in seeking to the Assyrians, and not trusting in God and worshipping Images, the worke of their owne hands, and who so would obtain pardon for his sinnes must confesse and forsake them, Proverbs 28. 12.

*I will heale their back-slidings, I will love them freely:* No sooner can the faithfull pray to have their sinnes forgiven them, but God is in Christ reconciled unto them, not for any thing in them, but freely out of his mercy in Christ, provided that they doe not onely pray, but also leave their sinnes, as they are here taught to doe.

For that this free love is in Christ the next words doe shew, *I will be as the dew to Israel, he shall grow as the Lilly, and cast forth his roots as Lebanon:* For to the dew is Christ also compared, Psalme 110. 3. because as no man seeth the falling of the dew in the night, so the Sonne of God came insensibly into the wombe of the virgin Mary, so Lyra, whereunto wee may adde, that as the dew falling makes the grasse to grow, so Christ coming into the heart by faith makes grace to grow in us, something like to this, see Esa 45. 8. And for this of making us grow he is specially compared to the dew, and sometime to raine coming down upon the mown grasse.

And it is to be noted, that he saith, *Israel shall grow as the Lilly*, which is most white and faire, and therefore the beauty of a Lilly is by Christ preferred before the glory of Solomon, to shew that the faithfull are not blacke or foule by filthy sinne, but faire and white by holinesse, as is also said Psalme 110. 3. and therefore the Church is set forth by a Lilly or by him that is compared to a Lilly. Here Christ may be understood for his spotlesse purity. And hee spreads his rootes as Lebanon, that huge and strong Mountaine, that cannot bee moved, when hee makes his faith to take such rooting in the world farre and wide, that it cannot be rooted up againe, as he promiseth Matthew 16. 16. Gualter saith, that some expound it of Israel returning out of the Babylonish captivity, but he extendeth it to the time of Christ.

Here the increase and excellency of Christ in his faithfull people increasing and giving an odoriferous smell by the graces of his Spirit is further amplified by branches spreading, and the olive trees beauty and the smell of Lebanon, according to which it is said, 2 Corinth. 2. 14. *Wee are a sweet smelling savour, &c.*

*They shall dwell under his shadow that returne:* this further confirmeth it to bee spoken of Christ, *hee shall grow as a Lilly and spread his branches:* forsomuch as they that turne from Idols to him shall bee under his

Note.

V. 3.

V. 4.

V. 5.

Lyra.

Cant. 2.

Gualter.

V. 6.

V. 7.



his protection, and revive at the come and vine, at the falling of this blessed dew: for to come, some are the hearers of the Word compared, Mat. 13. and the Vines branches, Job. 15. 31.

V. 8.

I have heard and observed him, I am like a green Olive tree, from which thy fruit found: that is, him that turneth God will make like a green tree never withering, or will be such in him, for it is through God that we are green in grace and beare fruit. Neither are we able to do it of our selves, as is also taught, Job. 15.

V. 9.

Here hee concludeth with stirring up to the understanding and believing of the mysteries of the Gospell, as foreseeing by the Spirit, that few would, but the wicked, that would not should fall ever hereby into everlasting condemnation according to that, hee which believeth not is damned, yea, although they believe, but yet walke in the darknesse of sinne, according to that, This is the condemnation of the world, that light is come, &c.

Marc. 16. 16.  
Joh. 3. 19.

THE

# THE BOOKE OF IOEL.



**B**Ecause Joel saith not at what time he prophesied, but yet he is placed next to Hosea, Jerome saith, that he prophesied in the reign of the same Kings, and as Hosea was sent to Israel, so Joel to the Kingdome of Judah. Others, saith Calvin, conjecture that he prophesied in the dayes of Joram, when there was a great famine, or of Manasseh, but he followeth the former. R. Salomon saith, that it was in the time of Joram, when there was a great famine continuing seven years, which Elisabeth foretold, 2 King. 8. and Joel here describeth. This Lyra following holdeth both that he prophesied in Jorams time who was King of Israel, and to that Kingdome. But I have already resolved in my Preface to Hosea, that he was sent to Judah, chap. 2. 1. being a speciall confirmation hereof, where it is said, Blow the Trumpet in Zion, &c. Yet because the famine was not onely in the Kingdome of Judah, but all over the land, it is to be thought, that he spake to them all, that in all parts they might be brought to repentance.

Hieron. in pro-  
log.

Calvini

R. Solom.

Lyra

## CHAP. I.

**T**He Prophet having told of his descent, and whose son he was, vers. 2, 3. he stirreth up old and young to diligent attention, and to publish what he was about to say to their posterity. Then vers. 4. he saith, what the palmer-worm hath left, the Locust hath eaten, what the Locust hath left, the Canker-worm, and what the Canker-worm hath left, the Caterpillar. Vulg. Erucha, Locusta, Bruchus, & Erugo, and Lyra saith, that Bruchus is a young Locust, yet without wings, but when the wings be grown it is a Locust. These are all destroyers of the fruits of the earth, as the Locusts in Egypt are set forth to be, but the last best rendered erugo, the mildew, which makes corn, when it is grown up, to wast and come to little or nothing, whereas this is spoken of as a judgement, the like to which had never been before, and the exordium or entrance to it is such to stirre

V. 1.

V. 2, 3.

V. 4.

B b b b

up

Dan. 7.  
2 King. 24.  
2 King. 25.

Lyra.

2 King. 24. 2.

V. 6.

V. 7.

up to hear and record, it is by some thought, that this is not to be understood according to the letter, but that under these destroying creatures men are represented, viz. the four Monarchies of the world, by whom the Jews suffered grievous things, till that at the last they were utterly destroyed, the Assyrian, Babylonian, Grecian, and Roman. Some yet that understand it likewise make the Assyrian and Babylonian 1. the Mede and Perses 2. the Grecians 3. the Roman 4. and some will have the four times of the Babylonians or Caldeans coming against the Jews meant, who if any thing were left, the first consumed the next, and if not the third and the fourth. The first time was when Nebuchadnezzar came against Jerusalem in Jehoiakims time, and carryed away the precious vessels of the Lords house. 2. When hee carryed Jehoiakin away prisoner. 3. When in the days of Zedekiah he tooke Jerusalem. 4. When Nebuzaradan his steward came and burnt the house of the Lord and the Kings, &c. For my part I see so much for this understanding, and so little for the literall, that I hold it the best. For immediately after this threatened, calling upon the drunkards to awake, Verf. 5, he saith verf. 6. a Nation shall come up upon my land, which makes it plain, that he meant not the very Locusts, &c. but men destroying like Locusts and Caterpillars, &c. For any thing, that may be said for the understanding of it according to the letter, it is onely conjecturall. For ask them that are for it, when Joel threatened this, or spake of it being before done: and they answer, in the time of Joram, 2 King. 8. But there a famine is onely threatened, and by Elisba, not by Joel, or by such hurtfull creatures. Moreover if any such stupendious judgement had come upon the land, it should somewhere have been related in the Sacred History with such expressions as be here, being so remarkable as well as the famine in Ahabs time with the drought of three yeares and six moneths causing it: And if it shall be said, as Lyra saith indeed, Elisba foretold it, and Joel coming after onely mentioneth it, how then did Joel in thus saying prophesie? seeing to relate and to use a thing done to move to repentance is no prophesying, as the Prophets of old prophesied, for that was a speaking before of things to be done afterwards, and yet as if they had been already done in the perfect tense, as Joel doth here. Lastly, it is not un-usuall with the Prophets to set forth men overcoming and destroying by beasts and fowls, as Lyons, Goats, Rams and Eagles, and therefore such may well be set forth by Locusts and Caterpillars also, yea Revel. 9. 3. such are set forth by Locusts coming out of the smoke of the bottomlesse pit. But for the men hereby set forth, they were either the four Monarchs first named, there being no reason, that the Persian should be counted one, who was rather a great friend to the Jews, but all the other destroying enemies: or the Caldees coming four times against them, or those four, wherewith it is said, that God punished them in the dayes of Jehoiakim, viz. Caldeans, Syrians, Moabites and Ammonites. Some there are, that draw it to four times of destruction by the Romans. 1. In the time of the Roman Governour Sabinus, of which Joseph. lib. 2. de bello Judaico c. 2. 3. 2. Of Felix by divers tumults, ch. 12. 3. In the time of Albinus and Florus, when divers of their Cities were destroyed, chap. 13, 14, 15. 4. In the dayes of Titus when Jerusalem was destroyed utterly. Some to four sorts of enemies wasting the Church, Jews, Gentiles, Hereticks and Antichrist. But forasmuch as the Prophets of the Old Testament, prophesied not of particular events, but only till the coming of Christ, I rest in the former; yet allegorically saith the glosse well, by these four are set forth, Lust, Gluttony, Vain glory and Wrath, which are the destruction of souls.

A Nation is come up upon my Land strong and without number, that is, because this is threatened against Judah, the Caldeans and their adherents, as was said before.

He hath made my vine bare, and laid my fig tree wast. Where by Vine the Church of the Jews is meant, Esai. 5. 1. and by fig tree also, Luk. 13. 6. the branches thereof are made white; that is, by being withered, for branches of trees being barked



barked, and withered looks white, and hereby it set forth the utter desolation of Judah.

*Lament like a Virgin girded with sackcloth for the husband of her youth.* Having shewed the destroying judgements to come, now he stirreth up Judah to lamentation; as having so great cause of sorrow, as a Virgin new married hath, that loseth her husband; before that shee hath any time of injoying his love, which must needs be sorrow in the highest degree; for so that Church, against which God is for her sins, loseth him her dear husband, and all comfort of protection and providence from him, being left to the will of her enemies.

*The meat-offering and drink-offering are cut off from the house of the Lord, the Priests the Lords ministers mourn.* After lamentation foretold in generall, now hee cometh to particulars, 1. shewing what cause the Priests should have to mourn for the offerings being cut off through the desolation to which the land should be brought, and so both their living and service should utterly fail. And therefore the Ministers of God had neede especially to seeke by diligent and true teaching, and being exemplary in their lives to keep the Church in due obedience to God and to his Laws, and not for fear or flattery to corrupt the truth of God in any thing, or to sooth up men in their sins; for if they doe, they may for a time finde the more favour amongst carnall men, but the time shall come, wherein they shall have cause of extream sorrow; Let them be, whom they flatter, of what eminency soever they may be in this world; yea they shall suffer most, as the cause of the Churches ruine, over which they are set.

*The field is wasted, &c.* This is added to shew, that offerings of all sorts must needs now cease, because corn, and wine, and oil, of which they consisted, by the enemies wasting and spoiling the land failed, for which having spoken of the lands and fields being wasted, he saith, for further explication, *the corn is wasted, the new wine is dried up, the oil languisheth.* Verſ. 11. 12. He amplifieth this judgement further, by calling upon husbandmen, and Vine-dressers, to mourn now as confounded for the fruits of their labours being all destroyed, as wheat and barley, and the vine, yea all other fruitfull trees, whereupon they lived, *the fig tree, pomegranate, palm tree, apple tree, &c.* for when foreign enemies come in and prevail, all are soon wasted and brought to nothing, and so there is no more joy to the sons of men, that is, the whole body of the people; and not some onely that till the ground, are in a very evill case.

*Gird your selves, and lament ye Priests, &c.* Here because the Priests were men of greatest knowledge; or should have been; and therefore most sensible of Gods wrath coming for sin, into which most probably the people fell, chiefly through their default; he calleth again upon them in more words to mourn, and to make expressions of sorrow by girding with sackcloth, crying and howling. Calvin takes the words, *Gird your selves*, for hasten; but we shall not need to goe from the proper signification, *Gird yee with sackcloth*, as is presently further expressed. And they are called upon to put on sackcloth, and to call a fast, verſ. 14. not that these things of themselves, are of any availle, but when they are added to penitent prayer, for which cause he biddeth them with all to cry to the Lord together with the whole Congregation assembled to the house of the Lord, that all joining together in humiliation and prayer the Lords compassion might be the more moved; and old men in particular are first called upon, the Elders or Magistrates being meant, to intimate that they should be forwardest and leaders to others, as through whose default so much sin was committed, in that they either went before the people in an evill example of life, or were not so carefull to use their power to suppress sin. A notable place, first to stir up the Ministers of Gods Word to doe their duty with all faithfullnesse, and in case of judgements coming to bewail them most of all others, as who have been by some thing amisse either in their life or teaching many of them a cause thereof above others. 2. Magistrates to doe

V. 8.

Note.

V. 9.

Note.

V. 10.

V. 11, 12.

V. 13.

Calvin.

V. 14.

Note.

likewise for the like reasons, for that they are more guilty as Magistrates, then the common people. 3. To teach fasting and prayer to be the most effectual all means against destroying judgments; unto which not onely Ministers and Magistrates, but also all the people must be gathered together, private fastings not being the fastings, that will then prevail. 4. To keep such times of humiliation rightly, the Ministers and people of lesser Congregations are not to assemble together apart, each Village or Hamlet by it self, but they are all about to goe to some great house of the Lord there together, the more forcibly to move him to mercy. 5. In this holy work the Ministers are to be the beginners of all others, for the Priests must call the Assembly, and when Kings doe it, it is not to be doubted, but that some good Jehoiadab first moved them so to doe. 6. In a day of humiliation there is no place for costly apparell, but the poorest raiment is best, and no fear of hypocrisie in weeping in publick or other outward expressions; but hereby all must labour to prevaile with God, and they that expresse not their griefe some way now, keep not a time of humiliation aright, and therefore shall never do good of it.

V. 17.  
Lyr.

The seed is rotten under the clods, the garners are laid desolate. Vulg. Latine, the beasts have rotted in their dung, that is, saith Lyr., for want of straw through the barrenness of the ground wherewith they might be littered. But herein the Vulgar goeth quite from the Hebrew, which is as in the New Translation; yet *Kibera* stands for that, saying, that מרר signifies *mula* or *jumentum* also as well as seed; but what then shall we say to the clods here spoken of, under which it is said to be rotten, not in dung? Moreover he spake not before of beasts but of corn, that should fail, and now he sheweth how it shall rot in the field, as it were under the clods, not that it should doe so indeed: for unlesse it cometh up first, how should the locust, and mildew before spoken of wast it? Therefore the meaning is, that by reason of the enemies wasting all, the land should ly after their ploughing and sowing, as if there had been a great drought of long continuance, by reason whereof the seed lyeth under the clods, till it is rotten.

V. 18.

How doe the beasts groan, the herds of cattell are perplexed, because they have no pasture: That is, by reason of famine through the coming of the Caldeans, of which see 2 King. 25. For all things being by them wasted, and the fields by their beasts, what could remain for these of the land? Ver. 19.

V. 19.

The fire hath devoured the pastures of the wilderness, and the flame hath burnt all the trees of the field, here the Prophet after an allegoricall expression of the judgment by the enemy, cometh to declare plainly, what he meant by all this, viz. the fire and sword of the Caldees destroying houses standing in all parts of the land of Judea, and the fruit trees, Vines, Fig-trees, Pomegranates, &c. growing in many places, which yielded a great part of their living, but now after this destruction made in the land, none, whereby they were famished.

## CHAP. II.

V. 1.

V. 2.

**I**N this chapter the Lord appointeth Joel to sound an Alarm to the war before threatned under the similitude of locusts, palmer-worms, &c. making it still more plain, that he meant not those vermines according to the letter, but terrible enemies, touching whom it here followeth, ver. 2. in more words, but to the same effect with chap. 1. 6. A day of darkness and gloominess, a day of thick darkness, &c. a great people and strong, there hath not ever bene the like. By blowing the Trumpet in Zion, Expositours generally understand, to call the Congregation to fasting and prayer; but forsomuch, as it is not onely said, blow ye the Trumpet, but also sound an Alarm; and immediately the coming in of an Army of enemies is spoken of: and for calling the Congregation together to fasting and prayer, he speaks plainly, chap. 1. 14. Sanctifie a Fast, call

call a solemn Assembly, and here vers. 12. Turn to me with fasting and weeping, I rather take it with Gualter to be spoken, for the terrifying of the sinners in Zion the more, as if the enemies were even now come, to give warning against whom he would have them in Zion to sound an Alarum, that not doubting now any longer of the truth of this threatening they might be all made, whilest they had time, to tremble and sorrow to repentance, that this great judgement might be averted, being otherwise even at the doores. But how is it said, there hath not been the like before it, nor shall be after it for many generations? for whether it be understood of the Assyrians, as Calvin doth take it, although erroneously (because they were the enemies of Zion, of whom he speaks here, not of Samaria) or the Caldees as Jerome, the Romans that came after, were rather more rather terrible. *Glos. Ord.* taking the Assyrians and Caldees, for one Kingdom, still called Assyrian oft-times till the Persian set up, saith generation and generation, for so both the Hebrew and Vulg. Latine have it, there was not the like till Alexander, who is meant by the first words, to the years of generation, and the Romans meant by the next and generation, Lyra taking all the Monarchies to be meant, which were foure, as was before said, set forth by the foure destroyers named chap. 1. saith, that of all these together it is here spoken, as of a great and terrible people, the like unto which never was before, neither shall be throughout all generations to come. Ribera saith, there was not the like in many generations, but then there was in the Romans. But for so much as דור דור is put for ever; I rather subscribe to Lyra, as seeing no reason, but as he used four similitudes to set forth all these peoples, so now coming more properly to speak of them, he might join them all together as one, the Assyrian, Caldean, Grecian and Roman, although proving such destroyers at several times, one long after another, & the time be set forth by the name of a day, because a day and a time in the Scripture phrase is all one, and oft by a day a long tract of time is meant, wherein like things are in doing. And yet I dislike not that of the *Ord. Glosse*, but rest indifferent. For the darkness and gloominess here spoken of, times of great calamities are wont commonly to be so called, as the morning spread upon the mountaines, here may seem to be a contradiction, darkness and yet a morning spread, which is light, but the time is not compared to the morning for the light, but for the early coming of this people, as the morning light is soon seen upon the mountaines, when the valleys are yet without light, so that he would hereby intimate the nearness of this judgement, that they might not put this evil day far off but be affected with it, as if to come next morning, so soon as day should appear upon the tops of the mountaines. And thus, although it be long before the day of judgement cometh, we are bidden to make account of it, as being near at hand, and likewise ought we to doe for our particular judgement dayes, of death or of miseries here threatned for our sins.

A fire devoureth before them, &c. Here the enemies are so diversly set forth, that which way soever they that were threatned might think to escape, might know that they should never be able. If they should think to keep in strong holds, into which they might think, they cannot enter here, what are strong holds against devouring fire? If they should think to run away and so to escape them, he saith, they were horsemen, and so could run more swiftly. If that they would keep together in ranks so close, that they should not be able to break in amongst them, he saith, that they should come in rattling chariots down the mountaines, against which, what foot can stand? If they shall think, but our walls shall keep them out, he saith, they shall run up their walls, and not stumble or fall, or be disordered. If they shall think, but when they doe so we will shoot at them, and with casting darts wound them, he saith, although they fall upon the sword, they shall not be wounded. If they shall think; but then we will goe up into the highest roomes of our houses, he saith, that they shall climb up into them and enter at the windowes. But if yet they shall think, the heavens will never fail to afford us help against our enemies upon earth, he saith, the heavens shall tremble, the Sun and Moon shall be

Gualter.

Glos. Ord.

Lyra.

Ribera.

Note.

V. 3.

V. 4.

V. 5.

V. 6.

V. 9.

V. 10.



V. 11.

Note.

V. 12.

V. 14.

Gen. 5.

V. 15.

V. 16.

V. 17.

Glos. Ord.

V. 18.

Lyra.

Lyra.

dark, and the stars shall with draw their light, that is, there shall neither be greater nor lesser comfort from thence, no not so much as the light of a star. And if yee would know the cause why all these things shall thus be, *vers. 11. the Lord shall utter his voice before his army, his campe is very great, that is, ye shall not then have to doe with men, but with God, at whose appointment they shall come, and accompanied with his power, so that they shall be altogether irresistible. Wherefore when God is provoked by our sins, all imaginations of being holpen against his wrath shall be vain, onely by repentance at the hearing of these things such terrible judgements may be averted, for which he exhorteth, vers. 12. Turn yee unto me with all your heart, with fasting, weeping and mourning, vers. 14. Who knoweth, if he will return and repent and leave us a blessing behind him, even a meat-offering and a drink-offering, this is spoken, because Prophets themselves, although speaking from God, when they denounce judgements, know certainly, that it is his will, that they should thus threaten, yet they know not, how the hearts of the hearers may be moved to repentance, as Jonah did not, when he threatned Nineveh, after which they repenting, God is said to have repented and did it not. In what sense God is said to repent, see Gen. 6. 1 Sam. 15. and leave a blessing, because he had before said, vers. 3. Behind them as a barren wilderness, now contrariwise upon their turning he speaks of hope, that it shall not be so, but that the land shall be preserved, and be fruitful. And because of chap. 1. 9. he had said that the meat-offering and drink-offering were taken away, now he speaks of a blessing in this respect, that they should not onely have to sustain themselves, but also to offer to the Lord, whereby his favour towards them might be further procured, as it is said of Noah that he offered a sacrifice, and God smelt a savour of rest, and resolved, not to curse the earth any more for mans sake, and by sacrifice atonements were made.*

*He reneweth his exhortation to fasting and prayer made, chap. 1. 14. onely he varyeth a little, for Elders and all the Congregation there, naming here the people also, the children and those that suck the breasts, the bridegroom and the bride, and whereas chap. 1. 13. he onely biddeth the Priests to put on sack cloth, to lament and howl, and to lye so all night, and vers. 14, 15. to cry to the Lord, also for the day, &c. here he saith, Let them weep between the porch and Altar, Let them say, Spare thy people O Lord, &c. Junius conceiveth, that the words of these two chapters were uttered as it were in two sermons, one upon one Sabbath day, and the other upon another, in both they being exhorted to the same things, although in this more at large; and hee extends his exhortation to sucklings, because the least childe is a sinner by originall sin, and to the new married, because times of publick calamities are not times of mutuall imbracings, but of sorrow to all. Between the porch and Altar; that is, the Altar of burnt offerings, where sacrifice were offered dayly, and it stood in the Court, that of incense, within the Temple. Vers. 18, 19, 20. It being done as they were exhorted, the Lord promisseth them all good, and for their enemies, the Caldees, called the Northern Army, he saith, that he would remove them far off, and drive them into a land barren and desolate, his face towards the East Sea, and his hinder parts toward the uttermost sea, &c. which, as Lyra said, is by R. Solomon expounded of the Army of Locusts, &c. before spoken of chap. 1. as if he had said, if upon their repentance, the Priests praying shall by a strong winde be carried away to the dead Sea, which lay East from Jerusalem, as sometime the locusts in Egypt were carried away by a strong winde. And as multitudes of creatures being dead, a filthy stink comes from them: so he saith, that it should be. But against this maketh, that very locusts were not there meant, but men, and that saying, vers. 19. I will no more make you a reproch among the heathen, and vers. 20. he hath done great things, or as it is in the Hebrew, he hath magnified himselfe to doe, being by the pride of his heart carryed on thereunto, which cannot agree to locusts properly understood. Moreover by the Northern Army the Caldees, or Assyrians are commonly understood, as Jer. 1. and therefore Lyra saith, that some hold Senacherib the proud King of Assur to be here meant, who came against*

against *Hezekiah*: but as he saith well, this cannot be, seeing he went not into any other but his own land to *Nisibis*, neither did his army fall towards any Sea but near *Jerusalem*, being by the Angell so smitten, that their bodies were burnt within with fire, and so could not sink, as being turned to ashes. Wherein he saith well, but in closing with *R. Solomon* in the former, ill, for the reasons rendered. *Calvin* and *Gualter*, who will have the Assyrians spoken of all the way, ch. 1. say that it is spoken of *Sennacherib*, and *Jerom* is for *Sennacherib* also. *Ribera* will have *Holofernes* Captain of *Nebuchadnezzar* meant, of whom it is written in the book of *Judith*, that he after his proud carrying of himselfe was slain by her, and then his huge host falling along, as they fled by the Jews pursuing them: But the truth of this history may well be suspected, because *Nebuchadnezzar* whose Captain *Holofernes* is said to be, and the Assyrian and Babylonish Monarchy were at an end before, for chap. 1. it is said, after their return out of captivity, before which *Nebuchadnezzar* dyed many years.

*Calvin.*  
*Gualter.*  
*Ribera.*

It remaineth therefore, that by this Northern army we understand the Babylonish Empire, which at the coming on of the Median and Persian was as an army of Locusts blown away to the Seas; for as these lying upon the coast all along upon heaps stink, so the Babylonians being slain in very great multitudes in *Babylon*, and lying unburied; and although *Babylon* stood in the midst of waters, and was, whilst it flourished, very fruitfull, yet the waters being drained away by *Cyrus* and the people destroyed, and none being suffered to inhabit there any more, it was turned into a wilderness and desolation; and for the Babylonish King vaunting himself, and his intolerable pride, for which all this is threatned against him, it is so well known, as that I shall not need to speak thereof.

These three verses then together are a Prophecie of more worldly prosperity to the Jews after their grievous sufferings threatned ch. 1. they being delivered from captivity and their enemies slain, by which means their reproach amongst the Heathen was taken away, they being no longer their captives, but a people planted in their own most fruitfull *Canaan* again, &c. to v. 28. The same mercy of God towards the Jews is further amplified, they being bidden not to fear, but rejoice, and not onely men but beasts for the plentiful times, the trees with the smiting of which they were threatned before, ch. 1. 12. being now made to flourish and be fruitfull, and the wheat and wine and oil, the falling of which was before spoken of, ch. 1. 10, 11. shall now again abound. And finally for the harme done by the foure destroying creatures, ch. 1. 4. a recompense shall be made to the full, there being a plenty of all things, and whereas they were then put to shame and were in reproach amongst the Heathen, upon which it was touched v. 19. now he promiseth, that they should no more be ashamed, either for their poverty or want, even for their enemies proudly domineering over them, because the Lord is in the midst of them, by his stretched out arm saving them so, that all nations about, seeing or hearing of it, should acknowledge that they were in greatest grace and favour with him, and therefore a most honourable people. All this is drawn by *Jerom* to an allegory, first understanding the locusts before spoken of properly, which he saith came in innumerable multitudes against *Judea*, but the Priests praying between the Temple, or *Pach* and the *Altar*, they were by a strong wind carryed away into the Seas, where being drowned, they were driven againe to the shoares, and then a great stench came from them.

V. 21.  
V. 22.

V. 24.  
V. 25.

V. 26, 27.

*Hieron.*

*Note.*

And here he noteth two things, the miraculouse of their coming out of the North, the coldest quarter, whereas they commonly are bired of heat.

2 The Imbecillity of these creatures, they being so tender that with the nipping of a mans finger they are crushed in pieces, yet when God will, made so strong an army, that whole countries are not able to withstand them, that man, who is but dust and ashes, might learn not to lift up himself in pride for his great strength.

Then

Eph. 3.17.

Novatus.  
Arminius.

Lyra.

V. 28.

Lyra.

Ezek. 36.16.  
Ag. 21.

V. 30.

Calvin.

Then understanding by them the Assyrians and Caldeans, and *Sennacherib* in particular, with his huge host slain, as they lay all along towards the dead Sea of *Sodom*, and the Sea of *Egypt*. And the myserie to which he draweth it, because it holdeth not in all things either of these wayes, is, that evill spirits are hereby set forth, wasting all fruits of the godly spirit in men, under which judgment they lye, till that by through humiliation they come into grace, and then the early and latter rain of heavenly doctrine makes them to flourish in grace, which bringeth more joy then plenty of grasse, corne, wine, and oil, and coming to this estate they are for ever *participes*, *God is in the midst of them*, *Christ dwelleth in their hearts by faith*, and so they shall never be ashamed, either for spirituall macilency for want of food, for they shall alwayes be feeding abundantly upon it, or for succumbing under fleshly or spirituall enemies, divers lusts or devils, against all which they shall stand unto the end, and thus having overcome, be crowned with life and glory for ever. Against those, that either teach, that such as have falne into foul sins cannot be renewed by repentance, or that the truly faithfull are still in danger, and may fall away again and be damned.

Before we passe from hence, vers. 23. whereas N. Tr. hath it, *the former rain moderately*, Vulg. Lat. *a doctour of righteousness*, and Hebr. it is *מורה לצדקה* *a teacher in righteousness*, by a teacher the whole body of teachers that then were, saith *Lyra*, after *R. Solomon*, being meant, that is, when they returned out of captivity, and I doubt not but *Ezra* a perfect Scribe and Doctour of the Law then, was here specially meant with the body of Priests and Levites joined unto him, and therefore I must needs herein approve rather of the Vulg. Lat. as seeing no reason why our Translatours should goe from it, although the word *מורה* signifieth indifferently, a doctour, or rain, and if so it be rendred rain, it is *rain in righteousness*, wherein I see not any good sense, unlesse rain be taken for teaching. But understand it of a teacher, and then the sense will be very good, being about to set forth the blessings after their return he beginneth with the chief concerning the souls righteous teachers, and then he proceedeth to those concerning this life; whereas if this be rendred rain, here will be in the same verse a tautologie, and that wherein their blessedness chiefly consisted, is passed over in silence.

And it shall come to passe afterwards, that I will poure out of my spirit upon all flesh. That this is a Prophecie of things done under the Gospel is made plain, *Ag. 2.* It was most notably fulfilled, when the Holy Ghost came down upon the Apostles in the similitude of cloven tongues of fire, and when *Ag. 10.* Peter preaching to *Cornelius* and his neighbours, the Holy Ghost came down upon them who were Gentiles. By all flesh therefore *Lyra* well understands men of all Nations, and not of the Jewish Nation only, and they upon whom, are called flesh, because it is said, *I will take away the heart of stone and give them an heart of flesh. And your sons and daughters shall prophesie*: for then *Philip the Evangelist* had four daughters, that were Prophetesses, and of women prophesying as well as men, it is spoken *1 Cor. 11.* And women were amongst the faithfull at the time of Pentecost, *Ag. 1.* and all were filled with the Holy Ghost, the meaning is, that both sexes and all ages should have the spirit of God then given them, so that it should manifestly appear either by speaking with new tongues, or prophesying, or by dreams, or visions, wherein things concerning the Kingdom of heaven should be revealed unto them, and sometime concerning other things also; as *Agabus* prophesied of a famine, and of *Pauls* sufferings at *Jerusalem*, and *Paul* had a vision, a man of *Macedonia* appearing to him, and saying come and help us; and a dream wherein he saw an Angel of God comforting him in the night, when the ship, in which he was, was wrecked, assuring him and all his company of coming safely to the shoar.

And I will shew wonders in heaven above and in the earth, blood and fire and pillars of smoke: Here, saith *Lyra*, he passeth from Christs first coming to his second, before which these signs shall be shewed. *Calvin* having spoken of the beginning of the Gospels going forth, now he proceedeth to shew what troubles

shall



shall accompany it to the end of the world through the malignity of men opposing and fighting against it, by blood we may understand bloodshed, by fire, that which commonly accompanieth the sword, to the burning of houses, where wars are made; and because fire is not without smoke, he saith also pillars of smoke. Such troubles indeed were before the Gospel, but much more since the publishing and refusing it, almost all the bloody warres that have been fought and are fought still, being by reason of the Gospel, either in way of judgment for rejecting it, as against the Jewes by the Romans, especially when Jerusalem was destroyed, or Heathens fighting against Christians, as the Goths, Vandals and Longobards against Italy, the Turks against many Christian Princes, or such as are mis-led by error against the Orthodox. And the Lord doth premonish his touching such terrible times to come again when he had shone most upon them by the light of his countenance, that all they which should imbrace the Gospel might patiently bear them, and not be discouraged from following the truth. And hitherto of the signs upon earth last named, now for those in heaven first spoken of.

The Sun shall be turned into darkness, and the Moon into blood, before that terrible day of the Lord cometh: see the like Mat. 24. 29. and this is done by eclipses, one most notable one of the Sun being at the passion of Christ, and many more since, and when the Moon is in the eclipse, it looks like blood. The terrible day of the Lord is the day of judgment by wicked reprobates not to be endured, so terrible will it be unto them. Before that day the Sun shall be darkened by eclipses, but then it shall utterly lose its light, 2 Pet. 3. 10. for these visible heavens shall passe away and be no more, and therefore all heavenly lights.

Whoever shall call upon the name of the Lord shall be saved, that is, even in that terrible time there shall be salvation to some, viz. the truly faithfull, who are described by praying to the Lord, from Mount Zion and Jerusalem shall be deliverance, and in the remnant whom the Lord shall call, whereby he meaneth not only amongst the Jewes but also the Gentiles, and yet not the community of either sort, but a remnant, and they are such as the Lord calleth out of the huge multitude both of Jewes and Gentiles to beleve and repent in sincerity, which is thus spoken to meet with the generality of the Jewes, who were proud for the privileges in the flesh, as being descended from Abraham, how wickedly soever they lived, as Job. 8. and Rom. 2. and with false Christians, who bearing themselves upon this, that they are the Catholick Church arrogate therefore generally to themselves the only right to the Kingdome of heaven, when as indeed that Kingdome is not bestowed for this, but upon the sincere worshippers of God, and they be not the most, but a remnant.

## CHAP. III.

**V**hen I shall at that time bring again the captivity of Judah, &c. I will gather all nations and bring them into the valley of Jehoshaphat, &c. that which is here said, is by *Lyra* understood of the day of judgment, of which he spake chap. 2. it being declared more at large, where and how the Lord will proceed against the wicked enemies of his Church at that time. And according to the Letter he saith, that he shall come down to this valley to judgement, all nations being gathered together, that they may receive the sentence of condemnation, as they are well worthy for the indignities done to his people, as they are laid to their charge, v. 3, 4, 5, 6. And the time of turning the captivity of Judah, he takes to be the time of the Jewes conversion at the end of the world from Antichrist, by whom they were formerly misled. *Calvin* contrariwise saith, that the judgments of God against the enemies of his Church under the Gospel are here threatned, the Prophecie being extended to the whole time of the Gospel. And that the turning of the captivity of Judah is named, because then

V. 31.

Rev. 6. 16.

V. 32.

V. 1.

V. 2.

*Lyra.**Calvin.*

2 Chron. 20.

then the Lord began this great work, and thereby made a demonstration of his power to doe for his people in all times and ages to come against their most potent and malicious enemies. The Hebrew indeed, he saith, expound it of their being delivered from the *Babylonish* captivity altogether, when the *Caldeans* set forth by the name of all Nations, because they ruled over all Nations, had their judgement by *Darius* and *Cyrus*, and he judgeth it ridiculous to take the valley of *Jehoshaphat* properly, and to hold that there the last great judgement shall be; wherefore he saith, that the Valley of *Jehoshaphat* is spoken of in allusion to that which was done there against an huge multitude of enemies, that came against that godly King, they being terribly destroyed by ambushes of their own, he and his people doing nothing, but after fasting and prayer praising God with singing, and then the enemies being slain, they went into the camp and took the spoils, and for this spent three dayes in blessing God there, whereupon the place was called the valley of *Berashah*, that is, *bleysing*. For they to whom *Joel* prophesied of deliverance might haply doubt of it, seeing the enemies were of so great power, they being even all Nations, for all were against the *Jews*, and since against Christians; but as the Lord then wrought for the deliverance of his people, so their mindes might be confirmed, that they should againe from time to time be delivered from all that should rise up against them, and that not onely *Jews* but also *Gentiles* embracing the faith. As then *Ammonites*, *Mosabites*, and *Edomites* joyned together in a very great company, *Jehoshaphat* and his people having no help but in God, yet they were all slain, and the people of God miraculously delivered: so hereby is meant, that Christians should in all countreyes be persecuted, but God will stand up for them against all enemies, and take care of them as his inheritance, with which whosoever shall dare to meddle, he will surely be avenged upon them, for so he saith, *I will plead with them for my heritage Israel*. And if we goe to the signification of the word *Jehoshaphat*, as is sometimes done, as in *Melchisedeck*, *Heb. 7.* it signifieth the judgement of the Lord, the sense given will hold very well, no particular place is hereby meant, although the Spirit of God herein points at a place for the most memorable fact done there for Gods people, but by the thing done there it is shewed to our comfort, that God will always be ready likewise to judge and be revenged upon the malicious enemies of his Church, although their power may seeme to be so great, that we know not what to doe, as *Jehoshaphat* said, being full of fear at that time. And to shew, that the thing spoken of judging them is more respected then the name of a place, he saith by way of *Paronomasie* יהושפט *I will judge in the valley of the Lords judgement.*

V. 3.

*They have cast lots for my people, and given a boy for an harlot, and a girl for wine.* After the judgement threatned against their enemies, he proceedeth to the sins laid to their charge, for which first, *they have scattered Israel amongst the heathen, and parted his land*, wherein nothing may seem to have beene done amisse, because God was the authour of *Nebuchadnezzars* coming against *Jerusalem*, and *Sennacheribs* against *Israel*, and carrying them away, and placing other inhabitants there, as is plain, *2 King. 17.* why then are they threatned for this? *Sol.* They did it not in obedience to God, and as executioners to him, but maliciously and proudly, seeking their owne ends, so that however God wrought it by them for the chastisement of his people, yet they the agents knew not that, and therefore were worthily adjudged to destruction for their cruel destroying of Gods people, and injuriously invading their inheritance. 2. They took upon them also over their persons selling their children like beasts for a little money, whether they were sons or daughters, that they might with the price taken for them hire whores, or buy strong drink to make themselves drunken, which is a fearfull sin, and is the sin of those, that with goods taken from the Church, as *Glebes*, *Tithes* or *Offerings*, maintain whores or excessse of riot therewith. Some will have by a boy given for an harlot, a beautiull boy prostituted to mens lusts for gain after the *Sodomiticall* manner, but because there is the like reason of girls added in the next place and boys, I doe rather

Note.

rather with *Calvin* rest in the former. 3. He chargeth *Tyrus* and *Zidon* in particular with this sin, and robbing God of his silver and gold; which may be conceived, as *Calvin* hath it, thus to have been done. The *Affrians* fighting against *Israel*, the *Tyrans* and *Zidonians* being neer neighbours, haply did help them with provision, whilst they lay there, and for this were together with themselves made partakers of the prey. And because they had never been provoked by *Israel* to this, but onely their covetousnesse put them on to doe so, he saith, what have ye to doe with me *Tyrus* and *Zidon*? and ye have carried into your Temples, &c. by these words noting a further most grosse sin in them, that they dedicated of the best things taken out of the land of *Israel* to their idols, ascribing virtue thus to stocks and stones. For the next words, will ye render me a recompence? the meaning is, will ye deal by me, as if ye ought me a revenge, and now will take your opportunity to be revenged upon me? for the Lord counts that which is done to his people to be done to himself.

Ye have also sold the children of *Judah* and *Jerusalem* to the *Grecians*, that ye might remove them far from their border. Here their selling of boys and girls before spoken of, vers. 3. is further amplified by shewing, to whom they sold them; the *Grecians* being a people far remote in *Europe* beyond the Sea, and these are named in particular, other peoples also, that dwelt afar off, being meant, and thus they did to cut off from them all hope of return to their own country. And hereby he aggravates their sin, that they had been no way provoked to it, for the *Tyrans* and *Zidonians* were sometimes confederates with the *Jews*, in the dayes of *David* and *Solomon*, and the *Philistines* here also spoken of, were brought under by *David*, and continued Tributaries to them; and so were a long time as one people with them, in which time the Lord expected, that they should have been brought to imbrace the true religion also. But as the manner of wicked men is in the time of prosperity to live peaceably with and to be friendly towards their neighbours, but in their adversity, to side with their enemies, so these are here charged to have done, thus *Gualter*. And this is the highest degree of sinning in any people to take the advantage of their misery to make a prey of them, and therefore they shall be most severely punished that doe so.

I will raise them out of the place into which ye have sold them, and will return your recompence upon your own heads. It may be doubted here, how this was ever verified, for when had the *Jews* other Nations in their power to make sale of them as slaves? *Sol.* It was done, when in way of revenge for their wrongs they were subdued by the *Affrians* or *Caldees*. Then as it is said, vers. 8. They were sold into the hands of the children of *Judah*, and they sold them to the *Sabeans*. Thus the wicked enemies of Gods people shall suffer, as they have made them to suffer, God will proceed per legem talionis, as was notably exemplified in the *Jews*, being by the *Romans* sold 30 for a piece of silver, as *Christ* had been sold unto them for 30 pence. And as for the *Jews* being brought again into their own country, this was notably fulfilled in the dayes of *Cyrus*, wherefore there is no reason, why the faithful should in their lowest ebbe of misery despair: for enemies may prevail against them, and bring them under for their sins, but stay a while and they shall have their turn in suffering the like, but the faithfull shall then be lifted up again.

Proclaim this amongst the Gentiles, prepare war, &c. Here the means of effecting what was before threatened against the enemies of Gods people are set forth. Other Gentiles shall be raised up, whom these oppressours despised, as being of little strength: even a company exercised before in husbandry more then in war, but now at the will of God armed by his power to take revenge upon them. For which he saith, Beat your plough shares into spears, and your pruning hooks into swords, Let the weak say I am strong. This is by *Lyra* expounded of Antichrist and his adherents, as being ironically bidden to doe thus, but when they had done all that they could against *Christ's Church*, they should be brought to judgement in the valley of *Jehoshaphat*, as here followeth, v. 2. and to shew, that these things are spoken of the last judgement, which shall follow

V. 4.

Calvin.

V. 6.

Gualter.

Note.

V. 7.

V. 8.

Note.

V. 9.

V. 10.

Lyra.



V. 13.

V. 14.

Calvin.

V. 12.

V. 13.

Note.  
Gen. 6.

Note.

V. 14.

follow immediately after the persecution stirred by Antichrist, ver. 13. he saith, *Put in the sickle, for the harvest is ripe, come get ye down, the Presse is full*, after which he saith, *multitudes, multitudes in the valley of decision, for the day of the Lord is near, the Sun and Moon shall be darkened*. And to make this good, he saith, that the revenge taken upon the Tyrians Zidonians, and Philistines before spoken of ver. 8. was taken in the time of the Maccabees, when they obtained many victories over the Capitaines of Antiochus, amongst whom Kendebeus a most mighty Captaine was one, who was a maritim man, and Tyrus, Zidon, and Palestine were maritim places, and therefore it is probable, that some were then taken, by the Jews from those parts, and sold for slaves. And the Prophet having thus shewed what should be done then, now passeth on to shew how the enemies of the New Testament should be judged, when their strength should seem to be greatest, thus *Lyra*. But Calvin takes this as spoken of the Medes and Persians, a people not accounted of for warriours in times past amongst the Assyrians or Caldees, but when God will, it is shewed here, that they should be valiant to execute his will upon the present enemies of the Jews, amongst whom the Tyrians, Zidonians, and Philistines were most noted for their inhumane taking their opportunity to practise against them undeservedly, as hath been said. And being thus understood, as was before noted, it followes well after the recompence spoken of, that should be made, as a declaration of the means whereby other Gentiles shall be stirred up against these, and armed and strengthened by God, although they might seem too weak to effect so great a work, as indeed Cyrus seemed, and therefore when he first began his siege against Babylon, hee was derided by them, as going about a thing impossible to take it. Whereas the next words may seem to make against this, *Let the heathen be awakened and come up to the valley of Jehoshaphat*, expounded by some of their being raised from death to come thither to judgement, I have before shewed, that in saying thus, it is onely alluded to the miraculous destruction of the Nations gathered together against Jehoshaphat in that place, for so they should againe together come to destruction, who had so notoriously wronged the Jews, other heathens being made the instruments, as then some of one Nation fought against another and so they were all slain.

Thus God fate to judge the heathen round about, when the Persians were made instruments of the destructions of the Babylonians, and the Grecians afterward of them, as they had been before the overthrow of the Assyrians. For the next words *put in the sickle*, it is true, the cutting down of all the wicked at the day of judgement is spoken of by the like phrase, *Rev. 14.* and that there seemeth to be borrowed from hence: but that alwayes by this phrase the destruction to be made at the day of judgement is meant, I deny, for there is the like reason of the harvest being ripe, and of the wine-presse being full, which is also here spoken of, and a reason is rendered, *Gen. 15.* why the Amorites should not be judged till after 400 years, for the wickednesse of the Amorites is not yet full. So here their sinnes being grown to a fulnesse and ripenesse, whom the Prophet threatneth, he sheweth, that they shall be judged with cutting down likewise. And this is the cause why the wicked are proceeded against no sooner, the Lord stayeth till corruption is grown Universall, as in the old World, and till greater sinnes be added, as in the Nations expelled before the Israelites. Again, note hence, that there is no saying of any, they are weake, when God will have them to be executioners of his judgements for wickednesse grown to maturity, wherefore Jeremy saith, that if the Caldees were but a few and all wounded, they should rise up against Jerusalem and burn it with fire.

*Multitudes in the valley of decision*, the word rendred *decision*, signifieth tri-  
turation or threshing, answering fitly to that which was before said of the  
harvest being ripe. It is as if he had said, at the time when God shall  
judge the enemies of his Church by other Heathens, very great multitudes  
of them shall lye together to be threshed and beaten in pieces, as it were by  
his judgements, as the straw of the corn by a threshing instrument, and in  
vary-

varying the word twice before called the valley of Jehoshaphat, into the valley of decision, he sheweth that he meant no particular place, to which men should be gathered together to be judged, but that according to the signification of the words, the Lord would judge and tear them, when his set time should come.

Then the Sun and Moon shall be darkened, that is, the whole course of Nature shall seem to be overturned, which way soever these wicked ones shall looke about them, seeing no comfort, but all horror and confusion, which is commonly set forth by darknesse, and sometimes by the lights of heaven turned into darknesse, as *Esa. 13. 10.* *Verf. 16.* The Lord shall rage out of Zion, *Jer. 25. 38.* *Amos 1. 2.* it is said likewise, and the heavens and the earth shall shake, but the Lord will be the hope of his people. As the Lion roaring, the beasts of the forest quake, so the Lord uttering his voice in judging the heathen enemies of his people, not onely men, but heaven and earth also shall quake, which is spoken to shew his wonderfull great power, that the faithfull might not doubt, but that he was able to take revenge upon their enemies, and to doe for them as hath been said, *Hag. 2. 6.* He saith not onely, I will shake the earth and the heavens, but also the sea and dry land, which is quoted, *Heb. 12. 26.* and applied to prove the vanishing away of all visible things, and the everlasting permanency of the Kingdome, or Church of God militant and triumphant. And of the quaking of the earth before God uttering his voice, we read *Exod. 20.* But whereas the earth onely then quaked, now he saith, both heaven and earth shall, which because it is applied by the Apostles to the time of the Gospell, we may likewise apply this, when the Lord shall send forth his Word from Zion, it being preached in all Countreys and Nations, heaven and earth shall shake; that is, no forces either diabolical in heavenly places, or of men upon earth shall be able to withstand it, but be as weak as a reed shaken with the wind, and then his people called Israel, whereby the faithfull both of Jews and Gentiles, are meant, shall be filled with hope and comfort.

Jerusalem shall be holy and no strangers shall passe through her any more; as if hee had said, my Church hath been prophaned by being brought under the power of the unclean heathen a long time, but now under the Gospell, all enemies of the truth being by Gods Almighty power subdued, it shall be so no more, *Strangers shall not passe through her*, that is, *vi & armis*, subduing her, which was fulfilled in the time of Constantine the Great, after which the whole Church was never brought under an heathens feet more, but onely for a little time, the Emperour Julian proving a base Apostate; For since, although the Church hath been in Italy subdued by the Goths and Vandals, yet she never was wholly, the Eastern Churches then being free, and since the Eastern being brought under by the Turke, the Western were free, onely Antichrist exalting himselfe in the Temple of God, a generall Apostasie befell the whole Visible Church in the West, it being by divine dispensation that this beast had power to doe 1260 dayes, but he being again destroyed, as he shall be, no enemies shall have power over the Church any more, but shee shall be holy, that is, kept separate from such misuage for ever, for to be holy here is to be separated and exempt from the power of the prophane infidels.

And in that day the mountaines shall drop down new wine. Here the benefits abounding in the Church in time of the Gospell are further set forth, for unto new wine is the Doctrine of the Gospell compared, where it is said, No man having tasted new wine will drink old any more, for they will say the new is better, but in the text it is old is better, and therefore having tasted old he will drink no new, whereby is set forth, how the Pharisees stood affected to the old rigid wayes, to which they had inured themselves, but his Disciples drank new wine by embracing the Precepts of the Gospell. And whereas milk is here further spoken of this Doctrine is sincere milk, and for rivers of water here we heare of rivers of water flowing out of the belly, *Job. 4. 10.* Lastly whereas it is said, a fountaine shall come out of the house of the Lord, and shall water the valley of Shittim, this is holy Baptism; the water

V. 15.

V. 16.

V. 17.

V. 18.

Luk. 5.39.

Galat.

1 Pet. 2.3.

C c c c

whereof

† What a wonderful discovery!  
Surely we are, at least,

Numb. 25.

whereof in true beleevrs washeth away the foulest sins, such as the sins of Israel were, when abiding a time in ~~sin~~ in the borders of ~~the~~ they committed adultery with the daughters of ~~Midian~~, and were defiled with their idols sacrifices. Herby is also intimated, that the Gentiles, for whom the ~~Messias~~ were, embracing the faith, and being washed with this water should be purified from sin.

V. 19.

Egypt shall be a desolation and Edom, &c. as if he had said, so great shall be the blessings of God upon his Church, as hath been said, but the enemies of the Church set forth by Egypt and Edom, because Egypt of old was a most cruell enemy to the poore Hebrewes, and since the Edomites, although neare kinsmen, as appeares by divers passages, as Psal. 137. &c. these shall be destroyed, and their land reduced to wildernesses for this their cruelty and inhumanity. And the same is often set forth in other words, Psal. 2. Hee shall breake them in pieces like a potters vessels, Psal. 110. hee shall strike through Kings in the day of his wrath, and judge amongst the heathen, &c. being fulfilled in Jewes, whose City is spirituall Egypt, and in countreyes still continuing heathen, especially in Africa so dry and full of deserts.

V. 20.  
Marth. 16.

But Judah shall dwell for ever, that is, the Christian Church built upon a rock, and not to be prevailed against by the very gates of Hell. Vers. 21. And I will cleanse their blood, that I have not cleansed, where by blood foul sins are meant, Esa. 1. 15. and these by the blood of Christ are cleansed, 1 Job. 1. 6. And in saying, their blood that I have not cleansed, hee meaneth the Gentiles converted to the faith, for whom no expiations were formerly made, as there were for the Jewes, and so sinne, that was the onely impediment of Christs dwelling in Zion, being done away, the Lord dwells alwayes in her, that is, his Church for evermore, and every soule thus cleansed:

*in the porch of Rome: we have here some  
of her wonder-working holy water.*

THE



# THE PROPHEESIE OF AMOS.



THE time when *Amos* prophesied is expressed to be the same with that wherein *Hosea* prophesied, viz. in the dayes of *Uzziah*, and *Jeroboam*, only here it is more particularly set forth by the earth-quake, and 2 years before it, of which it is again spoken *Zech.* 14. this being added, in the dayes of *Uzziah*, so that although in the sacred History no mention be made of it, yet as *Josephus* hath it, we may gather, that it was at the same time, that he presuming to offer incense was smitten with the

Leprosie. For the person prophesying, he was an herdsman of *Tekoa*, which we may gather to have been in *Judah*, chap. 7. 12. and *Jerom* saith, it was 12 miles from *Jerusalem*, and *Josephus* saith that it was a village near to a vast wilderness which extends to *Persia* and *India*. But although *Amos* were of the land of *Judah*, yet he prophesied in *Israel*, that is, the Kingdome of the ten tribes, as is expressly said ver. 1. and is further shewed ch. 7. 12. 13. In that an herdsman was stirred up to be a Prophet, we may see that the spirit of God is not tyed to Priests and such as have education in the schools of the Prophets, but when God pleaseth he doth sometimes inspire others that be without learning, as also the Apostles of Christ. But here is no ground for any man to come from a trade to a Propheticall office of his own head, as too many doe now adayes, to the great disgrace of Prophefying and discouragement from learning. For it is a rare thing when any man is thus stirred up, and hath not been since the Apostles dayes, and when one hath been so sent, he hath been indued with gifts accordingly, proving his calling to be from God, as these are not, and therefore may well have that saying applyed unto them, they run before they are sent, and it is to be noted, that in *Israel* there was no Prophet at this time, so that there was need of one to be raised up extraordinarily.

The Lord will roar from *Zion*: Here *Amos* beginneth almost as *Joel* ended, ch. 3. 16. the habitations of shepherds shall mourn and the top of *Carmell* shall wither: He useth the same words at the first, saith *Gualter*, that *Joel* doth, but the next words shew that he useth them in a diverse sense, there he is spoken of, as a

C c c c 2

Lion

2 Chron. 26.

V. 1.

Note.

Note.

V. 2:

Gualter.

Lion roaring to scare away enemies, for the comfort of his people, here to terrify his people Israel and other Nations also for their sin, in that he set forth himself as a Lion coming amongst shepherds, and there tearing and killing, and causing by this means great sorrow in their dwellings, so that *Chelme*, a place of note for feeding sheep, shall through his roaring by his judgement be all on it also; for it shall wither through drought, that was commonly so green with grasse, and so these last words may be taken as an exegesis of the former, it being here shewed how the Lord would roar, viz. by a drought causing the fruitfulllest pastures to wither, and consequently a destruction amongst the sheep, which should cause mourning in their shepherds. All which yet may be taken metaphorically, by shepherds, rulers and governors of the people being understood, that should mourne for the destruction of their people and their own miseries also, as Kings be often called shepherds.

V. 3.

For three transgressions of Damascus and for four I will not turn away the punishment thereof: Vulg. I will not turn it: Calvin, I will not be propitious to it: Hebr. agreth with Vulg. the meaning is, for the many sins of Damascus, the Metropolis of Syria, I will not, though intreated, turn to it in grace and mercy, forgiving what they have there done. For places most wicked and heathen feeling themselves in great danger, will fall to prayer, as the mariners in the ship with Jonah: but although Damascus should do so, the Lord here threatens, that he will not turn from punishing, as he now threatened. The Hebrews, saith *Lyra*, gather from hence, that sin is remissible to the third time of committing it, but not the fourth: but this is contrary to Scripture, for *Mansse* sinned often, and yet was forgiven, and our Lord would have us forgive the repentant having sinned 7 times, yea 70 times, and therefore this observation is frivolous. But we may truly hence gather, that it is most difficult for a sinner to be converted that hath craved long in sin, as for an *Ethiopian* to part away his blackness, and so to come into favour with God and be saved from destruction: because they have threshed *Gilead*, here the cruelty of the Syrians towards the *Gileadites*, a part of the Kingdom of Israel, is set forth, for which they should suffer as followeth, v. 4. Touching the threshing here spoken of, whereby it is meant, that they did most cruelly tear them, as *Elshaphat* foretold *Asael* their King that he should doe, and as he did to *Gilead* in *2 Kings* 25. 32. see also ch. 7. and the instrument here spoken of, *the Lye*, was an instrument not so much to beat out corne, but to cut it small with the flint and fire it for provender.

*Lyra*.Note.  
Jer. 23.

V. 4.

Calvin.

2 King. 16. 19.

V. 5.

But I will send a fire into the house of *Asael*, which shall devour the Palaces of *Bemballad*: He had charged Damascus with three and four transgressions, that is, seven, as Calvin noeth, but having mentioned one, he passeth away and comes presently to their punishment in this verse. In this one sin then, or this one way, they transgressed foully many times, For both *Hazael*, and his son *Bemballad* oppressed Israel all their dayes, 2 King. 13. 3. therefore doubtlesse they came often against Israel and often dealt cruelly with Gods people. For the fire kindled for this in the house of *Asael*, it was by the hot war which the Assyrians made against Syria in the time of *Abaz*, not ceasing till they had destroyed it from being a Kingdome, at which time the King being slain the people were carryed captive to *Kir*, as is shewed in the History according to the prophesie here, I will cut off the inhabitants from the plain of *Aven*, and him that holdeth the Scepter from the house of *Eden*, and the people shall go into captivity to *Kir*, by the house of *Eden*, signifieth pleasure, the Kings house being meant.

And it is to be noted that two places of a contrary signification are here named, *Aven* sorrow, and *Eden* pleasure; to shew that the people who lead a toilsome life through hard labour, and the King that lived in pleasure should now be cut off and come to misery alike: there was also a city in *Caldeya* called *Eden*, by the Septuagint *Paradise*. Whereas he speaketh of two Kings of Damascus and their houses, *Asael* and *Bemballad*, naming *Bemballad* last, *Calvin* finds fault with *Jerom* for saying that *Bemballad* reigned after *Asael*, as commencing

ting

mitting a grosse oversight, for so much as Benhadad was before him, and was by him murdered: but it is a marvel that he observed not, that *Asahel* had a son also called Benhadad, that reigned after him, it being so plain in the sacred History, 2 King. 13. 3.

For three transgressions of Gaza and for four I will not turn, &c. From the Syrians he passeth on here to the Philistims, unto Gaza, adding *Asdod*, *Askelon* and *Ekyon*, other great cities of the Philistims, all which he threatneth, saying, because they carryed away the whole captivity to deliver them to Edom, I will send a fire on the wals of Gaza, and cut off the inhabitants of *Asdod*, &c. For the sins of the Philistims, the holy History saith, that Edom invaded Judah, and smote it, and carryed away captives, the Philistims also invaded them and tooke *Bethshemesh*, &c. this *Amos* calleth the Philistims carrying away of the whole captivity to Edom, because Edom having prevailed in part against Judah, and carryed some captives away, the Philistims came and tooke and dwelt in another part, for which the old inhabitants must needs be many of them turned out, and so come into the hands of the Edomites also. Of the Philistims practices against Judah, see also 2 Chr. 23. 16. For the threatning against them see also *Ezay* 15. & 20.

They delivered up the whole captivity to Edom, and remembered not the brotherly covenant. Here the men of Tyre are also threatned, and the same sin is laid to their charge that was laid to the charge of the Philistims, and it is aggravated against them by the breach of covenant, which *Qualter* saith, some expound of the covenant sometime made betwixt David and Hiram, and Solomon and Hiram King of Tyre, some because it is said the brotherly covenant, of the straight band of brotherhood between Jacob & Esau, of whom the Israelites and Edomites came, and therefore were bound not the one to hurt the other, but the Tyrians help the Edomites to break this band, when they sold the Jews for slaves unto them, or help them in their unnaturall wars, whereby they came into their power. And he followeth both these, noting, how great a sin it is to have an hand in breaking covenants. Of Tyre threatned likewise see *Jer.* 3. 4. and the Philistims also. And how populous and rich Tyre and Sidon were, and how strong, it hath been often spoken of, that I need not now speak any more of it. Only wee may see how great the courage of Amos was when this city flourished most and Israel also in the dayes of the second *Jeroboam*, he durst denounce destruction to them: Tyre by the brotherly covenant, following the vulg. Lat. they remembered not the covenant of brethren, expounds it of that betwixt Solomon and Hiram, who is said to have called Solomon brother, 1 King. 9. And to this I subscribe, because it is Hebr. the covenant of brethren, and although Esau and Jacob were brethren, yet we read not of any covenant made betwixt them, and if there were, the breach of it could not wel be laid to the charge of the Tyrians, but of the Edomites only.

Because he pursued his brother with the sword: here Edom that came of Esau, is threatned, and the old hatred of Esau, or Edom against his brother Jacob, is commemorated, of which see *Gen.* 27. and of his coming out against him with the sword, *Gen.* 32. 6. and again of the coming out of the Edomites, in like manner, when Israel desired a passage through their country, *Numb.* 20. and always after they persisted in a deadly hatred of Israel. Therefore *Teman* is threatned and *Bazzab*, two places of greatest note in the country of Edom, all the rest being meant hereby, see *Esa.* 34. 6. *Jer.* 49. This fire threatned to *Teman* came by *Nebuchadnezzar*, *Jer.* 27. And for *Bazzab*, besides that in *Idumea* spoken of *Ezay* 63. there was another in *Moab* *Jer.* 48.

Because they have ripe up the women of Gilead with child, that they might enlarge their border: Here the Ammonites are threatned, who came of one of *Lot's* daughters, and so were also of kin to Israel as well as Edom: but their enmity against Israel was no lesse then theirs, upon it *Jer.* 49. toucheth, when he saith, why doth *Molechom* occupy *Gad*, and his people inhabit the cities thereof, that *Gilead*, which lay within the lot of *Gad* and is here spoken of, we read also of their enmity in the time of *Ishtab*, and in *Saul's* time, when they offered most unheard of cruelty to the men of *Jabesh Gilead*, and of their inhumanity to David, 2 Sam. 10.

C c c c 3

But

V. 6:

V. 7.

2 Chron. 18.  
17, 18.

V. 9.

Qualter.

Note.

Tyre.

V. 11.

V. 13.

Judg. 11.  
1 Sam. 14.



But here is a greater point of cruelty spoken of, for which the Lord would suffer them no longer to go unpunished. The cause why the Ammonites did thus, is said to be to enlarge their border, it was ambition and covetousness, which is hereby shewed to be a most foul sin, when a Nation not content with its own borders shall invade other mens bounds being set by God to every Nation, Deut. 32. 41, 9. And this constitution was so accounted of amongst the Romans, that they worshipped bounds as Gods, and *Vingili* called a bound, *Capitolii immobile sacrum*, and against the removing hereof, see Deut. 19. and ch. 27. it is cursed.

V. 14.

I will kindle a fire in the wall of *Rabbah*, that is, the chiefe city of *Ammon*, of which see 2 Sam. 11. 1. and to expresse what fire is meant, it is said, with shouting in the day of battle, and with a tempest in the day of the whirlwind, so that hereby is shewed that the destruction of the Ammonites, should also be by enemies fighting against them and firing their city, at what time they should come upon them with hideous shouting, and this destruction should be sudden, as by a tempest bearing down all things.

V. 15.

Note.

And their King shall goe into captivity: the word rendred their King is *Melcham*, which was also the name of an Idoll amongst them. But here it is rather to be understood of their King, because it is said, both he and his Princes. Thus they that ambitiously seeke the enlargement of their countries by inchoaching upon the bounds of others, shall through Gods just judgment lose both that which is unjustly thus gotten, and their own land also.

## CHAP. II.

V. 1.

Ruffin.

Hieron.  
1 King. 3. 27.

Note.

The sixth Nation here threatened, is *Moab*, coming of *Lot* other daughter, his sin was, that he burnt the bones of the King of *Edom* into lime, so it is Hebr. but Vulg. into ashes. After the sins of other Nations against Israel laid open ch. 1. here before he cometh to *Judah* and *Israel*, he threatneth *Moab* for a sin against *Edom*, as *Ruffin* noteth, partly to take downe the pride of the Jewes, who thought themselves the only men in account with God, and that he would revenge their wrongs, but not the wrongs of any other nation besides; and partly to comfort the poor Gentiles, and to erect them with hope, forsomuch as God hath some care of them to revenge their wrongs, that he hath not utterly left them, or cast off the care of them for ever, but would in mercy one day extend himself to them also, to save them. Touching the thing here said to be done by the Moabites, the burning of the bones of the King of *Edom*, some say, that because he joined with the King of *Judah* and *Israel* against *Moab*, whereby that King was forced in his extremity, in his blind superstition, to burn his son in sacrificing upon the wal, the Moabite conceived such an hatred against him, that when he was dead they took his body and for spite burnt it to ashes. Some that the Moabite having the King of *Edom*'s son at that time in his hands, burnt him in sacrifice upon the wall of the City, he being called the King of *Edom*, because he should have reigned in his stead, and happily was at that time made King together with himself, as some other Kings sons have sometimes been. Lastly some Rabbins, because it is said, burnt into lime, say, that one King of *Edom* being burnt to ashes before, they took his ashes and burnt them into lime, but this favours of too much boldness to excogitate a reason of things spoken in Scripture, when the full knowledge of the thing is concealed from us. If it shall be thought that they raged against the dead body of the King of *Edom* in this manner, as is most generally held, a question will arise, how they got it into their hands? We must be content then to remain ignorant of that, which is not revealed, and only make this use of such a thing done, as being here related, though no where else, and condemned as a most foul sin, to abhor from doing any thing against the dead, acknowledging this to be more then barbarous cruelty to take

take up dead men's bones and to bury them, and the pretentious Catholics have often done it. It can be done to very bad effect. God will not pay it over unavenged, as we may see in this place. The Jews as Gwynn's men described, taught more rightly by the light of nature,

Particular in their, possess quest.

For after death neither can he have thee any more, nor thou him, and therefore it is folly and madnesse, and men by thus doing degenerate into crows or dogs. For amongst men it hath commonly been permitted in time of war to bury their dead on both sides, and Alexander in particular allowed it to Darius, Hannibal to Marcellus, and Cæsar to Pompey.

I will send a fire into Moab and it shall devour the palace of Kirioth: Kirioth was a chief city of Moab, Jer. 48.24: and the destruction of Moab by fire, by tumult, and the sound of the Trumpet was by war, see the like before, ch. 1.14. touching Ammon.

be no more a people, because where there is no Judge or Prince to governe, there can be no Common-wealth any more.

01 Having prophesied against other Nations about, now he propheseth against  
Judah, and v. 6. against Israel also, that the Heavens might not object and say,  
also thou threatenest us for our sins, are there not sins in Israel? why then dost  
thou not prophesie against them?

Hereby then is shewed, that none are so near or dear to God, but if they sin, they shall come under the lash of Gods judgments as well as they that are farthest off. And that they are not lesse sinners although better taught, then the most wicked of the world, and therefore although he cometh last unto them, they shall not be least punished, say they that are of the Church and yet are not moved by repentance through all the meanes which they enjoy, shall one day be most severely punished of all others, viz. at the day of judgment.

The fins objected against Judah, were, that they despised the Law of God, and  
and their lyes caused them to erre, after which their fathers walked: For they that sin  
under the Law, shall be judged by the law: To the Heathen he speaketh not so, but  
chargeth them only with sinning against the light of nature. And it is to be  
noted here, that such as live under teaching, but yet wallow in the mire of sin  
like swine, may pretend infirmity, through which they do so, but before God  
they are judged despisers of his law, and shall be proceeded against accordingly.

For their walking after lyes, hereby the doctrine of false Prophets is meant, who out of their owne wicked heads taught them, that it was best to worship other gods, and encouraged them in their so doing, and in other sins, by promising them peace against the threatnings of all the true Prophets of God. But for all this they are threatened with destruction by their enemies the Chaldeans, who should fire their City, as indeed they did.

Here coming to *Israel*, to whom he was specially sent, he is large in ripping up their sins, and convincing them of ingratitude for extraordinary benefits received, that after this he might the more effectually by threatening judgments move them to speedy repentance: *because they sold the righteous for silver, and the poor for a pair of shoes.* Coming to lay open their sins in particular, he beginneth with the chief amongst them, their Judges and Rulers, first taxing their covetousness, shewing it self in taking bribes to pervert justice. For this is meant by their selling of the righteous for silver, they had not so much regard to the righteousness of a mans cause that came before them, as to base gain, so that if any man brought them a bribe, they would judge on his side against all justice and right. That which is added of *the poor for shoes*, sets forth another kind of bribe, taken of those that had no money, but in case that one poor man contended in law with another, and one that desired to have the judgment goe on his side were a Cobler or Shoemaker, that offered to give the Judge the mending of a pair of shoes, or a pair of shoes to judge for him; or

**Qualiter.**

**V. 3.**

V. 3.

V. 4.

**Note.**

Mar. 13.  
Mar. 12.

Rom. 2.

**Note.**

**V. 6:**

Lyra.

one of another calling, doing somelike thing for, the like reason. Lyra saith, that the word signifieth either Shoes or Closets, and therefore it may be understood indifferently of the poor man having nothing but a little ground to bribe the Judge withall, and giving this to make him of his side.

V. 7.

That part after the dust of the earth on the head of the poor, that is, are carryed away with a greedy desire to trample the poor under their feet as the dust of the earth through tyranny, pride, and disdain. For this is another sin amongst great ones upon earth, they tyrannize over the meaner sort of men, taking any occasion to bring them down to the dust, that they may even goe over them at their will, they not once daring to speak or mutter against their tyrannicall doings.

Note.

A most high degree of wickednesse, and a sin that addeth more to their unjust dealings, and it is too too commonly practised in these miserable times, wherein men must suffer by injustice, and say nothing against injurious proceedings; if he doth, he shall be sure to be kicked down and trodden upon with the greatest rigour.

And turn aside the way of the meek, here is another sin objected, by means of their tyranny against them that oppose their unjust doings, many of meek spirits are so terrified, that they are made for fear to goe wrong also, holding and saying as these their tyrannicall masters doe. For they that are so meek, being thus made to goe out of the way of the meek, whom Christ blesteth, are cursed together with them by whose feare they are mis-led against the fear of God.

Levit. 18.

Gualter.

And a man and his father will goe into the same maid to prophane my holy Name. Here is a fourth sin laid to their charge, the sin of abominable incest, the law of God being quite neglected, which forbiddeth the same woman to the father and the son, and all others that are very neare either in consanguinity or affinity. And in naming this, as Gualter noteth well, he meant any kind of incestuous copulation, and generally all fleshly uncleannesse by any whoredome. And hereby he saith that they prophaned the holy name of God, because the Gentiles round about hearing of such wickednesse committed amongst Gods peculiar people, blasphemed God, saying, that he was the Patron of filthinesse. And this he saith touching fleshly uncleannesse, to the great reproof of those that make so light of this sin, that they may be ashamed and abhorre themselves therefore as unworthy of the name of Gods people.

Noy.

V. 8.

And they lay themselves down upon cloaths laid to pledge by every Altar, and they drink the wine of the condemned in the house of their God. Here a fifth sinne is taxed, viz. extream unjust dealing in their commerce with the poor, contrary to Gods law Exod. 22. Deut. 24. where it is enjoined, if any man takes a pledge, and it be cloathing, that is necessary for him to cover him withall at night, that he restore it before the going down of the Sun, but in Israel there were such oppressors, who so little regarded the law of God, that they kept such cloaths for their own use, lying themselves upon them, when they solemnized nights to the honour of their Idols near their Altars. For Idolaters imitated Gods servants, of whose keeping watch by night in the Lords house we read Psal. 134. And hereby their sin was the more aggravated in that they came in that, which it was unlawfull for them to hold of another mans, about such rites, as they counted sacred, as if a pawn-taker should come to Church in the best apparell of a poor man for his mony layed to pledge unto him, being wrongfully wrested from him for want of wherewithall to redeem it at the time; thus taking advantage against him, and possessing a thing much more worth without making restitution for the over-plus to his great detriment.

Note.

Gualter.

For the next words, they drink the wine of the condemned in the house of their gods. Here is a sixth sin laid open, of which Gualter maketh three.

1. Idolatry, in that he speaks of the house of their god, which was some Idol.

2. Intemperance and excessse even in places that they counted most holy, the houses of their gods, in which they dranke wine, that is, unto drunkenness.

3. Unjust



1. He just getting of money to buy this wine, being against the innocent, and condemning him in his case brought before him for beets received from the contrary party to doe it. For herewith they grew rich and staid at times set apart to the honour of their gods in their houses. And of these sins the Papists are most notoriously guilty at this day.

For first they have Images which they make Gods by giving unto them religious worship.

2. They keep festivals to the honour of their Saints, at which times they run to all excess of riot, especially in *festa Ascensionum, vel dedicationis, trium regum, paschalis, ascensionis, Martini, Carnisprivii, et pro defunctis*.

3. To these feasts rich men contribute largely, who have gotten their goods by wicked means, thinking that hereby an expiation is made of their sins, and by Monks and Fryers, and sacrificing Priests, who impose by way of penance for satisfaction summes of money to be paid by those that confesse unto them.

Having laid open their sins, now he cometh to lay open their ingratitude for Gods extraordinary mercies towards them, especially in destroying the Amorite so tall and strong as the Cedar and Oak, both fruit above and root beneath. Of this comparative setting forth of the Amorite, see *Numb. 14.* and he meaneth, that both those Giants and their posterity were all destroyed partly in *Josua* his time, partly in *Dauids*.

I raised up of your sons for Prophets, and of your young men for Nazarites. These were other great benefits bestowed upon Israel, and are so at all times to be accounted by the people of God. Men amongst our selves to be stirred up to act the part of Messengers or Angels sent from God, that thus we may be instructed in Gods will from time to time, is a wonderfull great benefite, and not common to all Nations, and for Nazarites, see *Numb. 6.* they were certain men moved by the Spirit of God to lead a singular holy and abstemious life, that by their example others might be turned from their profaneness and excess, as by the teaching of the Prophets, that having both doctrine and example they might be the more effectually stirred up or made more inexcusable as all are at this day also, although we have no Nazarites now but godly Ministers that teach with all earnestness, and godly livers, that sincerely apply themselves to live and do accordingly. The Papists hold the profession of Monks and Fryers now, to be answerable to that of the Nazarites then, and the vows of these to be justifiable by theirs. But there is a vast difference between them, they vowed to abstain from wine, not from flesh or from marriage, these are licentious for drinking the strongest wines, yea even the Cathusians, which would seem to be holiest, but vow against marriage and eating flesh at certain times. They followed none other rules, but what were set down by God, these crossing the rules set down by God, hold them only to rules of living set down by men: for that rule of vowing against marriage and meats are censured as doctrines of Devils, and therefore most contrary to God and his laws.

But ye gave the Nazarites wine to drink, and commanded the Prophets, saying, Prophesie not: that is, what means soever God set up amongst them, they were to farre from profiting hereby, that they stopt the course of these his Ordinances, corrupting the young men, that had set themselves apart by vow to more strictness of life, by bidding them contrary to their vow to drink wine, and forbidding the Prophets to prophesie any thing, but what they best liked, telling the one that whatsoever vow he had made in this kind, he was tyed thereby; and the other, that if he presumed to speak any thing against them he should surely smart for it. And these are two such great evils, as that where they reign, sin is grown to such an height, as that God will no longer forbear to punish it in any Nation. None are so grosse, as altogether to forbid preaching, but the same evill commonly reigneth to forbid, or to be severe against them that preach unpleasing things, and so the liberty that ought to be in preachers, is taken away, there being no fault more common then this in such as be in authority in these our dayes, and much do the riotors of these times rejoyce,

V. 9.

V. 11.  
Calvin.

Note.

V. 12.

Note.

rejoice, if they can wind in one that is of a strict life to drinke wine unto drunkenneffe at any time, as if that Habakuk were quite forgotten; where a woe is denonced against him that giveth his neighbour drinke.

V. 13.

*I am pressed under you as a cart that is laden with sheaves*, that is, ye may happily count these sins objected against you, light and not worth the speaking of; but truly they are most heavy, and I am so weary of bearing them, as of too heavy a load, that I wil now disburthen my self, not bearing with you any longer; but bringing judgments upon you, as ye are well worthy. And what will ye do then? shall the swift of foot thinke to flee, or the strong to be saved by his strength, he that handleth the bow by his shooting, or the horseman by his horse? if they do, they shall be utterly deceived, for flight shall perish from the swift, &c. v. 14, 15, 16.

V. 14.

shall the swift of foot thinke to flee, or the strong to be saved by his strength, he that handleth the bow by his shooting, or the horseman by his horse? if they do, they shall be utterly deceived, for flight shall perish from the swift, &c. v. 14, 15, 16.

## CHAP. III.

V. 1.

**H**ear this word of the Lord against you: because he had spoken of judgments, which none should escape, and men are averse from hearing any thing against him, therefore he presseth them to hear this, and the like should every Preacher do, and not forbear to declare the will of God in any thing, because the hearer will distaste it.

V. 2.

And what is it that he would have them hear? *You only have I known of all the families of the earth, therefore I will punish you*: Here he speaks to all the tribes of Israel together, which he brought out of Egypt, v. 1. whom only, he saith, he had known peculiarly to choose them, and to do such mighty things for them, and to give them his laws. Of the like comparison, see Pl. 147. 20. whereby we may see, that to live in sin is more hainous in those that are of the Church, then in any other people, and they shall therefore most certainly be punished for all their iniquities, so farre will it be from being a shelter to such sinners, that they are of the Church, that they shall be punished the more.

Note.

V. 3.

*Can two walk together except they be agreed?* that is, the Prophet cannot walk with God in speaking in his behalf, by threatening judgments against sinners, as he doth, but they might be sure that it was done by the consent and according to the will of God.

V. 4.

*Will a Lion roar in the forest when he hath no prey?* Here is another similitude to shew, that his threatening being according to Gods will, is as the Lions roaring, and not as a contemptible mans uttering his voice, of which roaring see before ch. 1. 2. And as the Lion roareth not, but being sure of a prey, so the Lord roareth not by his instrument, a Prophet, but the people against whom, shall surely be made a prey to them, that he shall send out to destroy.

V. 5.

*Can a bird fall in a snare upon the earth, where no gill is for him?* but if a snare be set so cunningly that he cannot escape, then he must needs fall, and till the bird falleth thus, the fowler will not take up the snare that he laid. Now God is the Fowler, of whose snares to take sinners it is spoken Psal. 11. and the meaning is, if God had not by me his Prophet laid a snare in threatening judgments against you for your sins, ye needed not to fear the coming of such judgments upon you, but now the snare is laid, and shall not be taken up again, till ye be intangled with these destroying judgments, unless ye repent.

V. 6.

*Shall a trumpet be blown in the city and the people not be afraid?* shall there be evil in a city and the Lord hath not done it? Here is a third similitude tending to express the same, as a trumpet being blown by a potent enemy signifying his entrance into a City to destroy it by his souldiers thus called together and animated to the fight, all the Citizens tremble for fear, so the Lord sounding an alarm by the trumpet of his Word, it stands the people in hand, against whom, to tremble

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ble and seek to make peace with him with speed. And if they do not so, but harden their hearts, and evil betides them, they must not count it a casualty, but a judgment justly sent by God for their neglecting of his voice; see the like to this before, *Esa* 45.7. touching Gods making of evil, that is not sin, but the evil of destruction coming for it.

*Surely the Lord will do nothing, but he revealeth his secrets to his servants the Prophets.* This is added for explication and confirmation of that which went before: for having said, *there is no evil in the City which the Lord hath not done*, and before spoken of the Lions roaring, the snare laying and trumpet sounding to warre and bloodshed, hereby is all explained, that the Lord was meant in all the former passages as hath been said, for he doth those things, and agreeth with his Prophets to publish them: and confirmed, because his Prophets denouncing judgments speak by revelation from God, and not of their own heads. Before such revelations they are secrets, and it is unknown what kind of evil, or by what means it shall come upon a wicked people, but such is Gods candor in his dealing with them, that he will not bring it till the Prophets be acquainted therewith, that they may first denounce it, which is also partly done to grace his Prophets by thus making them of his privy counsell, as of old he did Abraham.

*The Lion roareth, who can but tremble? the Lord hath spoken, who can but prophesie?* Here by the Lion again is meant the Lord, whose threatnings by his Prophets, should make all men to tremble, and when he speaketh by revealing his will to any man, commanding him to declare it to others; no man may refrain from prophesying, whatsoever danger through mens tyranny comes of it, when *Jonah* did otherwise, we see, in what danger he himself was, and *Ezek* 3. the watchman not speaking as he is bidden, must answer for the blood of others, and *Jeremy* 1. 17. *Speake all that I bid thee (saith God) or else I will slay thee.*

*Publish it in the Palaces of Ashdod, &c.* Here to shame the Israelites the more, he calleth the Heathen Philistims and Egyptians together to be spectators of the abominations done in *Samar*ia the head city of the ten tribes, as who should say, that they were so grosse, that they exceeded the wickednesses practised amongst them that were without teaching and all knowledge of the true God. And yet in *Ashdod*, as *Gualter* saith, they were so grosse in running to all excess of riot, that at their feasts they used to have a dead mans skull shewed, and then it was said, Eat and drink freely, for after death ye shall be such. And if they were so vile and yet Israel exceeded them in wickedness, how vile was Israel, and worthy of most severe judgments? see the like exprobration, *Jer* 2. 10, 11. & *Mat* 11. & 12. 1 *Cor* 5. See the great tumults in the midst thereof, and the oppressions, of which more particularly, ch. 2. 6, 7, 8. and this he calleth violence and robbery in their Palaces, charging them that they knew not to doe right, not for want of theoricall knowledge, but of an heart well affected, but contrarywise addicted to all evil, the like unto which is said *Jer* 4. 22. and he speaks of robbery in their palaces to denote their Kings and Judges, who are also called for their bribery, companions of thieves, *Esa* 1. 23.

*An adversary shall be round about thee.* Having laid open their grosse sinning, now he cometh to shew the punishment, which should be such, that which way soever they made account to escape, their hopes of so doing should be vaine.

For first, if by fleeing, he saith, that enemies should compass them round about.

2. If they confided in their palaces or fortifications, he saith, *thy palaces shall be spoiled*, and in further amplifying the same, v. 15. *I will smite the winter house, and the summer house, and the houses of ivory, and the great houses.*

3. To expresse further their great destruction, if they should trust to their multitudes of people, he saith: *As the shepberd taketh out of the mouth of the Lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell at Samar*ia,

V. 7.

Gen. 18.

V. 8.

V. 9.

Gualter.

V. 10.

V. 11.

V. 13.



maria, of the corner of a bed, or a Damascus, out of a couch, that is, they shall be destroyed, as sheep by a lion who having killed, and eaten what hee listeth of them, the shepherd coming findeth nothing but fragments, all the sheep being destroyed, so that of great multitudes he hereby sheweth, that they should be brought to nothing, onely as the shepherd coming, after such destruction takes up these parts, hereby to shew, how many sheep are destroyed, so he meaneth that nothing shall be left in Israel, but testifications of their ruine, and this should be done by enemies, who should be to them as Lions to sheep.

For that which is added of a corner of a bed, and a couch, it serves to set forth their security, who notwithstanding the judgments threatened lay sleeping upon their soft beds and couches of ease, as fearing nothing. And Samaria is spoken of, the chief City in Israel for the strength thereof, in which they trusted, counting it impregnable, and therefore slept securely there. And Damascus, because part of Israel's confidence lay in Damascus, that is, the Syrians their confederates, *Esa. 7. 1.* so *Jerome*. But *Lyra*, by the corner of a bed understands some part of Judah, to which the Israelites fled in *Hezekiah* his time, and by a couch in Damascus, taking Damascus for an appellative signifying victual, some place, where he made provision for such as fled unto him. Some again reading the word Damascus render it, a bed, the corner of a bed. But both pervert the meaning, which is, as hath been before said, although I doe not think, that a confederacy with the Syrians was in *Jeroboam*'s time, any part of the Israelites confidence, but rather their having Syria and Damascus also in their power. For *2 King. 14. 24.* *Jeroboam* their present King is said to have enlarged his Kingdom from the entering in of *Hamath* to the Sea of the Wilderness, that is, saith *Raban*, all over Syria, see my exposition there. And upon this *Gualter* goeth, saying, they had Samaria and Damascus both most strong Cities, and therefore thought themselves invincible, for which they are set forth as sleeping securely in a bed or upon a couch.

Hieron.

Lyra.

Raban.  
Gualter.

Gualter.

V. 14.

I will visit the Altars of Bethel, and the horns of the Altars shall be cut off. This is added to shew again, that as God was provoked by other sins in Israel before mentioned, chap. 2. so chiefly by their idolatry with the golden Calf at Bethel, which he would have them take special notice of, and that the idoll there should be destroyed, and for the horns of the Altar, they are specially mentioned, as being the most goodly part of it, guilt with silver and gold, and whereupon the blood of their sacrifices was put for expiation of their sins. But hereby it is shewed, that this service being contrary to the Word of God, yet by them blindly trusted in, should be far from profiting them, as that therefore they should be destroyed, and so it shall be with all the superstitions, their pains and cost about divine worship of their own devising instead of saving them shall bring them to ruine.

Note.

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## CHAP. IV.

V. 1.

**Y**ee Kine of Basan, that are in the mountain of Samaria, &c. By the Kine of Basan here *Amos* understandeth the Judges and Rulers of Samaria, and he stileth them thus, because that being fed in the fattest pastures, that is, abounding most with wealth, and having the honour to judge and rule over others, they regarded nothing lesse then to govern well and to judge aright, as being addicted more to their ease, and pleasure and gain, whereby their excess might be maintained, like not Oxen that labour, but Cowes who doe nothing but feed and fill their bellies and wax fat against the day of slaughter. For Basan was a most fruitful place of pasture, and therefore they are compared to Kine there, although dwelling in Samaria, and Basan was on this side Jordan in the lot of the Reubenites and Gadites. And what is it, that he would have these Kine to heare? yee oppress the poore and crush the needy, and

say

say to their Masters bring wine, whereby the poore the borrower is meant; and by the creditour the Master, the meaning being, that whereas Magistrates are appointed to doe justice for the relief of the poore debtor against hard hearted Usurers, they contrariwise fulfilled the desire of such misers to the wronging of such poore; and to make themselves the more merry when they did so, they said these matters bring wine, as if he should have said, give me a quart or pottle of wine and I will doe it for you, according to your desire. Whence note how much rulers degenerate, that are led by covetousnesse and sensuality of men in most eminent place; they thus make themselves very beasts fit for nothing; but when they are growne enough to bee butchered. Whereas the Prophet may seeme to forget himselfe much in using such base language to Magistrates, whom all ought to honour and speak reverently to, as to Gods Vicegerents. *Gualter* answers well. All private men indeed ought to speak to them with reverence, but the Prophet or Minister of God, whose Office is publickly to reprove sin in the highest, is not alwayes bound to goe by this Law, but if Rulers be beasts, he may call them beasts, as Christ did *Herod* a crafty fox, and *Jeremy* telleth *Jehoiakim* that he should be buried with the buriall of an Asse; and *Samuel* tels *Saul* he had done foolishly. But this is rarely to be done, and not without an instinct of the Spirit moving hereunto, as we may see in *Paul* calling *Ananias* a painted wall, but understanding that he was the High Priest, he confessed his error; and proved, that a Judge may not, much lesse a King be ordinarily spoken to in villifying words. And therefore they doe they know not what, who being private persons, if the Judge or other Magistrate displeaseth them, yea or the King himselfe, are ready by base language to rail upon them: and it would be noted, that it was thought a just cause of death in *Naboth* that he had blasphemed God and the King.

Note.

Gualter.

Note.

V. 3.

*Ye shall goe out every Cow at the breach that is before her, and yee shall cast them into the Palace,* saith the Lord, the Vulg. yee shall be cast into *Armon*, that is, saith *Lyra* a countrey beyond *Assyria*, and Hebr. *הררמון* which if it be taken for an appellative, signifieth a palace, otherwise being taken for a proper name, it is *Armon*, hereby some parts of *Armenia* being meant, whither the ten Tribes were carryed, and have there remained shut up by the mountaines ever since. This is also *Jeromes*, and most probably the true meaning; and if it be retidred Palace, I cannot see, how any good sense can be made yee shall cast them into the Palace; they that follow this reading, say it is meant, some shall attempt to flee away through the breaches made in the wall of the City by the enemy, but not being able return back to their Palaces seeking by the strength of the place to save themselves. But if he had meant so, he would not have said, yee shall cast them into the Palace, but rather they shall cast them, making them for fear to recoil thither after an attempt to escape away. Besides this exposition is plainly forced, after their going out by the breaches, to say, that they were forced to the Palaces, from which they were quite gone out of the City, wherefore I rest in the former as being without all exception. And then by the former words is meant their being carryed away captive through the breaches some after other some, yet not so far distant, but that one saw another, and followed him, as one Cow another being driven through a gate from pasture.

V. 3.

V. 3.

V. 3.

V. 3.

Eg. 38.

Lyra.

For the words of vers. 2. *He will take you away with hookes and your posterity with fish hookes*, if we follow this reading, the sense will be plain, the *Assyrians* shall come as fishes, and take you away as fishes being drawn with fish hookes, against which ye shall have no power, as fishes have not, when the hookes are once fastened in their nosethrills, although they be great and strong. The like metaphor is used in speaking of *Senacherib*, *I will put an hook in thy nosethrill*, and *Jer. 16. 16.* *I will send for many fishes, and they shall fish them*: but the Vulgar Latine hath it, *Levabo vos in contis & reliquias vestras in ollis ferventibus*, expounded by *Lyra*, *I will lift you up by such instruments, as wherewith great warthens are raised*, this being spoken of them, that were carryed away cap-

D d d d tive

tive, and I will burn you that remain in your houses. The word rendered *contu*, but in the New Translation with hooks, significeth also shields, and not *contu* the word here used, but *מגן* significeth shields, and therefore it should as I take it be rendered with shields, as if he had said by armed men, that shall come against you, one peice of armour then in use, the shield being named for all. For the next word, about which the difference is, *וּמִן הַיָּם* properly signifying pots of fish, it seemeth, that the Vulg. in rendering it respected rather the sense, then the proper meaning of the words, taking it as meanr, that like fishes they should be boiled in pots seething upon the fire, understanding by these pots their houses fired by the enemy wherein many of them dyed & were consumed to ashes, as fishes would be in a pot being without water set upon a most ardent fire. But forso much as *וּמִן הַיָּם* significeth hooks, and not *מִגָּן*, it is not so genuine hereby to render it, wherefore I think it best rather to adhere to Jerome. Now because the Israelites would hardly believe when their Kingdome was so mighty, that it could ever come to this, the Lord here saith, I have sworn by mine holinesse, that is, by my self, for the holinesse of God is God, and there being no greater then God to swear by, hee sweareth by himself, that for the Oaths sake they might believe and tremble, and turn from their sins, though otherwise most hard to beleieve.

Heb. 6. 13.

V. 4.

V. 5.

Note.

V. 6.

1 King. 18.  
2 King. 8.

V. 9.

V. 10.

Come to Bethel and transgresse, and to Gilgal. Here the Prophet proceeds by way of irony, mocking at their superstition in Bethel, about the golden Calf set up by Jeroboam and in Gilgal, of their sinning in which place also see *Hos. 4. 15*. And in speaking in like manner of their sacrificing, and bringing their tithes thither, whereby they thought, that their sins were expiated, he doth by the way tax one abuse in their sacrificing that they used leaven contrary to the Law of God, *Exod. 12.* and *Levit. 2. 11.* but this he saith liked them well, being all done against the will and Ordinance of God, who appointed neither Bethel nor Gilgal, but Zion, for the place to bring all Sacrifices and Tithes unto. See here the blindness of the superstitious, although they do in way of devotion clean contrary to the revealed will of God in many things, yet they sooth up themselves in an opinion of doing service to God most highly pleasing unto him, as the Papists at this day going to Rome for devotion, especially in a year of Jubilee or to Saints shrines, making offerings there, praying unto them, and serving God by images so flatly forbidden in many places. But the judgement of such followeth, *vers. 6.* I have given you cleanness of teeth in all your Cities, that is, famine for want of bread, as is further expressed, *vers. 7.* I have also withholden rain from you, &c. In which words and the words following he sheweth what judgements had been by God laid upon them, whereby they should have been converted, as first famine, so that they needed not a tooth-picker, as a man doth after that he hath eaten flesh, which is generally by Expositours referred to the famine in *Abahs* time, and to that of seven years in *Jorams* time. 2. Withholding of rain three months before the harvest, whereby both the corn in stead of growing to maturity, and abounding became very scarce, and that which was, withered, and their want of water came to pinch them as much as the want of bread, yet that it might appear to have come so to passe by a Divine providence and not by chance, he saith, it rained upon one City and not upon another. And this most probably was in the time of the famine of seven years, 2 *King. 8.* for when the rain was withheld in *Abahs* time, there was neither dew nor rain upon any City in *Israel*. Gods smiting them with blasting, and mildew, and the palmer-worm, of which I have spoken upon *Joel 1.* 4. I have sent the Pestilence amongst you after the manner of Egypt, Heb. in the way of Egypt, whereupon it is thought, that when they in their straights sought to Egypt for help against their enemies, the Lord thus smote them, although it be no where before recorded in the sacred history. 5. His slaying their young men with the sword, and the taking away their horses, whence a stink came up into the nostrils of the survivors, which most probably is spoken of the great slaughters made amongst them in the days of *Jehoaahaz*, 2 *King. 13. 7.* when onely fifty horsemen were left and



ten chariots and ten thousand footmen, the rest being slain and taken, and of these slain ones, the corpes lying unburied stank to their great annoyance. Lastly, his overthrowing of them, as *Sodom* and *Gomorrah*, so that they were as firebrands plucked out of the fire: This similitude is used not to shew, that *Israel* was at any time dealt with altogether as *Sodom*, but that as God was extremely provoked by *Sodom*, so he was by *Israel*, and as *Sodom* was destroyed therefore by fire, so *Israel* by fire and sword: but whereas none of *Sodom* were preserved from that common burning, some of *Israel* were, fifty horsemen, as was said before and ten thousand footmen, and the destruction being so great, it was the singular mercy of God these were preserved, they being here in dealt with as a brand being in the fire, as other wood, but snatched out and so preserved, through his mercy who bare them so great favour. And in conclusion of every of these judgements capitulated he saith, yet they turned not to me. And that they suffered such grievous things, the course of the history in *Abahs* time, and in *Jeroboams*, and in the dayes of *Jehozabab* doth abundantly shew.

Therefore I will doe thus unto thee (*O Israel*) and because I will doe thus unto thee, prepare to meet thy God. Here followeth the judgement that was yet to come after all these things suffered which he expresseth not, but as men commonly in making an Oath used of old to say, God doe so to me, so the Lord here saith, I will doe thus unto thee, meaning being yet more severe to the utter rooting of them out without any favour, prepare to meet thy God; which *Calvin* saith, is taken two ways, either ironically, as if he had said, prepare to goe against him if thou canst, and stop the course of his judgments, or seriously be moved by repentance to prevent the evils, that are further coming upon thee; which he rather approveth, as there is good reason: And that they might be the more moved he addeth; He that formeth the mountains and createth the windes, &c. in which words the Almighty power of God is abundantly set forth to move their mindes the more to fear and tremble before him. For shall wee not fear and turn to him, ceasing by our sins to provoke him, that ruleth over the greatest and mightiest things that are, the high and huge mountains, the boisterous and turbulent windes, against which nothing can stand, for they rend the rocks and mountains, *1 King. 19.* he declareth to man what is his thought, by piercing into his heart by his word, so that if any evil thought be in him, his Word as a sword laying it open or entering into it pricketh and wounds him, so that when God will he shall have no quiet within, that maketh the morning darkness, and treadeth upon the high places of the earth. These two are by *Lyra* expounded of the morning of the Gospel turned into darkness to the Jew, and of the power, which God getteth over Kings and Princes amongst the heathen, hereby making them to prostrate themselves at his feet, this being his treading upon the altitudes of the earth: which exposition although I reject not, as setting forth the allegoricall sense, yet the literall meaning is first to be embraced, he turneth comfort set forth by light into sorrow set forth by darkness, so wicked men that goe on obstinately in their sins, and tread under foot the greatest in this world, set forth by high places, that by their wickednesse provoke him, be they never so potent, as at the time of speaking, this *Jeroboam* the King of *Israel* was, for which he concludeth, saying, the Lord of beasts is his name, that no man might harden himself through unbelief saying, how can this be? for how can any potentate of the earth prevent it, seeing he that threatneth it is the Lord of beasts, all creatures both celestiall and terrestriall are his armies, whom no force is or can be able to resist.

V. 11.

V. 12.

Calvin.

V. 13.

Lyra.

3. 7

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CHAP.

## CHAP. V.

V. 2.

**T**He Virgin of Israel is false. Here the Prophet foreseeing by the spirit the destruction to come upon Israel lamenteth it as Jer. 9. that Prophet doth, and the more because he foresaw not any deliverance to come from her captivity, as to Judah after 70 years, for which he saith, there is none to raise her up, although under the Gospell, as is often said by other Prophets, the time cometh that all Israel shall be saved, as Saint Paul gathereth, Rom. 11.

V. 4.

For thus saith the Lord unto the house of Israel, Seek ye me and ye shall live. Here a remedy yet is prescribed against this misery, and because he foresaw that his exhortation to repentance would not take effect in them, he falleth again to threatening, v. 16, 17, &c. and sheweth how displeasing their devotions were to God, whereby they thought these judgements might be turned away, ver. 21. then exhorting again to righteousness, ver. 24. But because this never took effect with them, he recounteth, to make them the more odious to themselves their abominations past, ver. 25, 26. and concludeth with threatening captivity unto them, v. 27.

V. 5.

Seek not to Bethel, &c. Of Bethel and Gilgal, see before chap. 4. 4. but here *Pe-esbah* is also forbidden to be gone unto: for that was another holy place, wherein Abraham worshipped, and dwelt long, Gen. 21. 33. and superstitious men were ready to take such occasions to worship false Gods in other places besides that, which was alone appointed, thus committing two sins together, one of idolatry, the other of going from Gods injunction in respect of the place. For the last of these none shall have to answer now, but for the former

Note.

the papists shall have an heavy answer to make, viz. for their idolatry in any place, as this was the sin chiefly laid to the charge of Israel here. And hence it appeareth, that they seek God in vain that do it otherwise then he hath prescribed in his holy words: for Bethel shall go into captivity, that is, the worshippers in Bethel, and Gilgal. Ver. 6. Seek the Lord and ye shall live, lest he break out like fire in the house of Joseph, that is, by bringing the enemy with sword and fire against Israel, let forth by the house of Joseph, because Ephraim coming of Joseph was the principall tribe of the ten, and none in Bethel shall quench it, that is, your worship exhibited there to idols shall be so far from averting this judgement, as that therefore the flame of that fire shall be more increased, only seeking the Lord by penitent prayer and turning to him shall avert it.

V. 7.

Yea that turn judgement into wormwood: Here he sheweth, who should turn, even the most wicked, that hitherto regarded not righteousness, but sitting in the judgement seat, embittered the causes of the poore by judging against them, thus filling them with bitter sorrow.

V. 8.

Ver. 8. That maketh the seven stars and the Orion, and turneth the shadow of death into the morning. That they might the more be moved to seek God, he here speaks more of him to set forth his infinite power and ability at his will to bring enemies upon a land, where with he is displeased. His power spoken of first is ordinary, appearing in the stars of heaven, and ordering of the dayes and nights, so that the time which is in winter darkness, in summer is turned into the morning light, which is meant according to Gualter, when he saith, he turneth the shadow of death into the morning, &c. and contrariwise shortening the dayes, which were long in summer, he in winter turneth the day, that it is dark as the night long in the morning. And he saith, that in speaking of the seven stars and Orion, all the stars are meant, of which God is the Creatour, but these are specially named because in these the power of God specially shineth, for that they alwayes appear and keep their times. Calvin for the seven stars hath *Pleiades*, and saith some turn it *Arcturus*, saying that these stars in speciall are mentioned, because the 7 stars or *Pleiades* appear against the spring, when milde weather followeth, Orion against

Gualter.

Calvin.

against winter, when the weather is more turbulent. Some others make them both signs of rain, and stirrers up of windes, they rising both in the North, Orion sometime in September, the 7 stars in the spring, of which also see Job 9. Calling the waters out of the Sea, and pouring them out upon the Earth, that is, exhaling them up in vapours into the air; and thence at his will causing them to descend to water the earth: And here again he concludes the sentence almost as ch. 4. 27. the Lord, or Jehovah is his name, by speaking thus magnificently of God again seeking to strike terror into the wicked, that they might humble themselves before him. For the whole verie, some separate it from the former, as a perfect sentence in it self, and having no coherence, with the former, and so read it in the nominative case, but I preferre reading it rather in the accusative, as cohering with v. 6, 7. according to that which hath been already said.

And hitherto of things ordinary in the course of Nature arguing Gods almighty power; v. 9. he cometh to other particular acts of his shewing the same: Thus strengtheneth the spoiled against the strong, so that the spoiled shall come against the forresse: Vulg. who laugheth at wasting upon the strong, and brings depopulation upon the mighty: Calv. who strengtheneth the weaker above the mighty, and the weaker shall ascend upon the strong holds: and this is verbatim according to Hebr. the meaning being, that the Lord sheweth his power in strengthening enemies against the mighty, such as the Kingdom of Israel now was, when he is provoked by sin, so as of what strength soever he be, he shall not be able to stand; and if he trusteth to a strong hold, the same wasting enemy shall break through into that also: which is spoken to move Israel not to stand out against the Lord exhorting to repentance: but fearing what he is able to do, to turn unto him.

V. 9.

They hate him that rebuketh in the gates, and they abhorre him that speaks uprightly: Here again he returneth from speaking of Gods power to shew to what an height of sin their Judges were grown; it was matter enough of hatred in the chief magistrate, if any durst be so bold as to reprove him, whether Prophet or other wise man, when he erreth from the way of justice. For when such men look more at base gain, or the dishonour that is thus done unto them, then the righteousness of the thing spoken, being hereby exasperated, they lay unto them, and the state where they rule a foundation of ruine, it being the property of godly rulers in all times to hearken to such reproofs, but of the wicked to rage hereat, as of David, who being by Nathan reproved humbled himself, and Jehoshaphat having holpen Ahab, for which a Prophet reproved him, did likewise, and Hezekiah being reproved by Isaiah, and threatened for bringing Merodach Baladans Embassadors into the Lords house and shewing them his treasures, heard it patiently. Contrariwise Aha being reproved, raged against the Prophet and put him in stocks, Ahab sent Michaiah to prison, and Joash and his Princes murdered Zechariah, all which suffered therefore, but those godly Kings bearing reproofe prospered. And David saith, to teach other rulers what they should doe, Let the righteous smite me: And godly Theodosius when Ambrose smote him with excommunication said, that he had found him only worthy to be a Bishop in all his Empire. Wherefore how can this Land and the Rulers hereof but finally come to ruine, seeing it is now done contrariwise, such as are set up to judge others being most impatient at any reproof: although never so just, and even hating the reprover, as I have found it in some in my own experience. The Lord turne their hearts, and turn away the judgments hanging over our heads for this wickednesse.

V. 10.

Note.

If any man shall say, how may it hence be gathered, that Magistrates and Judges are here spoken against, for nothing else is said, but they hate him that rebuketh in the gates? Sol. this is a description of Judges, for of old they sat to judge in gate-houses at the entrance of cities, to which places all men might freely resort and hear and see the justnesse of their proceedings, and the same is in effect still done, there being shire-houses for this end in all places untill that of late a new generation of Judges being set up in these inordinate times, they



fit to judge in private chambers, the doores being locked, as if they were ashamed that the country should hear how unjustly they proceed in many things, or come to know the rules, whereby they proceed to take heed that they fall not into their danger.

V. 11, 12.

Moreover, that Judges are here inveighed against, is plain from that which followeth, *v. 11, 12.* For as much as your treading is upon the poor and ye take from him burthens of wheat, ye have built houses of hewn stone, &c. I know your manifold transgressions and mighty finnes, they afflict the just, they take a bribe, and turn aside the poor in the gate: whereby is meant that when unjust Judges proceed violently against poorer and meaner men, against justice and equity, this is a treading upon them, and trampling them under their feet as the dust, according to that which was said before, *ch. 2. 7.* an intolerable indignity to be offered to men by men, if the Proverb be not now verified, *homo homini dæmon*, I know how it can be. Touching *burthens of wheat*, they are bribes taken of their best corn, which have no money, but a little coin to sustain them and their families, by bribes *ver. 12.* moneys or other things taken by Judges to shew them favour are meant, and because hereby they are much impoverished, he calleth it an *afflicting of the just*, and as for poor men, that have nothing to give, they are said to *turn them aside in the gate*, that is, send them back to prison to goe from thence to the place of execution; and thus the German proverb is fulfilled, the rich are hanged up by their purses, and the poor by their necks. But for all this injustice, whereby Judges grow rich, and for their pomp and pleasure build stately houses, make them pleasant gardens, and ruffle it out in silks and velvets in one fashion after another, there being no end of their luxury and pride, but they bear themselves towards the common people like demi-gods; the Lord who knoweth all this, and what underhand wayes they have to get such wealth, will not suffer them to goe unpunished, by turning them out of their houses and places of pleasure to live in misery all their days after. And his knowing of it is spoken of, to intimate, that they thought, that he either took no notice of these their unjust dealings, or else accounted them not so hainous, but would passe them over as light offences.

V. 13.  
Note.

Therefore the prudent shall keep silence in that time: whereby he meaneth not that they might do so, and by their silence let such unrighteousnesse goe unproved: but that their harsh dealing with men cordially affected to justice should be so great, as that it should be of force to make wise men silent, seeing they could do no good by speaking, and many for fear should be silent, yet not be herein justified. For it is the duty of such men to speak still and not be silent, as *Ezek. 3.* it is commanded, and *Jeremiah* sometime seeing how desperately they were set upon evill, for which he thought to speak no more, felt the word in him as a fire whereby he was forced again to break out into bitter declamations against the sins of the highest.

V. 14.

Seek good and not evil, and the Lord shall be with you, as ye have said, that is, yee bear your selves upon God as your God, presuming and saying, because ye are his people, the seed of *Abraham* and circumcised, he is with you and will defend you from all your enemies: but do not for this sooth up your selves in doing evil, seek good and not evil, and then it shall be so indeed. And hereby he intimateth two things.

Note.

1. That good is not so easily done, but whoso will doe it and so have God with them, must strain themselves to seek and find it out, and then to walk in it, as it is also said, *Seek first the Kingdom of God, Mat. 6. 33.* and strive to enter in at the straight gate *Mat. 7. 14.*

2. That he who would have God to be with him must so seek good, as that he mingle not any evil with it, but flee all and every sin.

V. 15.

Establish judgment in the gate: here one good thing in particular which we are bidden to seek and love is commended unto us, as whereupon much more good depended, that is, the Judges doing justly, and that constantly, whereupon he saith, *it may be the Lord will be gracious to the remnant of Joseph*, which he speaks in reference to that which was said, *v. 31. the City that went out by 1000,*

shall

shall leave 100, &c. to this remnant he saith here, it may be the Lord will be gracious, which he speaketh not doubtingly, but to stirre them up the more to repentance, as whose case was now come to be such, that Gods favour could hardly be recovered again, therefore it was high time to make hast to doe this good and to delay no longer.

Therefore the Lord saith thus, *wailing shall be in all streets, &c.* Having since his inveighing against their sins interposed an exhortation to good, v. 14, 15. now he returneth again to tell them, if they did not thus, what a lamentable case they should be in, as he had begun with lamentation, v. 1. so he sheweth now, that what he there foretold should come to passe in all places, and to all sorts of men, v. 17.

*Woe to you that desire the day of the Lord:* Some, saith Calvin, understand this as if he had said, woe to you that desire that the Lord would take you out of this world, as being impatient of living, by reason of their miseries, but this he saith rightly is farre from the Prophets meaning. He therefore will have this to be the sense, woe to you hypocrites that speak so much of God, as if when his day or time cometh to shew his almighty power, it would be for your safety and the destruction of your enemies, forso much as ye are his people, and live under his ordinances, as other nations do not: for this must be his meaning, although not so fully expressed, and being thus taken, it agreeth very well, unlesse we shall understand it as some others do, as spoken by prophane mock-gods, who made a scoffe of all his threatnings, saying in derision, Let the day of the Lord come, we fear it not, surely he will doe great matters when it cometh, for thou terrifiest us only with words, which we beleeve not, shall ever take effect, so Jer. 17. *Let the word of the Lord come,* and 2 Pet. 3. *Where is the promise of his coming?* But I preferre the former for the words following, *what have ye to doe with the day of the Lord? it is a day of darknesse,* as Joel 2. 2. and not of light to you, which argueth that they who said thus, beleeved that a day was coming, but contrary to that which should then be done against them, they hoped that great matters should be done for them, which made them desire it, as prophane mockers doe not, but hear it spoken of only, as a scarecrow.

And v. 19. maketh further for this our exposition, *As if a man fled from a Lion, and a Bear met him, or went into an house and leaned upon a wall with his hand and a serpent bit him:* whereby is meant that these men, who desire the day of the Lord in hope of some help against their enemies contrary to Gods threatnings called the roaring of a Lion, ch. 3. doe but herein flee, as it were, from a Lion, but are torn by a Bear, lean for some ease to a wall, but are bitten by a serpent to their destruction inevitable, forso much as some serpents biting causeth swelling, and kills the party bitten without remedy.

Whereupon he interreth v. 20. *Shall not the day of the Lord be darknesse, and no light in it?* as if he had said, judge now, such it shall be thus, whether it shall not be as I said, a day of darknesse.

*I hate, I despise your feast dayes, &c.* Here he preventeth them, if they should think, yet by festivals and incense and sacrifices to avert his wrath, by saying, that he hates these, when they come from wicked men, see the like *Ezay 1. 12.*

*Take away the noise of thy songs, I will not hear the melody of thy viols,* which is added because by singing and musick Gods people sought to come into favour with him besides by sacrificing, but the sweetest melody of singing Psalmes hath but an harsh sound in his ears when wicked men make it, for singing must be with grace in the heart.

*Let judgment run down like waters, and righteousness as a mighty stream:* Vulg. *judgment shall be revealed as water,* that is, saith Lyræ, the judgments of God against Israel shall appear as waters, when it is a great flood, and by these sent in righteousness for their sins they shall be carried away into captivity, as things are violently carried away by a strong stream. This is also mentioned and not rejected by Calvin, who speaks of two more brought by others.

1. Understanding

V. 16.

V. 18.  
Calvin.

V. 19.

V. 20.

V. 21.

V. 23.

Eph. 5. 19.

V. 24.  
Lyræ.

Calvin.

Gualter.

1. Understanding by judgment and righteousness, just proceedings in Judges, and all parts of righteousness in dealing both in them and in all other men, as if he had said, ye Judges give sentence so justly in all cases, which are many that come before you, that judgment may flow from your mouths as a flood, and all ye people be so earnestly set upon righteous dealing, that no unrighteousness may be able to stand against it, no more then hey or stubble in the way of a strong stream can stand, but all are carried away hereby, and this is followed by Gualter, comparing this to Esa. 1. 16. where after sacrifices also rejected, judgment is commanded.

Mich. 6.

V. 25.

2. Understanding the judgment and righteousness of Christ when he cometh in time of the Gospel, who is often by these two celebrated. But he brings and prefers another, as it this were spoken by way of answering an objection, Wouldst thou not have us sacrifice and keep festivals then, which God hath commanded? Sol. Yes verily, do so still, but when ye do abound this way, be sure to fill all the courts with justice as floods fill all channels and all your habitations with righteousness carried on with all earnestness, and so being as a strong stream bearing down all unrighteousness and sin. Betwixt this and that of Gualter there is little difference, and that wherein, of encouraging them to sacrificing, I cannot embrace, because all the sacrificing of the ten tribes, being done out of the place appointed was sin, and therefore I rest in that of Gualter. For Lyra his Exposition I see no ground here, because that having rejected their sacrifices, and bidden take away their musick, he addeth, and let judgment roll, as the words signifieth, goe on currently without any impediment, by a conjunction copulative, shewing, that as he would have the service before named so abominable taken away, so he would have judgment and justice to be with all diligence attended to, as the thing wherein he most delighteth. It may also be prophetically spoken of Christs proceeding under the Gospel, because in every of the Prophets something is said of Christ, as being the main end both of the Law and the Prophets.

Have ye offered unto me sacrifices in the wilderness the space of forty years? Here he resumes the argument in hand v. 22, 23. against their sacrificing, proving that this service was not of old so strictly stood upon, because there was a time when it was not performed, and yet they not reproved for this neglect 40 years together; yea in stead of sacrifice offering to God, they most impiously sacrificed to Moloch and Chiun, which the Lord would not endure, but therefore threatens their carrying away beyond Damascus, vers. 26, 27. upon which words, I have said enough in my Expositions upon Añ. 7.42,43.

## CHAP. VI.

V. 1.

Lyra.

**V**oe to them that are at ease in Zion, that trust to the Mountain of Samaria: Here the Prophet denounceth judgments against Judah and Israel both, especially the great ones in both Kingdoms, lest Israel should bear her self upon Judah, and say, there be as great sins amongst the best and greatest in Judah, as amongst our great ones, why then are we so greatly threatned, but they not? To prevent this they are now both threatned together under the name of Zion and Samaria, the head cities of either Kingdom. For whereas he may seem to speak only to the Princes of Zion, threatening them for trusting to the Kingdom of Israel, as Lyra takes it, he indeed threatneth them both, and therefore these words are to be supplied between Zion, and that trust, and to you, as if he had said, Woe to you secure ones in Zion, and to you that trust in the Mountainous situation of Samaria; for of the men of Judah this cannot be understood, because the strength of Samaria, was nothing to them, and we seldom read of Israels helping Judah, but of joining with other forces against them often: which are named chief of the nations, to whom the house of Israel came, Vulg. Optimates, capita populi ingredientes pompaticè domus Israel: Cald. which were famous in the beginning of the Nations, and the house of Israel went in to them: Hebr. expressly named the head or beginning of Nations, to whom the house



of Israel came: hereby setting forth the honourable estate in which Zion and Samaria were most anciently, and since they became the principall habitations of the children of Israel, they were of greatest note in all the Kingdome for the people resorting thither as to their Metropolitick cities. And therefore there being many great ones dwelling in both these places, who abounded in wealth, and yet tasted not of miseries by warre or famine, and therefore went on in living in pleasure, nothing moved at those things which the meaner sort suffered, and such as dwelt about in more remote places, he denounceth a woe against them, to awaken them if it were possible, from their security unto repentance.

*Resse ye to Calneh and see, then goe to Hamath the great, then goe down to Gath, be they better then these Kingdoms, or their border greater then your border? Vult. and to their best Kingdoms also, if their border be larger then yours: but the first is most agreeable to the Hebrew, a comparison is here made between two Kingdoms of the Israelites, and other famous places, that it being made hereby to appear, that Israel was more bound to God for his speciall favour in placing them in so fruitfull and ample countries, sometimes being above 30 Kingdoms, the old inhabitants being cast out, that they might be planted in, their ingratitude might the more appear, and the Justice of God in proceeding against them, as is threatned ver. 7, 8, 9, &c.*

For the places here named: Calneh was famous of old in Nimrods time, it being the head of his Kingdome. Hamath the great is so called, to distinguish it from Hamath at the entrance of the Land of Israel, of which see v. 14. 16. It was also a city of great note, and therefore when Rabshakeh would terrifie the Jews by his Master Sennacheribs puissance, he telleth what places he had already subdued, and beginneth with Hamath as the chief. Gath of the Philistines is well enough known. Calvin will have the meaning to be, that they should consider the greatnesse and fruitfulness of these places, and yet they were unable to defend themselves against the enemy, and therefore much lesse should they whose Kingdoms were not so fruitfull and large as those. But then the words must be read thus. Are ye better then these Kingdoms? whether or no are their borders larger then yours? it must be confessed that they are not: for although the land of Israel were very fruitfull and large, yet all confesse that these countries were some of them more fruitfull and large. And being thus understood no force shall be done to the words, and the exposition will be most sensible, their destruction being laid before their eyes, who were of greater power, well might they fear destruction also. Whether of these expositions to follow therefore, I leave to the judicious reader to choose. But for the first make the words before going, ver. 1. which are named the chief of the Nations.

Having spoken of their sin in generall, here he sets it forth more particularly and at large, shewing in what pleasure and excess they lived, and were not affected at the miseries of their brethren, the meaner sort of the ten tribes, called Joseph, because the tribes coming of him, Ephraim and Manasse, were the greatest part of them.

But what affliction of theirs is meant? It is generally answered, the sufferings in the dayes of Jehoshaphat 2 King. 13. in whose time Israel was brought very low, although in Jeroboams time that state flourished again, but the meaner sort most probably were pulled so down, that they could not recover again, but lived still in misery, although the greater ones about the King, by many victories obtained, came to wallow in wealth, and consequently in all manner of sensual pleasure. But I rather think that the Prophet speaks this against the men of Zion with whom he began, taxing them for want of all sympathy with their brethren of the ten tribes when they were in that low ebbe of misery before spoken of, yet the next words shew that he speaks thus against Zion, so that as he began with Zion and Samaria together, v. 1. so he taxeth and threatneth them both together, or after the invective drawn out, he in the next words singeth out Samaria, to which

V. 2.

Gulier.  
Lyn.

Gen. 10. 10.

2 King. 18. 34.  
Calvin.

V. 3, 4.

V. 7.

he was more specially sent, saying, *Therefore they shall goe into captivity with them that goe first into captivity, and the banquet of them that stretched themselves shall be removed, according to that which was before said, they stretch themselves upon their couches, v. 4.* And as it is here said, they went first into captivity, being taken by *Salmanasar King of Assyria.*

2 King. 17.

V. 8.

Hilary.  
Calvin.Lyra.  
Gualter.

Calvin.

*The Lord God hath sworn by himself, I hate the excellency of Jacob, and abhorre his palaces, therefore will I deliver up the city, &c.* Hebr. the Lord hath sworn by his soul, or life: whereupon Hilary gathereth against the Arrians, that the Son of God is equall with God the Father, understanding him by his life, but as Calvin saith, this is frivolous, because in saying, *by his life*, he meaneth himself, as in other places. For excellency here, the Vulg. hath the *pride of Jacob*, which is both by Lyra and Gualter expounded of their pomp and pride in their build- ings, household stuffe, excesse in feasting, and apparell, and elate carriage, to expresse which he addeth, their palaces, that by this one part of their ostenta- tion we might understand the rest. Calvin confessing that the word *pride* sig- nifieth either pride or excellency and glory, according to the use of the word, *Esay. 2. & Psal. 46.* expounds it yet of that wherein Jacob excelled other Nati- ons, as namely, that they were Gods peculiar people, and were graced with his Ordinances and miraculous works wrought for them above other Nati- ons, wherein they prided themselves and disdained all reproofs and threat- nings, as thinking that they were by reason hereof *sanctified* from the danger of their enemies: this the Lord saith he abhorreth in Jacob, because they up- on whom such excellency is conferred, being unanswerable to it in their do- ings, are to God the more abominable. Let the Reader judge, and take it ei- ther this or the former way he shall not erre, but I preferre the first as most consonant to the words before-going, *v. 3, 4, 5, 6.* and following after in this and *v. 9, 10, 11.* For Gods swearing by himself, by his soul, it is spoken after the manner of men, because to men hard of beleeif, that they might beleeve it and tremble, seeing if a King swears by his soul to punish his wicked rebels, he will certainly do it, much more will the Lord.

V. 9.

*If there remain ten men in one house they shall dye:* Here the Prophet goeth on to shew that the Lords hating of Jacob for his sins, is not to be sleighted, but by all men to be trembled at: for where he abhors, death follows, and that so universally, that in a populous family not one is left alive. The plague of God is great, when in a family consisting of 40 or 50 persons, all are taken away to ten, but if these ten be not suffered to remain, no nor one of them, the destruction is farre greater and more to be trembled at. But this he sheweth should be their case, for he saith, *if there remain or be left ten*, intimating the death of many in that house before.

V. 10.

And *v. 10.* serveth yet further to set forth their extraordinary mortality: *And a mans uncle shall take him up, and he that burneth him, to bring the bones out of the house, and shall say to him that is by the sides of the house, Is there any yet with thee? and he shall say, Nay, hold thy tongue, for we may not make mention of the name of the Lord:* Hebr. the last words are, because, not to remember the name of the Lord, so that they may be supplied either thus, we may not remember, or there is not one left to remember; and for nay, it is nothing, there is none, Vulg. *finis, an end*, and for the sides of the house, hath *in penetralibus domus*. The meaning of all the words is, that the mortality shall be so great, that whereas the office of taking and carrying out the dead to the buriall is commonly committed to poor merce- nary men, now mankind should be so wasted in Israel, that there should be none to be hired to doe this, but a kinsman whose love is most to their decea- sed kindred, must do this office himself, or else the dead must lye unburied, and because the corps is too heavy for him alone to bring out, he is enforced to burn it in the house and then to carry out the bones and bury them only.

*And he shall say to him in the sides of the house, that is, in some outer house not formerly used for men to lodge in, but to avoid the contagion for the present made his refuge, is there any in the house yet living? and he shall say, none:* appro-

ving

ving hereby further that which was said before of the dying of all ten in the house remaining, when others had dyed before. For the last words al Expositors generally read it, *we may not make mention*, some understanding it, as Calvin saith, of such as were ready to dy, to express their desperate rejecting of prayer in this extremity, as thinking it of no force herein to mention the Lord: some of men averse from hearing of God in this case, as being one that they can have no comfort in, because he had alwayes been reprovng them, and now it was by his hand, that they suffered. And this indeed is Gualter, saying that some are most averse from hearing God named, of which he giveth an example of one in Germany, who lying upon his death bed desired his friends, that came to see him, not to mention the name of God unto him, for this was so great a terrour to him, that he could not bear it: and another example of a Jew brought by a friend of his to hear him, and having heard him, his friend asked, how he liked, he answered, he liked all well, but onely when he mentioned Jesus hee was troubled and terrified at the hearing of that name. But Calvin is for another sense, viz. that this is spoken in opposition to that which was said before of hypocrites desiring the day of the Lord, when they see the hand of God against them indeed, they are whist and say no more so, for now they have too much of it, finding him clean contrary to their expectation of a Patron and defender a most severe Judge. All which is good, but I prefer rather the reading which I have mentioned before, *because not one is left to remember the name of the Lord*, for whilest one is alive of Gods people, although not in sincerity, yet in extremity he will call upon God, but now every one in the house was past this, they being all dead and gone into the land of silence and forgetfulness. Against all other Expositions maketh, that the Lord is not before spoken of, but onely one being asked *is there any in the house*, he answers, None, hold thy peace, but of the Lord nothing is said by the inquirer, whereupon the answerer should use these words. Yet Gualter to make his sense good, saith, it is an eclipicall speech, something in the inquirers words being left to be understood, as thus, Hath the Lord left no man in the house alive with thee? unto which the answer will so be apt, Be silent, make no mention of the Lord. But reading it as hath been said, we shall not need to understand any other words and yet the sense is perfect.

He will smite the greater house with breaches and the little with clefts, that is, the house of Israel shall be smitten so, as that it shall come to utter ruine, but the house of Judah is smitten with clefts, which may be mended up, to intimate their return out of captivity again, to become a common-wealth, so Lyra, some under both Israel & Judah, and richer and meaner sort of people called the little house, and the Caldee, the kingdom, and the Kingdome, great and little. Calvin the Nobles and great ones of the land and the meaner sort, for wickedness generally overspread all sorts. With Lyra agreeth Jerom and most Expositours, I prefer Gualter here, for both kingdoms may be understood so, as not to exclude these two sorts in them both, of one of which it is said, that it shall be smitten with breaches, by Calvin rendred *mixtionibus*, and of the other with clefts, after which a poor cottage crumbleth all down alone, but great houses by greater force must be ruined altogether being brought to mingled heaps, and the words going before, ver. 8. require this exposition, and chap. 3. 15.

Shall horses run upon the rock? can one plow there with oxen? for ye have turned judgement into gall, as chap. 5. 7. the meaning is, horses and Oxen will not doe contrary to their nature, but ye doe contrary, when as in stead of judgement for the comfort of the poore being wronged, ye turn it through covetousnesse to their damage, if not undoing to the imbittering of their soules; the interlinear glosse, ye by your sins turn Gods sweetnesse and goodnesse into bitternesse to your selves and others, hereby forcing him to give you the bitter cup of misery to drink.

Have we not taken to us horns by our own strength? Here he reproveth them for their boasting and confidence in the dignity to which they had attained, set forth by horns wherewith they pushed, as it were, their adversaries in Jeroboams

Calvin.

Gualter.

V. 11.

Lyra.

Gualter.  
Caldee Par.  
Calvin.

V. 12.

V. 13.



V. 14.

horns time getting so many victories over them, through the pity, that God took upon them, though wicked, when they were very low, but they proudly and ungratefully ascribed it to their own strength, as wherein they trusted, but it was as nothing. And for this God threatneth to stir up enemies against them from the entering in of Hemath to the river of the Wildernesse, that is, throughout all the land from the North where Hemath was, to the south where this Wildernesse was.

## CHAP. VII.

V. 1.

Gualter.

King. 13.

V. 4, 5.

Nor.

V. 7.

**T**hus hath the Lord shewed unto me the former grasshoppers in the beginning of the latter growth: Amos having hitherto spoken plainly against their sins and in threatning judgements therefore, now he proceedeth to speak to the same effect, by similitudes as God shewed them unto him, and these were represented to him being three in three Visions: 1. Of Grasshoppers setting on to eat up the grasse springing again after the mowing. 2. Of a devouring fire ver. 4. 5. &c. 3. Of a line and plummet held against a wall, v. 7. 8. 9. By the first of which the state of Israel, saith Gualter, was represented after the division in Jeroboams time, when the whole land was as a meadow new mown, and he speaks of the Kings mowings in the similitude, because the meadows lying together, the King used to set a day to begin to mow, and then all men mowed. Now the land is set forth by this similitude, because at that time it was bare, as being weakened by this division, and although it might grow again, yet as the after grasse never groweth to the height of the first: so Israel after this denuding could not come to the power, of which he was in David and Solomons time. But when Abab reigned it began to grow, he through Gods mercy obtaining three victories against the Syrians, but at length they compared here to grasshoppers by cutting him off at Ramoth Gilead began, as it were to eat up the grasse springing up again, only the prayers of Gods servants prevailed then for the averting of this judgement, to set forth which Amos saith, that he prayed, so the Lord repented, that is, suffered not the destruction then to go forward; for by Elishah his means Jehu gave the victory three times over the Syrians, when as after Ababs death they had been eating the grasse springing again, all the time of Jehu his reign, or part of it, and in the time of Jehoahaz his son. And hitherto of the first, touching the second similitude of devouring fire, ver. 4, 5, 6. The Lord called to contend by fire, and it did eat up the great deep and devoured apart, hereby that which was done by Hazael King of Syria, and his cruelty to Israel is set forth foretold by Elishah, and recorded 2 Kings for great mischief was by him done by fire and sword; for which he may well be compared to fire. But against this evil Amos also prayeth and prevaleth, setting forth how the servants of God of that time by their prayers kept away destruction from Israel, so that it yet continued a kingdome. Thus it being twice endangered, 1. at the death of Abab; 2. In the time of Hazael tyrannizing over Jehoahaz and his people, it was still upheld by prayer, which is to be noted, that we might learn what to impute our victories over our enemies now to, viz. not the strength and martiall skil of men, but to the prayers of Gods servants, the Prophets, not inferring hereupon, that now certainly we shall alwayes prevaile. For the sins continuing, for which judgements come, although they be for a time kept away, and all good successe may be in expeditions against the enemy, yet the time shall come, that such a wicked Nation shall by other enemies be destroyed; as is here next set forth, ver. 7. wherein is the third vision of one holding a line and plummet in his hand, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand; by which wall Israel is set forth being made exactly as a wall made by a line and plummet, there being no unevenness.

vennesse, or exorbitancy in it; and by this means comely and strong. For thus Israel was made by God; when he peculiarly chote this people; and built them by his Word and Sacraments, in which state if they would have stood, they should have continued as a strong stone wall, or brazen, not to be beaten down. But being now by sin made full of cracks, and bowing and ruinous, so that God the builder took no more pleasure therein, he stood upon it not to repell the enemies coming against it; but with a plumb line of destruction in his hand, as denoting hereby all the dimensions of it in the longitude, altitude and latitude thereof, now denoted to destruction by them without any hope of preservation any longer. For by a plumb line the like is set forth, 2 King. 21. 13. and Esa. 34. it is threatened that a line should be stretched over Idumea in the same sense. And a line is spoken of to shew the justnesse of Gods proceeding in judgement against a wicked people. Calvin applyeth the first similitude to the time of Jehohaz, but of the second he makes no application. Lyra to the destruction by Salmanasar and Nebuchadnezzar, by the Kings mowing understanding these Kings cutting down Israel and Judah, or one eating them as locusts, the other cutting them down as grasse is mown, in Glof. ordin. but I rest in the former, not seeing any good sense in these applications, but the first abundantly satisfying in all things.

I will set a plumb line in the midst of my people Israel. Here the application of the third Vision is made, as hath been before said, shewing Israel to be meant by the wall, Heb. it is, *I will not adde any more a passing*, that is, I will no more passe over their sins, sparing them still for any intreaty, but set the straight line of my justice amongst them by bringing utter destruction to that Kingdom, as they deserved, and this was fulfilled in the time of King Hoshea by Salmanasar. So that now we read no more of the Prophets praying against this judgement, as against the two former, because the Lord had declared his resolution, whereby is intimated that there shall come a time, when there shall be no Prophet more to make intercession for Israel, being found after sundry judgements incorrigible, but destruction shall go on without remedy to the ruining of such a state, and it shall no more be repaired.

And the high places of Isaac shall be desolate, &c. Here he plainly sheweth what was before set forth ver. 7, 8. obscurely, approving the Exposition before going, and shewing the main cause of this grievous ruine, viz. the abominations committed in places counted holy by reason of Isaacs and Jacobs worshipping there. For in this regard more holiness was thought to be in them, and what devotions were there performed must needs be acceptable to God, when as indeed now after one place appointed for all to resort unto, whatsoever worship was exhibited elsewhere was abominable: such was Shechem in the limits of Samaria, concerning which the woman of Samaria said, Our fathers worshipped in this mountain, and Beershebah; where Isaac built an Altar, and I will rise against the house of Jeroboam with the sword, this was fulfilled in the time of Zechariah his son, 2 King. 15. 10. when Shallum slew him and reigned in his stead.

Amaziah the Priest complaineth to Jeroboam against Amos, but in his complaint he exceedeth the truth, for he chargeth Amos to have said, that Jeroboam should dye by the sword, and that Israel shall be carried away captive, whereas he said only, I will rise against the house of Jeroboam with the sword, and of Israel indeed to the same effect that he speaketh, but touching Jeroboam he was plainly mistaken, for by his house was not meant his person any more then by the first Jeroboams house, which was likewise threatned, his person; and it is to be thought, that as malice moved him to complaine of the Lords Prophet, so hereby he was willingly carryed to relate his Prophesying contrary to the meaning, that the King might be the more provoked to slay him; and if Jeroboam dyed not by the sword, his prophesying in all other points might be made the more contemptible, which was a most wicked thing in a Priest of eminency, as he doubtlesse was being so near the King to attend upon him,

E e e

and

Calvin.

Lyra.

V. 8.

Lyra.

Note.

V. 9.

Joh. 4.  
Gen. 26. 25.V. 10, 11,  
12, 13.

V. 14, 15. &amp;c.

and to come and goe, and to speak to him as he would.

The answer of Amos to Amaziah is set forth, and first, because hee called him Seer, that is, Prophet, Ver. 1. he saith, that he was no Prophet nor Son of a Prophet, but an herdsman, and a gatherer of Sycomore fruits; whereby he meaneth, that he was not of that order of men, who were called sons of the Prophets, he had no such education, as it is certain, that many had in sundry places, as in Colledges, the Governours whereof were some Prophets of note. And this he speaketh, adding his mean manner of living of the fruits of Sycomores, so that he could not be suspected, that from his youth had been thus bred up, through ambition to put himself upon this Office of teaching of his own head, but must needs be conceived to be by the Lord employed in it, or else hee would never have had any such thoughts, but been content to goe on always in looking to Cattell, not knowing what belonged to teaching of men, but ordering of cattell, and there being nothing to move him, that he might have more dainty fare at the Court it could not be thought, that hee was moved hereby, especially in regard of the harsh message that he went upon, for which he was not likely to have any but coarse entertainment there. Thus almost that excellent Expofitor Gualter. But Amaziah biddeth him goe to Judah and eat bread there, and prophesie there as being the countrey, whereof hee was, by which words it is implied, that he would have him to be thought, to come to the Court, as drawn by the good cheare which was there to be had, which caused Amos to make such an answer about his dyet hitherto, where-with he could doubtlesse still have been content. Lastly, Amos having answered him, touching his calling to prophesie to Israel, for his spite that he shewed against him in seeking to stir up the King to revenge, and forbidding him, to prophesie at Bethel any more, he concludeth with a threatening Prophesie against him, that his wife should be a whore, and that his sons and daughters should be slain, that he should be captived and dye in an heathen, which hee calleth a polluted countrey, and confirmeth his Prophesie against Israel in the words before spoken by him. In saying his wife should be an whore, he meaneth her supuration, or being forced, as he had forced Gods Prophets that they should goe into captivity. Gualter in the former words notes the cunning of Amaziah, when complaining to the King he could do nothing, that he returns to Amos, and biddeth him by way of friendly counsell to flee into Judah, here might be danger to him to stay, and it was not likely, but if hee continued, he might starve before any would give him bread to eat. Moreover Bethel which he spake against was the Kings Chappell, and an house by him set up for divine worship, therefore it was not for him to think by his speaking to prevail for any alteration to be made there. And such is the cunning of other adversaries of the truth at all times, if they cannot get a true Prophet of God suppressed by force, they will seek by some means or other to insinuate into him, seeking thus if they can to stop his mouth, but who doth thus, let him look to the judgement of God upon such a man, and feare that which may come to him.

Gualter.

V. 17.

Note.

## CHAP. VIII.

V. 1.

V. 2.

**B**Ehold a basket of summer fruit; and the Lord said unto me, What seest thou Amos? And the Lord said, the end is come upon my people Israel. Here by another Vision the speedy and inevitable destruction of Israel is again set forth together with the cause: For when are baskets filled with summer fruit but when it is ripe, so that hereby was shewed, that the sins of Israel were ripe, and therefore they must soon be gathered by cutting down, and so be destroyed and carried away into captivity, as the 7 chapter concluded, so that this is nothing else but a further confirmation of that, which was said before. And it is not un-usuall by similitude taken from fruit, that are ripe to set forth sin grown to full



tull maturity, as Joel 3. 13. and here Expositours note an elegancy in the Hebrew more then in the Translation, for in saying *summer fruits*, he useth the word *zyp* and *sur* and he hath *zyp*. For passing by it any more, see before chap. 7. 8.

*When will the new Moon be gone, and the Sabbath that we may sell wheat.* Here the Prophet returns again to the recounting of other sins, as first of prophane-ness, they had rather have other dayes then Sabbaths. 2. Of deceit in buying and selling of corn, making the Ephah, that is, the corn measure so called small and the shekel great, and falsifying weights. 3. Oppression of the poore for the words used, see chap. 2. 6. but here another thing is also meant which is an horrible sin, viz. by oppressing men to bring them to such poverty, that they enforced to sell themselves for servants, and that for a small matter, whereas by the Law of God Hebrew servants were to have favour shewed them, if by casualty any became poor, that he was enforced to sell himselfe, no man ought to hold such a servant any longer then to the seventh year, and then not to dismiss him empty, but being furnished with some stock out of his chariells. 4. Having thus inthralld their brethren they kept them with food not fit for men, but beasts, set forth in the next words, the refuse of the wheat, whereby is meant either the bran, wherewith they fed them, or light wheat mingled with soil, so as that it was food for hogs, or fowls, and not for men, or else that they mingled such base stuffe with better, and so sold it altogether for the best, poorer men, who have but from hand to mouth, being necessitated to buy it so or none. And this reproveth not onely such as doe so, but the like in any other commodities of this life, as putting any thing to that which is sold by weight to make it heavy to the detriment of the buyer, or in cloth that, which is vile and makes it soon to wear out, but to shew as fair.

*The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works.* Here again after their sins follow judgements almost in the words used before chap. 6. 8. onely there it is said, *the Lord hath sworn by his soul*, I abhor the excellency of Jacob, here by the excellency of Jacob, the same word *may* being used, which, as was said there, signifieth either pride or excellency, but here the word is manifestly used for God himselfe, who was the excellency of Jacob above all other Nations, in that he graced them by his dwelling amongst them. And he rather sets himselfe forth here by this Periphrasis, then in plain terms, to taxe their ingratitude the more, and to intimate, that they were well worthy of the judgements threatened, in that when the Lord had made them so much to excell other Nations, they made themselves so base by their sins. And he sweareth, that none might be unbelieving but beleaving, and fear and repent. But what meaneth he by saying, *I will not forget any of their works*? Sol. This is spoken, because he may be thought to forget mens wickednesses all the time that he forbears to punish them, but when hee punisheth, then it appeares, that he forgot them not, so that hereby he meaneth, that he would severely punish them, as followeth, ver. 8, 9, 10. *Shall not the land mourn for this, and every one that dwelleth therein? it shall be cast out and drowned as by the flood of Egypt, which drowneth the whole land, as an huge flood by the overflowing of Nilus, many dayes together, so that in all the plain parts no land appeareth, but it is all as a Sea, and he doth not only to expresse this say, that it shall be cast out and drowned, but also it shall rise up wholly as a flood, which Calvin saith is by some expounded thus, it shall be lifted up as a flood and then be cast out, saying, first it shall be thus lifted up, and then it shall be drowned, whereas the meaning is plain, that from land it shall be all turned, as it were into a Sea, all places being covered with miserie, as Egypt with waters, and these waters shall be as a flood sweeping and carrying away the inhabitants, and making the land as no land any more to them, or to be inhabited by them.*

*I will cause the Sun to go down at noon, this is spoken, because that in this Jeroboams time, it was noone as it were, the day being most clear through the great prosperity, wherein the land then was: but in thus saying, he sheweth, that the*

V. 5.

V. 6.

Deut. 15.

Note.

V. 7.

V. 8.

Calvin.

V. 9.

V. 10.

Esa. 1.  
Ab-V

V. 11

1 Pet. 2.2.

Heb. 5.12.

Esa. 55.

Rom. 10.

Joh. 6.

! Note.

Matth. 21.43.

V. 12.

Note.

case should be quite altered, to great advantage, as it was in the time of the last King of Israel.

And he that turn your feasts into mourning, shall have his judgment upon you, as hath been said; yet shall ye have little to be acceptable, of seeds to me have been ye joyced and were merry then, as believing that much good would hence redound unto you, as from singular devotion; but because ye lived in abominable sinners, it shall fall out clean contrary, ye shall have sorrow for this your joy, as impious, it being also had in abomination.

I will send a famine, not of bread and water, but of hearing the word of the Lord, hitherto threatened corporeall judgements, now he proceeded to threaten spirituall, as Amos 7. chap. 7. had put the Word of God away, bidding the Prophet, flee to Judah, and not to prophesie there. As a punishment therefore of this sin of being against the Prophesying of some holy men, sent of God, who are disliked for their tartness against the sins of the great ones, and rich ones of the land, a famine of the Word is here threatened, as one of the worst of all judgements, a corporeall famine being nothing comparable to it, as is implied in the words. And indeed, if it be rightly considered, there is no judgement so this, for men consisting of soules and bodies, if they want bodily sustenance, are in an evil case, for hunger is a sharp paine, but as the soule excels the body, so if spirituall sustenance be wanting to them, their misery is far greater. But when there is no man of God to teach any more, there is a famine of hearing his Words, which be as food to the soule, for which teaching is called the sincere milk of the Word, and some part of it strong meat, yea it is both milk and wine, and water and bread, hereby Christ, the true bread that came down from heaven is conveyed into the soule, when by the working of the Word together with the Word preached Faith is wrought in the heart, believing being an eating herof, although not the onely eating, for we are also enjoined to eat the bread and drink the wine of the Lords Supper, and that often, that we may eat his flesh and drink his blood, and live eternally. Therefore they that want preaching, want the food of the soule to the hunger, having thereof, they are in a wilderness, as it were without Manna, and so cannot but perish everlastingly, there being nothing in this world, more then in a barren wilderness for the body, for their soules to feed upon, which should serve to make all men to take heed how they provoke God to deprive them of his Word, as they doe, that seek to stop the mouth of any good Preacher, as not able to bear his reproofs, or if they give such the hearing, but bring forth no fruits agreeable to their teaching, for this Christ threatneth the taking away of the Kingdom of God, which is by withdrawing the Ministry of his Word, seeing where the Word is preached, Gods Kingdom is but where not now, but it hath been, it is taken away.

They shall run to and fro to seeke the Word of the Lord and shall not finde it: this Prophesie was notoriously fulfilled in the Israelites, for through their putting of the Word of God from them, and rejecting the Messiah sent unto them, they have ever since been like hunger-starved persons, running sometimes for one impostour, and sometimes after another, thinking him to be the promised Messiah, and from one Rabbim they goe to another, for comfort in this respect, but can no where finde any. But as St. Paul once said unto them, for as much as ye put the Word of God from you, we goe to the Gentiles, so the Gentiles hear the Word at this day, but the Jews not, wherefore it hath been a famine of a long continuance, and their wandering from one part of the world to another hath been long, even to 1645 years, God have mercy upon them, and open their eyes, that they may repent and turn yet to Christ, and to have bread, and not lye still under this judgement of famine, whereby so many have perished these many generations past. And Christian Nations for rejecting the Word have also many of them suffered by the like judgement, as those seven famous Churches in Asia, and some others, to which Saint Paul wrote his Epistles, swallowed up by the Turk and his Mahometism long agoe, and Rome by

by the Pope and Popery, no true servant of God teaching there, or in any of his Dominions, but superstitious sworn servants of his, that are authours to their blinded Proselytes of wandering for pieties take to Rome from remote parts, and running to and fro to other places in Pilgrimage, but all in vaine, there being in all this no comfort to any poor hunger-starved soul, because neither in one place or another they can finde the Word of God, which alone feeds the famished soul, that it may live. Let us in England that may suffer by famine of bread, blesse God yet, that we suffer not by this famine, but live in plenty, and feed upon it, not with the ear, but with the heart, that we may never be deprived of this blessing, as otherwise we are in danger to be. *Lyra*, whom some follow, saith, that this Prophecie was then fulfilled, when being besieged in *Samar*a three years, and in great straights, they had some emissaries, who wandered about into all parts to some Prophet from whom they might have comfort, as when three Kings being together they were distressed for want of water, inquiry was made after a man of God, that might speake some comfortable word from God unto them, and then *Elisab* came, 2 *King*. 3. from whom also some words of comfort came at the siege of *Samar*a, in time of famine, 2 *King*. 7. But now he saith, they should wander from Sea to Sea, and from North to East, that is, the *Assyrians* coming to destroy them when they should be in greatest distresse by famine through a three yeares siege, they should send out all over the longitude and latitude of the land for a Prophet to comfort them by some good words from God, but should finde none.

Note,

*Lyra*.

Then in the next words, *their faire young maides and men faint for thirst*, he expoundeth of the famine corporeall, which was at that time, when each one had so little for himselfe, that even such as to whom mens affections are most moved, could not get a cup of cold water to save their lives, whether fair maides or young men. But against this it maketh, that he said before, not a famine of bread and water, but onely a spirituall famine, and therefore it cannot be understood, as *Lyra* saith, but rather as was before said out of *Gualter*, who therefore expounds this of fair maides, and young mens fainting through thirst of a spirituall thirst, in the want of teaching, this famine falling soar upon young persons, that grow up in stature, and are comely of body, but hearing nothing to form their manners, their soules that never lived in the time of teaching to make them well liking in grace, are in a most languishing condition of all others, seeing some others, though but a few, might before this defect of bread and water be so well fed, that they might walk still in the strength thereof, being holpen by their own private meditations and prayers. Here then is a Prophecie chiefly of the Evangelicall times according to that which was said before. And herein *Amos* his Prophecy extends further then to the judgements of God by *Assyrians* or *Caldeans*.

V. 13.

*Gualter*.

They that swear, *Thy God O Dan*, liveth, and by the sin of *Samar*a, and the manner of *Beershebab*, shall fall and never rise again: Here the Prophet sheweth, that the judgement which should come upon them in spirituall things was most just, because that rejecting God and his Word, commanding them to swear by his name, they swore by idols in *Samar*a, *Dan* and *Beershebab*, upon which it hath been spoken before, which was an abomination, for which they were worthy to hear the Word of God no more, but to come to all misery, and therein to lye without ever being raised up again, he chargeth them first with the sin of *Samar*a, because that was the seat of the Kingdome whereby idolatry was set up in other places, that is, by the Kings dwelling there. Then *Dan* and *Beershebab* are named as the most remote places, in which idols were set up. *Dan* in the North, and *Beershebab* furthest South, to travell to which therefore they counted the greatest piety, for which the way of *Beershebab* is spoken of, for so it is in the Hebrew.

V. 14.



## CHAP. IX.

V. 1.

**I** Saw the Lord standing upon the Altar, and he said, Smite the lintell of the doore, that the posts may shake, and cut all of them in the head, &c. This is by Gualter reckoned the seventh sermon of Amos, chap. 8. the 6. chap. 7. the fifth; chap. 5. the fourth; chap. 4. the third; chap. 3. the second; chap. 2. the first. And herein he prophesieth first against Judah, lest he should be thought partiall to his own country, unto vers. 7. where he speaketh to all Israel together. For these words, they set forth another Vision, which the Prophet had of the Lord standing upon his own Altar, for with the Altars in the kingdome of the ten Tribes he would have nothing to doe, either in Bethel, Dan, Gilgal, or Beershebab, of which it is spoken before, so that this was the Altar of burnt-offerings at Zion, where the house of God was. Standing here he biddeth an angell smite the lintell of the doore, which is supported by posts on each side, so that they might shake, and to cut every one of them, hereby shewing, that for the abuses committed about his Worship and service there, such wicked worshippers should be smitten and cut downe both Princes and Priests, that were as the superliminare or lintell, and the common people as the posts. For although they offered Sacrifices, yet they did not that, which the Lord by their sacrificing would have them put in mind to doe; that is, repent them of their sins, raise God in sincerity of heart and order their conversation aright, as Psal. 50. 23. For doing otherwise, living in sin and trusting to be accepted, because they brought God Sacrifices, is rejected both Psal. 40. and declared to be an abomination, Esai. 1. and 66. And what he saw in Vision is immediately expressed in word, I will slay the lust of them with the sword, and he that sleeth of them shall not flee away, &c. that is, not flee so, but to be overtaken with judgement; and if any have escaped death at the first, he shall be destroyed afterwards, thus Gualter. But in the Vulg. it is rendered, Smite the hinge and the lintels shall be shaken, expounded by Jerome, of the lower parts of the doorway, which being smitten, the upper parts, the lintell and posts supported hereby must needs be shaken; the word *כַּמָּוֶה* signifieth a globe, wherewith they used to adorn the upper part of the doorway, and *סִמָּוֶה* properly signifieth groundfels. Now the difference in the Expositions arise from hence, that the round little globe is by some taken for works made in such a form by carving upon the lintell, and figuratively for the lintell itself, but by others for the hinge which is round whereupon the doore turneth which is below, but for rendring the next words lintels or posts, I see no reason, because it signifieth nothing else, but thresholds, and because it is a plurall, I conceive that both *limen inferius*, and *superius* are meant, and therefore that it may best be read, smite the hinge and the *limina* both beneath and above shall be shaken, that beneath, being in English called a threshold, and that above lintell or transome, in Latine *Limen* and *superliminare*; for strike that whereupon the doore hangeth extending from the threshold to the lintell and both of them will shake; here by a part the whole house is meant that should be ruined. In the next words the Vulgar differeth from ours more, rendring them covetousnesse is in the head of all, and in the Hebrew it is, their covetousnesse is in the head of them all. Indeed the word *רִאשִׁית* doth signifie both covetousnesse and to cut, and it seemeth more to stand with sense hereby to render it, because he is speaking of the supporters of an house, and having said smite them, and spoken of shaking following hereupon, what can be more agreeable in the next place then to bid cut them, that they may fall and the house be ruined? And therefore most of them prefer that reading even them in the head, all of them, that is, all the supporters of the building cut them in the head, that is, where their chiefest strength is, hereby meaning as is by and by explained; that both Temple and City should be destroyed, neither should the inhabitants escape. And this is most commonly understood of the destruction of all made by Nebuchadnezzar; but by some, of that made long after by the Romans.

Gualter.  
Hieron.

mans.

mans. Yet for the other reading *conterfusse*, it may have a good sense; so, if we take the first words as a sentence by, is set against the house, and this against the people, they sacrifice and hear the word indeed, but conscious still is in the chief of them all, and from them it goeth to the meaner sort, and therefore I will slay them from the first to the last. *Esau* will not have this taken as spoken to the Jews, but to the kingdom of Israel, as if the Prophet went on here in the same argument, with which he concluded chap. 8. But so far as the altar was not here, which must needs be understood when the altar is named; and nothing else added, it must needs be taken for the altar of the Lord, and therefore this prophesie of the destruction of Jerusalem, and I will slay the last of them with the sword. This is the explication of the vision, as hath been said, shewing that not some or many, but all of them shall be smitten from the first unto the last.

For v. 2. it is the same in effect that is said Psal. 139. *Although they hid themselves in the top of Carmel I will search and take them out thence*. It may seem strange that Carmel an high hill should be spoken of as a place for them to hide themselves in; for where may men be seen if not upon the top of an hill? but *Guallier* saith, that there were caverns upon the top of Carmel, and of these, wherein men might be hid, he speaketh. *Lyra*; Carmel is named, because a very high hill, and hereby the highest hills, the tops whereof seem to touch the heavens, which I think is rather to be preferred, for having spoken of ascending up to heaven v. 2. here he further explaineth what he meant thereby, viz. going up to the tops of mountains, where they that are seen to be in heaven above the sight of mortall eyes. *If in the bottom of the Sea, I will command the Serpent and he shall bite them*: where by serpent the whale or some other dreadful beast in the sea that devoureth men is commonly understood; but because the same word is used here and before, ch. 5. 10. where a serpent biding in an house is spoken of, the same seemeth to be meant some poisonous serpent keeping in the water or upon the land indifferently. The meaning of all being, that neither being in most low or most high places, in the sea or land, the wicked shall be safe, but drawn forth to destruction, or perishe there: and for the Jews it is meant, that by the Caldees he would deal thus by them.

*Although they goe into captivity before their enemies, thence will I command the sword and it shall slay them*: This is by some understood of their going into Babylon, but because that being once carried away, this is against the law of armes to kill captives, I rather assent to them, that understand it of their voluntary going away for fear of the Caldees into Egypt. For it is plainly shewed Jer. 43. that the sword should seize upon them notwithstanding.

*It is he that toucheth the land and it shall melt, &c.* Here that none might be unbelieving and harden themselves in their sins, as thinking that God could not do such things as were threatened, he sets the power of the Lord forth, as he had partly done before, ch. 4. 13. 5. 8. but every time he varieth, bringing in only here the same words against Judah that he used against Israel, ch. 8. 8. *it shall rise up wholly as a flood.*

*He that buildeth his stories in heaven, and hath founded his troop in the earth, the Vulg. that hath built his ascension in heaven, and founded fasciculum suum, his little bunch bound together as a faggot upon earth*, expounded the one of his glory appearing most in heaven, the other of the elementary heavens consisting of air and water, which are little in comparison of all the starry heaven, and that above where the waters are, called by Philosophers *calum crystallinum*, so *Lyra*; and indeed the word *מַצְלָה* signifieth *fasciculum*, and the word-rendered *ascensions*, upper chambers, as I have shewed before Ps. 104. 3. *Calvin* renders the first words, as the Vulg. by *ascensions*, understanding one wonderfull work of God above another in heavenly places, 1. the air, 2. the fire above that, 3. the starry heavens above the element of fire. But the next he rendereth *coagmentations*, understanding by coagmentations founded upon the earth, the earth it self being compacted together, as a solid thing. But that which is founded upon the earth and the earth it self cannot be one and the same; therefore by

ascensions

V. 2,3.

Guallier.  
Lyra.

Note.

V. 4.

V. 5,6.

Psal. 104. 3.

Lyra.

Calvin.

ascensions or lofts we are rather to understand, as was said before, the starry heavens, and by the other the three regions of the air, which are often said to be founded upon the earth, or the earth upon them to declare Gods almighty power the more.

V. 7.

*Are ye not as Ethiopians to me, O children of Israel?* Here to shew that there was reason why the Lord should proceed so against Israel, as was said before, v. 2, 3, 4. he declareth the foul blackness of their evil manners, as *Jer. 13. 23.* And for this there was just cause of his dealing so with them, there being now in them nothing amiable, but abominable, as most contrary to the most holy and pure God, whose people he had taken them to be, and that doing miraculously for them in bringing them out of Egypt, as in the next words, whereby they above all peoples were bound to keep themselves white through sanctity and holiness of life and righteousness in all their doings. Whereas some gather, because Israel is spoken to, that all said hitherto is spoken to the ten tribes, and not to Judah, their reason is weak, for here after prophesying against Judah he cometh to join all Israel together, recounting Gods extraordinary mercy towards them and their vileness and unanswerableness hereunto, in stead of keeping their garments undefiled fouling them, and making them black, as the swine wallowing in the mire after washing. And the Philistims from Caphtor, and the Assyrians from Kir, the Vulg. from Cappadocia, and the Syrians from Cyrene. And this agreeth best to the Hebr. and the meaning of the whole verse is, Ye bear your selves upon this, that ye are Abrahams and Israels children, but truly ye are Blackamores to me through your sins; and if ye think that my love is singular to you because I brought you out of Egypt, rely not so much upon this, for I brought the Philistims also out of Cappadocia, as may be gathered *Jer. 47. Deut. 32.* and the Syrians, not Assyrians, for the word is ~~Syria~~ signifying Syria, a part of the fruitfull land of Canaan, or whereof Canaan was a part, in which the Syrians were placed as well as they, being brought from another place thither also, yet the Lord for sin judged both Philistims and Syrians, as we may see *ch. 1. 3, 6.* it is threatned. Thus *Jerom, Rupertus, and Chrysostome,* and herein we may well rest as the genuine meaning. Of the Caphtorites brought hither, see *Deut. 2. 23.* for Kir it was the place to which the Syrians were carryed captive, *2 King. 16. 9. Amos 2. 5.*

V. 8.

A. 15. 16.

*Saving that I will not utterly destroy the house of Jacob,* saith the Lord: Having in the former part of the verse said, that he set his eyes upon this sinfull nation of Israel to destroy it from off the face of the earth, here he beginneth to speak some comfort in Christ to the faithfull amongst them, as the next words v. 9. and specially v. 11. which is applyed so by *James*, shew.

V. 9.

Gualter.

*I will sift the house of Israel as corn is sifted, yet shall not the least grain fall upon the earth:* And this *Gualter* will have spoken by way of answer to an objection that might be made, Will God destroy Israel? how then shall his promise to the seed of Abraham and Israel be made good, of being their God for ever? *Sol.* Such as be good corn in this common destruction shall be preserved, that is, the faithfull, a remnant, as they are often elsewhere called, and the chaffe and drosse only shall be sifted out and fall to the ground and be blown away, of which comparison see *Ps. 1. Luk. 3.*

V. 10.

*In that day I will raise up the Tabernacle of David that is fallen, and I will close up his breaches:* This is by the Jews applyed to the rearing up of Davids temporall Kingdom at the coming of the Messiah, but it is certainly to be spiritually understood, because it being so long agoe spoken there hath never yet been any such repairing of his house or tabernacle, but it hath manifestly been repaired in Christ, who came when Davids Kingdom was quite decayed and repaired it most remarkably, by subduing through the Gospel unto him, all Kingdoms wheresoever the sound thereof came. And his Kingdom or Church is called a tabernacle to denote, that the faithfull are here as pilgrims dwelling in tents, they have another to which they goe when they depart out of this life. For other things in this prophesie, and the difference in relating it by *James* in the words, see in my Expositions upon *A. 15. 13, 14.*

T be



The days come that the ploughmen shall plough the Reaper, and the treader of grapes shall tread in the olive oil. It is a time of wonderful plenty when as new seed is sown, and the ground is ploughed for this purpose, that all the corn of that year is reaped, and before all the corn be sown, the Vintage is ready to be gathered. So fruits of preaching the Gospel, he meaneth, shall come in most plentifully people after people being converted unto Christ. And so ploughing and reaping, our Lord addeth, Jer. 4. and call the people ready to be converted regions white unto the harvest. And the mountains shall drop sweet wine, of which see Jer. 31. 12. and all the hills shall be tilled, but the word signifieth melting, whereby is not meant melting through fear, as v. 5, making the hearts of the Inhabitants of the land to melt, but sowing with milk as the Mountains with wine, according to Jer. 31. 12. the word is *drinking*, or the sweet liquor of Pomegranates, it is an hyperbolical description of plenty, as it is said often of the land of Canaan, that it was a land flowing with milk and honey, all yet being to be understood spiritually of things appertaining to the Kingdom of Christ.

And I will bring again the captivity of my people, and they shall build the waste cities and inhabit them. Here under the restitution from the Babylonish captivity, and their rebuilding of their ruined cities, which was a figure of turning our spiritual captivity by Christ, the redemption of the faithful by him is meant. For that it cannot be restrained to that deliverance out of Babylon is plain, because although they built in their own land after this, yet they continued not always there, but were afterwards expelled again by the Romans: understand we it therefore of the spiritual building under the Gospel, by the Apostles in knowledge and faith, and the planting of vineyards and gardens of planting Christian Churches which bring forth fruit unto God. For this building is upon a rock, Mat. 16. 16. and although in particular places whilst the Church is militant upon earth, the Gospel preaching and enforcing may fade away, yet it never shall be so put down again, but that it shall have a place here always to the worlds end. Persecutors indeed have and may bend their force so to ruin this building, but they shall never be able to effect it, and in the world to come, which is chiefly the land of the faithful, the Church shall stand gloriously for ever and ever.

V. 13.

V. 14.

Eph. 4.8.

Cor. 3.9.

THE

# THE PROPHEESIE OF OBADIAH:



After three Prophets sent to prophesie to Judah and Israel, now follow three sent to prophesie to other Nations, Obadiab, and Jonab, and after Micah, iNahum. Touching Obadiab, he is thought by some to be that Obadiab, who in Abahs time fed 100 Prophets of the Lord being hid in caves. But the time doth so ill agree, that this appears to be an audacious invention of the Jewish Rabbins, because as the contents of this Prophesie shew, hee lived after the Babylonish captivity, for he speaks of this, as the Edomites sin, that they help to destroy their brethren the Israelites, or Jews, that came of Jacob their Father Esau his brother, and betwixt Obadiab and this were about 200 years. He is sent to Prophesie against Edom, Jonab against Nineveh, and Nahum likewise, whereby it appears, that not onely they that live under the meanes and are taken to be the Church of God, but even heathens, that are without the Word, shall be severely judged for their sinnes.

V. 1.

V. 2.

Calvin.

V. 3, 4.

We have heard a rumour from the Lord and an Embassadour is sent amongst the heathen, touching these words, see before Jer. 49. 14. for they seem to be borrowed from thence. Vers. 2. I have made thee small amongst the heathen, Jer. 49. 15. I will make thee small, both speaking to the same effect, for the Prophets in speaking of things to come use sometime the future, sometime the Pretense, because they shall as certainly come to passe, as if it had been already done. Therefore Edom is here threatned, as proud as he was, that he should be brought to a poore and weak estate, and despicable. Calvin will have it spoken of the straight and rocky places allotted unto Edom, of which Mal. 1. 2. I have laid his mountaines wast, but I see no reason for that, sith that which is spoken here is spoken by way of Prophesie, and not of history, to shew any thing touching Edom past or present.

The pride of thine heart hath deceived thee. Here is one sin for which Edom is threatned, and his punishment before spoken of is sutable to it, for as he swelled

led and was bigge through pride, so hee was threatened that hee should bee made small, and despicable, so God useth to punish the wicked in their kinde, as also is to be noted, *Jer. 1.*

For the next words, *if thou dost utter, or see what hath been which be- fore upon Jer. 49. 9. touching this people.*

All the men of thy confederacy have brought thee even to the border. Here the Prophet sheweth by what means the Edomites should be brought down, even their confederates and friends, upon whom they relied for helpe; when the Caldeans came, joined with them and help to doe it, and being subdued to bring them to their border, thence to be carryed away into captivity. Or as Calvin hath it, the Caldeans with whom they were for a time joined in confederacy turning afterwards their enemies, have laid a wound under thee, that is, thou hast been wounded and brought downe thus by them unawares, for of open enemies men may take heed, and if they bee too strong for them, yet they wound them before, fighting, or behind, fleeing; only a feigned friend whilest he is shewing friendship, as it seemeth to the other, woundeth him under this false shew, as Joab Abner under his fift rib, that hee dyed. There is no understanding in him, that is, in this Edom, hee was a fool to be thus ambitious of the friendship of these mighty ones, that could so easily crush him when they would. For the words of v. 8. see before *Jer. 49. 7.*

For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever; here another sinne of Edom is mentioned, his continuing in hatred against not an enemy, but a brother coming of the same father and mother, and for this was also iustably punished by confederates, and friends that did eat bread with him, *vers. 7.* for of the hatred of Esau against Jacob in person, we read *Gen. 27.* and from him it was derived to his posterity against the posterity of Jacob, so that they had none more infest enemies, then Edomites, of which see somewhat, *Psal. 137.* *2 Chron. 20.* and in many other places. Touching Edoms being cut off for ever, see the like, *Jer. 49. 17, 18.* as *Sodom.* *Verf. 11.* In the day that thou stoodst on the other side, &c. Here the Prophet amplyfieth Esau his hatred in his posterity against Israel by that which hee did, when the Caldees destroyed their City, by his standing on the other side hee meaneth his taking part with their enemies, and sharing with them when they took the spoils of Jerusalem.

As yee have drunk upon my holy mountaine, so shall all the heathen drinke continually, yea they shall drinke and swallow it downe, and bee as if they had not been. This is by Gualter expounded thus, as if the Prophet by an Apostrophe had turned himselfe to the Jewes, telling them that they should drinke, who were the people of his holy mountain, but as they had done so should all Nations about them doe, that were their enemies, viz. drink also of the cup of Gods wrath, till they were reduced to nothing. Of drinking being put for being punished, see *Jer. 35.* and of the drinking thus of all Nations, and the comparison made betwixt the drinking of Gods people and theirs, if his people, then much more they. But he saith, others expound it thus, as ye (O Edomites) have drunk and made merry at Jerusalem for the destruction thereof, so both yee and all the heathen your fellows in this wickednesse shall drinke in another sense, viz. by being judged of God continually, that is, so as that his judgements shall never bee taken off you again, but yee shall hereby utterly perish, this as Gualter relates so hee saith, hath something in it to act, and therefore hee rejecteth it, but I preferre it as most genuine, and so wee shall not need to flee to an Apostrophe, which it is not probable, that Obadiah useth here, but take the word yee, as it is plainly spoken of the Edomites. *Jerome* and *Cyrill*, as ye Edomites have kept festivals for joy for Jerusalem's destruction, so all Nations shall doe for yours, and that continually, intimating their destruction not to come all at once, but by degrees, never ceasing, till that their very name should be quite rooted out, as it is at this day, for so much as there

V. 5.

V. 7.

Calvin.

V. 10.

V. 11.

V. 16.

Gualter.

H. eron.  
Cyrill.

are



are now no people in the world called by this name, but against this, though followed by Calvin, maketh that they who drinke are destroyed, and not the Edomites only by them, which argueth plainly that this drinking is of the cup of Gods wrath.

V. 17.

But upon mount Zion shall bee deliuerance, and there shall bee holinesse, and they shall possess their possession. Here Obadias, as all other Prophets, for the comfort of the faithfull, having spoken of the destructions of Edom, and other Heathens their enemies cometh to prophesie of their happinesse in Christ Jesus. But in making this gracious promise, hee meaneth not their deliuerance from the Babylonish captivity, and returning to possess their owne land againe. For he saith not from Zion, but upon Zion, intimating the deliuerance of that place, in that as for the present during their captivity there, it differed not from other heathen countreys for any holy service there performed, so when their deliuerance should bee wrought, it should againe be a peculiar place for the holy Worship and service of God there again performed. Then our deliuerance, who are the Church of God by faith through Christ, from sin and everlasting death, figured out by the deliuerance before spoken of.

V. 18.

And the house of Jacob shall bee a fire, and the house of Joseph a flame, and the house of Esau, for stubble. Because they might say, What is this to us, we heare thee prophesying against Edom? here, as also vers. 17. hee sheweth, that as Edom their spitefull enemy should be destroyed, so they should bee delivered, and the Edomites cruelty formerly used against them should turne into a fire to the devouring of the Edomites, Gods judgement to their utter destruction being hereby procured against them; of the fulfilling of this, see 1 Mac. 5. 3. & 2 Mac. 10. 15. & Joseph. l. 11. antiq. l. 17.

V. 19.

And they of the South shall possess the Mount of Esau, and they of the plaine the Philistins, and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin shall possess Gilead. Having spoken of the Edomites destruction by the house of Jacob, that is, Judah, and of Joseph, that is, Israel, who should be as a fire and flame unto them: and in the mystery hereof, of the Apostles by the spirit, in the power whereof as of fire, they went out preaching amongst the Gentiles, set forth by the house of Esau, being in their superstitions but as stubble before the flame, for so the light of the truth coming these vanished, being as it were consumed as stubble by fire. Now hee proceedeth to shew further, how they should being come into their owne country againe enlarge their possessions more then ever they had done before, they of the South, that is Judah; called before the house of Jacob, verse 18. shall possess the Edomites Countrey called the Mount of Esau, because it was all mountainous; they of the plaine, that is, the house of Joseph, as they are before called, shall possess the Philistins land; that is, such of them as being one Kingdome with Judah went with Judah into captivity, and returned againe, viz. men of the ten Tribes as joined themselves to Judah, of whom see 2 Chron. 11. 16.

For the fields of Ephraim, which it is said, that they should also possess, and the fields of Samaria, hereby are meant the rest of the possessions of the ten Tribes, called often Ephraim, as well as the house of Joseph, because Jeroboam was of Ephraim, and it was the most populous Tribe and had largest bounds, and Samaria was the chiefe City of that Kingdome. For the fulfilling of these things according to the letter, see 1 Maccab. 5. before named; where the Jewes prevaillings against the Idumeans, or Edomites, is not onely set forth, but also against Azotus a chiefe City of the Philistins, and Joseph. fil. Gorion lib. 3. 13. tels how Gaza another of their Cities was taken likewise, and the Altars therein overthrowne, and their graven Images burnt with fire, for this is said expressly of Azotus, and therefore it is not to be doubted, but they dealt likewise with Gaza also, of the subduing whereof it is spoken under the name of Gazara, 2 Maccab. 10. And the same Josephus further saith, that Alexander the sonne of

Hircanus King of the Jewes brought it under againe, when it had revolted, *lib. 4. cap. 11.* For the land of Ephraim, that is, of the ten Tribes, it appeareth to be in the possession of the Jewes, because Galilee, and the Cities thereof were in the time of our Saviour Christ, who Preached in Nazareth, Bethsaida, Capernaum, &c. to the Jewes there. For Samaria although it and the places about it were inhabited by the Samaritans then, as appeareth *Joh. 4.* yet it was also brought under the power of the Jewes; for thus Joseph. Gorion. also writeth thereof. Hircanus went against Sichem and smote it, because it opened not unto him; hee smote also Mount Garizim and overthrew the Temple built there by Sanballat the Father-in-law of Manasseb, brother to Iddo the High Priest *An. 200.* after it was built. Hee smote also the Chuthæans of Mount Samaria, who were the people brought first thither by Salmanasar King of Assyria to inhabit there, and chap. 4. hee came to Samaria and besieged it a yeare, and the Lord delivered it into his hands, then hee smote all the males with the sword and overthrew the houses therein. Thus also the other Joseph. *antiq. lib. 13. cap. 17, 18.* adding that King Hircanus not being content to lay the City even with the ground, brought in also a flood of filthy water, which overflowing it filled all things with filthinesse. For Benjaminus possessing Gilead, that followeth next, see 1 *Maccab. 5.* where it is said, that Judas tooke Bosor upon the sodaine and slew all the Males therein, and in recounting the places taken by him, it is said hee tooke Cusban, Magetb, and Bosor, and the other Cities of Gilead. And Josephus saith, that having overcome the Arabians hee laid tribute upon the Moabites and Gileadites, which argueth, that the land of Gilead, was also brought under by the Jewes.

And the captivity of this host of the children of Israel shall possesse that of the Canaanites even to Zarephath, and that of Jerusalem, which is in Sepharad, the Cities of the South. That is, the two houses before spoken of returning out of captivity shall amongst them possesse such large bounds, as they never yet did, each one the parts nearest to him, Israel the Canaanites land as farre as Zarephath in Zidon, for there lay their Countrey, and they that went Captives from Jerusalem and had dwelt in Sepharad in Babylon, the Southern Cities nearest to which their countrey lay, as was before said. Here by Zarephath Lyra following R. Solomon understands France, and by Sepharad, in the Vulgar Latine rendered Bosphorus, Spaine, and applying it mystically to the times of the Gospell hee saith, this of possessing the Canaanites Countrey even to France was fulfilled, when divers Countreys as farre as France being converted to the faith Saint Saminianus one of the 72 Disciples came thither and converted the City of Sennon then the chiefe City of France and called the golden City, and his fellowes went and converted others. And for Spaine James the Apostle and his Disciples by Preaching the Gospell there possessed it for Christ, the Cities there being called the Cities of the South, because Spain lyeth south in respect of France. Then coming to vers. 21. where it is said, Saviours shall come up to Mount Zion to judge the Mount of Esau, and the City shall bee the Lords, hee saith, that here by Saviours Peter and Paul are set forth, being so called, because by Preaching they converted and saved. For their judging of the Mount of Esau, that was done when Rome set forth hereby was converted in Constantines time, Peter and Paul appearing unto him, and after this he left Rome to be the seat of Saint Peters successors, going to Bizantium, and making that the seat of his Empire and calling it Constantinople, for then the City became the Lords, thus Lyra. But if his ground whereupon he frameth this Exposition be overthrown, the building must needs fall also. It cannot be proved that France was ever called Zarephath; or Spaine Sepharad, or Bosphorus: but Zarephath a City of Zidon, is manifestly set forth by the first 1 *King. 17. 6.* and of the Jewes subduing all the Countrey of the Canaanites unto Zarephath in Zidon, and Zidon it selfe, it as is plainly

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inti.

Joseph. l. 4. c. 4.

2 King. 17.

Joseph. antiq. l. 13.

Joseph. antiq. l. 3. c. 21.

V. 20.

Lyra.

Joſeph. l. 4. c. 7.

Plin. l. 6. c. 1.

The Allegory.

intimated when 2 Maccab. 12. it is ſaid, that Judu tooke Jamnia and Joppe for theſe and Dur, Caſarea, Paleſtine and Ptolemais were Cities lying from Paleſtina to Zidon, called here the Canaanites country. And for Zidon and Tyrus alſo poſſeſſed by the Jewes, Joſeph. Gorionu ſaith, that Ariſtobulus the ſonne of Hircanus was a great King, and that hee overthrow Tyrus and Zidon, and ſlew innumerable ſoules, and circumciſed and ſubjected to the Jewes, the ſurvivors to the time of Pompey the Roman Prince. Wherefore this being fulfilled according to the word here uſed, why ſhould any man flee to any other Countrey to draw that in here, as France being never in holy Scripture ſet forth by any ſuch name? Now for Shepharad by Lyra expounded by Spaine, by the Vulgar called Boſphorus, becauſe in the Hebrew it is **בוספור** which if we take **ב** for a prepoſition, muſt be rendered, in Seraphad, if for part of the name here ſpoken of Boſphorud, and turning d into s, Boſphorus, which Jerome ſaith in the *Aſſyrian* tongue is the ſame that **בוסר** is in Hebrew, that is, a bound of a Countrey, ſo that hereby may bee underſtood the uttermoſt bounds of Babylon, where they of Jeruſalem were placed, and in particular a place thus called there, where the Sea was ſo narrow and ſhallow, that Oxen might wade through according to Pliny, and ſuch a narrow Sea was betweene Chalcedon and Byzantium, and an Oxe in Latine is *bos*. Moreover the ſame Jerome ſaith, that the Jewes have a tradition, that they were not onely placed in Media and Perſia, that were carryed away, but alſo in the furtheſt North parts called Boſphorus. Whereas many beſides Lyra, as Vatablus and the Caldee Paraphraſe and all the Jewes are for Spaine, it is of little moment, ſeeing wee never read of the carrying of the Jewes into Spain, and it is to be thought, that R. Solomon hath been herein followed without diſcretion by others. And hitherto of the fulfilling of theſe things according to the letter; now let us ſee, how farre forth all this hath beene myſtically fulfilled under the Goſpell. Deliverance came to Zion, when to the faithfull by Chriſt, and hee was the holy one teaching there, and working miracles for the curing both of ſoule and body, then Jacob, that is, the people of God by Preaching brought Kingdomes and Nations into ſubjection, and ſo tooke poſſeſſion of them as it were for Chriſt, they being made his inheritance. And this was done by being fire unto them through the fiery ſpirit conſuming their former vanities, and that not onely by the houſe of Jacob, that is, the Jewes going forth to Preach, but alſo by Joſeph ſignifying adding, that is, ſome of the Gentiles added to them by the comming downe of the Spirit upon them, whereby they had the gift of ſpeaking with tongues. And nothing ſhall be left of Eſau, that is, in all Countries, where they came preaching the Goſpell, nothing Gentiliſh was left, but aboliſhed, by Eſau here all Heathens living before in idolatry being underſtood. Then the parts, of which they firſt tooke poſſeſſion for Chriſt, are ſet forth, the Mount of Eſau, whereby the proud Nations in general may bee underſtood, and the Philiftims, all others before being enemies. Then in particular Ephraim and Samaria being all one are ſpoken of, and touching the faithfulls being diſperſed all over this Countrey, and preaching here, ſee Act. 8. Then Benjamin in particular poſſeſſed Gilead, which, as Jerome ſaith, was the ſame with Arabia, and here Paul of the Tribe of Benjamin preached, as hee himſelfe ſaith, Gal. 1. 17. And for the taking in for Chriſts poſſeſſing the land of Ephraim unto Sarepta, ſee Act. 11. they that were diſperſed came to Phenice, the Countrey wherein Sarepta was, for Tyrus and Zidon, to which Sarepta belonged, were in Phenicia, and againe Act. 8. Philip was carryed to Azotus a City of the Philiftims, Act. 10. Peter was at Joppe and Ceſarea, which were ſome of thoſe parts before mentioned. Laſtly, the Jewes in Shepharad or Boſphorus, that is, the moſt remote parts, where they are ſtill ſhut up for their unbeleiſe, ſhall have their eyes opened and



and bee converted unto Chriſt and returne to their owne Countrey againe called the Cities of the South, as is by Saint Paul gathered out of Prophecies, Rom. 11.

For the laſt words, Verſ. 21. Saviours ſhall come up to Mount Zion and judge the Mount of Eſau, and the Kingdome ſhall bee the Lords. Here by Saviours underſtand, as often in the Booke of Judges, men ſtirred up by God to ſmite the enemies of his people and to deliver them, ſuch was Maſiabai, Judas Maccabeus and his brethren, and others ſucceeding them, as Princes of the Jewes, who mightily ſubdued their enemies, as hath bene before ſhewed, and in particular the Edomites, thus bringing that Kingdome under, and compelling them to receive circumciſion and other rites of Gods people, whereby it is ſaid to become the Kingdome of the Lord. Myſtically this was fulfilled, when men indued with the Spirit of God brought under the Goſpell Heathen Kingdomes every where, and is dayly fulfilled in ſtirring up ſucceſſively faithfull Paſtours, who by teaching beat downe and deſtroy the Devils Kingdome conſiſting of ſinne, that they who were before under this god of the World may turne ſubjects of the Kingdome of God, Chriſt by his Spirit reigning in their hearts, till hee deliver up the Kingdome to the Father, and ſo he reigneth in them for ever by making them to reigne with him in glory.

2 Cor. 3.

V. 21.

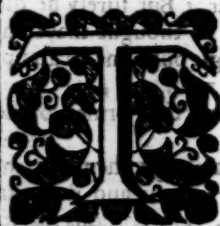
The Myſtery.



Ffff

THE

# THE PROPHECIE OF JONAH:



Touching the time when *Jonah* prophesied, It is agreed by all that it was in the dayes of *Jeroboam* the second, because of his prophesying then mention is made 2 *King.* 14. and therefore he is well placed next unto *Obadiah*, as being contemporanean with him, whereas he is most commonly held to be the son of the widow of *Sarepta*, whom being dead *Elisba* raised to life again: this hath been confuted upon 2 *King.* 14. 25. He was a known Prophet, as we may gather both from 2 *King.* 14. and from that which is here said, and not now first called to this office. For it is begun with a conjunction copulative, *Hebr.* and the word of the Lord came, or was to *Jonah*, implying something prophesied by him before, whereby he was well enough known, and it seemeth that there was a greater book of his prophesies, of which this was but a part, and no more is now extant, because God in his providence saw that the Church should need no more: and although he prophesied nothing he prophesieth nothing touching Christ, yet he himself was an eminent type of him both in his name *Jonah*, signifying a Dove, seeing the spirit came down in the likenesse of a Dove and rested upon him, and in his being in the Whales belly three dayes and three nights, as Christ in the heart of the earth, *Mat.* 12. 40.

The place to which *Jonah* was sent, was *Nineveh* that great City, which was the chief city of the Assyrian Kingdom built first by *Asbur*, *Gen.* 10. 11. having the name *Nineveh* from the beauty thereof, and the pleasantness of the situation, and not from *Ninu*, as is commonly held, saith *Gualter*, *Calvin* leaveth it undetermined, whether it had the name from *Ninu* or no, because he repaired it. *Lysa* and some others say, that the same man was *Asbur* and *Ninu* called by two names. It was 400 furlongs about, and had 1500 towers, being doubtlesse most rich and wealthy, as being the lady city of the world, and of so long a continuance, viz 1300 years, in all which time the Kings that made it their seat, could not but enrich it wonderfully.

To this City *Jonah* is sent, and therefore about a task full of difficulty and discouragement.

discouragement, in that he a man alone, and a stranger, must goe to the chief city of the world, of so long a standing, to threaten destruction to it within 40 days. For to what costs and dangers might he thinke that he should by this means be exposed? yet God would have him undertake it, *not* for this; that as great as Nineveh was, yet it was not too great for God to pull downe; neither is any City or Kingdom of the world.

Note.

2. That the Israelites, amongst whom he and others prophesied before, might be the more confounded when they should hear of the repentance of Nineveh an heathen City at once prophesying, when as they having had so much prophesying to long a time, were not by all this moved to repentance, but went on still in their sins.

3. Because *Assur* was then most flourishing and ruled farre and wide, and yet full of wickednesse, it nothing had been threatned against that state, when *Israel* was so greatly threatned, the faithfull might have been much discouraged, as thinking Gods people in worse case then any others.

*Jonah* not willing to goe about this difficult task, fled by Sea, to goe to *Tarsis* a City in *Cilicia*, where *Paul* was afterwards born, and went down to *Joppa* a Port town of his own country and there took shipping. Some by *Tarsis* understands the Islands in the Sea in generall, which had this name from *Tarsus* the son of *Javan*, who went and inhabited the Islands of the Sea. But surely *Jonah* bent his course to one certain place thus called, and paid his fare accordingly, although some who stand for his going to Sea in generall say, that he being full of fear, and unresolved to what place to goe, might goe with the mariners to any place that they went to as it should happen, all his desire being to be gone, not caring whither. Whereas it is said, that he fled from the presence of the Lord, it may seem strange, that so wise a man as he, who knew well that God is present every where, should by fleeing to *Tarsis* thinke that he should be out of his sight or danger. But surely he did not thus out of any such opinion, but rather because he thought that if he were out of the land, where commonly God used to singe out some to goe upon his messages, he would let him goe and take another man.

V. 3.

Gen. 10. 4.

But the Lord sent a mighty wind; which sheweth that he is the Former of the winds, as he is called *Amos* 4. 13.

V. 4.

V. 7.

The men in the ship then cast lots to find out who amongst them was the cause why the Lord was thus angry to tolle them so fiercely up and down in the sea, and so shake their ship with so great violence. A marvellous matter that they being heathens and untaught, should shew so much piety, first to pray, and to stir up others to pray, according to that precept, *Call upon me in the time of trouble*. Verily this plainly sheweth, that it is by the light of nature known, that there is a God, and that he ruleth over sea and land, and over the most boisterous winds, and he only can save such as are in perill of death.

Psal. 50. 14.

Note.

Secondly, to know and acknowledge, that in time of an extraordinary judgment upon any man or a company of men together, chance or fortune do not work, but God who is offended, and for some great offence committed against him, sendeth such a judgment, as *Amos* 3. 7.

Thirdly, that God knoweth the secrets of all men, and can and will when need requires discover any offender, that he may come to condign punishment therefore.

Fourthly, that lots are the means when otherwise an offender cannot be found out to bring him and his offence to light, as it is said, that *Isabus* did *Aben* by that which he did, approving the thing done in this place. Wherefore Christians that are strangers to prayer, believe not that there is a God, attribute judgments coming upon men to Fortune, not acknowledging their sins to be the cause, thinke to hide any wickednesse that they commit, from God, or that God moderateth not in lots, and therefore in no case will use them, are worse then the very heathen, who shall rise up in judgment against them and condemn them.

But touching lots, to say somewhat more, they are by some distinguished

Ffff 3

into



1 Sam. 11.  
Act. 1.

into three sorts; 1. Divisory, as the land of Canaan was divided by Lots. 2. Divinatory, to find out either the pleasure of God to some high and eminent office, as lots were cast to find out who should be King when God appointed Saul; and again, what man should succeed in the Apostleship in the room of Judas, when Matthias was appointed: Or to find out one for whose wickedness God did by signs shew himself offended, and many by his judgments were indangered, as Joshua found out Achan; and this kind of lot was used in common both by Gods people and heathens, God working hereby amongst them, as well as amongst these, and demonstrating the many that he might come to condign punishment, as his providence is over all every where to bring to light to punish notorious offenders, as appeareth abundantly in prophane histories as well as in sacred. And the common using of lots in such cases amongst Gods people is intimated, Prov. 16. where it is said, *the lot is cast into the lap, but the whole disposition thereof is of the Lord* and amongst heathens, *Isay 11. 4. 13. thou didst cast lots upon the nations of the earth,* whereby is shewed that the King of Babylon used to doe so, see also Ezek. 21. 3. Lots consultory to find out what is to be done in some difficult and doubtful case, but of this sort no instance is given, and in such cases the people of God rather consulted with him, by the Ephod, and heathens with the Oracle of Apollo or Wizards, and so did Saul with the Witch at Endor. And hitherto of Lots; now to look back a little to the cause of their casting Lots, it may be demanded, whereby they conjectured, that some man in the ship had committed some foul sin, for which they came into that danger? The Rabbins are bold to say, that they saw other ships at the same time sailing out of this danger; but how do they know this? for it is said, *the Lord sent a mighty wind upon the sea,* and not upon that part only, where this ship was. It is therefore rather to be conceived, that it was an unusuall tempest, and such as the Mariners having been long used to travell by Sea, had never felt before: happily also they were moved by a secret divine instinct to cast Lots, that Jonah might be found out, who thought now that he was gone out of Israel, that the Lord would no more look after him or question him.

V. 9.

I fear the Lord God of heaven, v. 10. then they were exceedingly afraid: because that by Jonah his speech they conceived, that the God of the Hebrews whom they served not, had sent this tempest, and therefore they feared lest he would now destroy them. For they had doubtlesse heard of his almighty power shewed against the Eyprians and Canaanites, and therefore great reason why they should fear before him. And it is further added as a reason of their fear, that Jonah had told them that he fled from the presence of the Lord, and they unwillingly had taken him into their ship, so that for this they thought themselves now to be in so great danger, forso much as it must be acknowledged to be a great offence against an earthly master, to receive and convey away a fugitive servant of his sent about another business by him.

V. 14.

Then they cryed to the Lord, saying, Lay not this mans life to our charge we beseech thee: Having laboured what they could to bring the ship to the shoar, but not being able to doe it, wherein they shewed their humanity, and unwillingnesse to drown Jonah, although a stranger, and offering himself to be cast into the Sea; now they beseech God not to impute this for a sin unto them, whereby many Christians are condemned that regard not a mans life, as indeed God requireth that we should all doe; and mark their reason, *Thou hast done as it pleased thee,* we do nothing but as thou directedst, and this is a plea sufficient to bear men out in all things to do nothing but what he directeth them to doe in any execution doing upon others.

The allegory.

Rom. 5.  
Mat. 11. 28.

V. 10.

And having cast Jonah into the Sea it was calme, wherein he was a figure of Christ, who being voluntarily hanged upon the crosse and suffering for us, we that beleeve in him being before tossed with storms of fears, and indangered of being drowned in the pit of everlasting destruction, attain to peace with God, and so come to quiet and rest in our souls.

Then the men feared the Lord exceedingly, and offered sacrifice, and made vows: Being

Being in danger they greatly feared lest they should have been drowned, but being delivered, they feared the Lord much more, to turn to him by sacrificing and vowing from thenceforth to serve him, and to continue as his faithful servants in the frequent doing of this duty, and honouring him with their substance all their dayes. Thus was that saying of the Psalmist verified, *There is mercy with thee, therefore shalt thou be feared*: As Jacob greatly feared at Bethel, and made an oblation, and vowed to give to the Lord the tithes of all that he had. *Gualter* conjectureth that their vow was constantly to persevere in the worship of God, adue being bidden to Idols and false Gods for all time to come.

Gen. 28.

Gualter.

Touching their sacrificing, he saith, that it was some oblation that they made of such things as they had, although *Jerom* saith, it was the sacrifice of praise, called by *Hosea*, *the calves of the lips*: I conceive with *Gualter*, that it was some meat-offering of flour and oil made in the ship, out of which, although they had cast their wares to lighten it of them, v. 5. yet they kept some provision still for their necessary uses: Some because they cannot conceive how or of what they should do sacrifice in the ship, seeing they had before cast out all heavy things, conjecture that this was done when they came ashore. Note here, how God works the conversion of some sinners, and what it is for a sinner to be converted; viz.

Note.

1. To turn from the sin that he formerly lived in, as these men did from calling upon false Gods any more, to call upon the true God.

2. To fear the Lord, and that not a little, but exceedingly; for the fear of God is the beginning of wisdom.

3. To do sacrifice unto him, that is, all duties of piety, which he hath commanded.

4. To bind ourselves to go on in all piety the more strongly to vow unto God to do, and that no covetous desires of the profits of the world shall ever make us to serve Mammon by defrauding God of any of his dues, or love of pleasure to serve the belly, by defrauding God of an heart taken up with delight in his service above all things; for when God is served with a pure heart, this is his delight, and herein he takes pleasure: for the Lord delighteth in them that truly fear him, not in the strength of horses, or in any mans legs. And happy are they whom the Lord terrifieth with his judgments to make them thus to turn unto him.

Now the Lord had prepared a great fish to swallow up Jonah: and this is said by our Lord to be a whale, *Mat. 12.40*. And herein *Jonah* was specially a type of Christ, as is there plainly taught: If any shall doubt how this could be, that a man should lye in a fishes belly so long and not be suffocated, let him consider how all sorts of wild beasts and fowls came into the Ark to *Noah* to be preserved, and fed by him contrary to their fierce and savage nature; again, how the waters of the Red sea, or of *Jordan*, could be divided for the children of Israel to passe through upon dry ground; or how a fish came so soon to *Peters* angle with money in the mouth; or which is commonly done, how a child can live 9 months in the mothers belly, which is much more straight to hold a child, then the whales to hold a man. God is almighty and can do whatsoever he pleaseth, therefore we are to believe, that he could doe, and did this, unless we will be Infidels. For that wherein *Jonah* was a figure of Christ besides that which hath been said and is plainly taught, *Gualter* hath two more,

V. 17.

1. As *Jonah* being cast into the Sea the mariners were converted from Idolatry to the service of the true God, so Christ being crucified, and buried and rising again, many heathen countries and nations were converted.

The allegories.

2. As after *Jonah* his coming out of the whales belly, he went and preached to *Nineveh*, and the men of *Nineveh* repented and were saved from the destruction threatened to them: so shall all they that at the preaching of the Gospel, since Christs resurrection, are brought to faith and repentance, be saved from the wrath to come, with which they were before threatened.

ned, now is the axe laid to the root of the trees, therefore every tree that brings forth good fruit shall be hewn, &c.

## CHAP. II.

V. 1.

**A**ND *Jonah* prayed to the Lord out of the fishes belly, and said, I cryed by reason of mine affliction: R. Solomon hath upon this a most ridiculous comment, that this fish was a male, and having swallowed *Jonah*, he having room enough, as in a ship, prayed not, but this male fish soon put him out again into the mouth of a female being big with young, and there he was much straightened, and so called upon the Lord, which hee gathereth from the change of the gender, because, first it is said, *God prepared a fish*, the word *fish* a masculine being used; then when he comes to say, he prayed out of the fishes belly, he useth the word *fish* a feminine. But how foolish and absurd this exposition is, appeareth v. 10. where when the fish vomited up *Jonah* again upon the dry land, the word *fish* is used, as at the first, and therefore he might as well for this have added another invention, that the female being too much pained with *Jonah* in her belly, and her young ones also, put him out again into the mouth of the male. Thus many times when the Rabbins would shew themselves wise, they prove fools, and many times deliver such things, as that it would irk one to relate. The word in the masculine or feminine, is used promiscuously to set forth a fish at large, either male or female, and so it is in this place. Some will not have it understood when *Jonah* prayed out of the whales belly, that there he uttered these words, but being delivered and restored to the land again, because the words of prayer here used, are not so much a prayer as confession and Psalm of praise to God for that which he had done for him; neither do the words, say they, agree to him being in that condition, but delivered out of it, for he saith, *I cryed unto the Lord and he heard me*, as of a thing past. Yet others more ancient conceive these words to have been uttered in the whales belly, holding that God assured *Jonah* of his deliverance, whilst he was there, and then he saw himself in safety and therefore spake he thus. But I rather assent to the former, for how can any man tell, that God assured *Jonah* of deliverance before he was delivered, that he should then speak of himself as already delivered? But after his casting out upon the dry land again, there was great reason that he should thus confesse to the praise of God who had done so wonderfully for him. His prayer then is not set down, but only in generall it is said that he prayed there, and he said, v. 2. which may be as well referred to the time of his being out, as in, as if he had said, and being heard and brought out of that nasty and dangerous place, he said, as followeth.

Calvin.  
Gualter.Hieron.  
Lyra.

V. 4.

Then I said, *I am cast out of thy sight, yet I will look again towards thy holy temple*: This further confirmeth, that *Jonah* compiled this hymne after that he was come to land again, when he had hope that he should again goe to the house of the Lord, of which he intimateth here, that he had no hope when he was in the whales belly, but counted himself now an abject, and one whom the Lord hated and could not indure to look upon for his rebellion any more, which is implied in these words, *I said, that I am cast out of thy sight*.

V. 6.

*I went down to the bottome of the Mountains, the earth with her barres was about me, yet hast thou brought up my life from corruption*: In speaking of the danger of death, wherein he was, he diversly amplifieth it, that the mercy of God in delivering him, might be the more magnified. And he calleth the Sea compassed with high Mountains, the bottome of the Mountains for the low lying thereof in respect of them, and the rockes keeping any thing therein from coming to land, and these are the barres of the earth for this cause so called. And in that he saith, *thou hast brought my life from corruption*, it is again plainly intimated, that



that when he spake thus he was delivered. And this he attributes to the power of his prayer made in the fishes belly; *v. 7.* whereupon he gathereth, that they who observe lying vanities forsake their own mercie, that is, they who seek in a superstitious way for help and deliverance in time of danger, are far from prevailing for mercy of which they stand in need at Gods hands, who alone can and will help and shew mercy to those that seek to him according to the directions of his holy word, and not according to mens inventions. For whoso hereby thinketh to prevail, shall be utterly deceived, and perish, but whoso observes the word of God to seek to him according to the rules thereof, shall be saved, and this is called *his own mercy*, because to the mercy of salvation promised to such as call upon God shall be made his, and if any good be hoped for by such as do otherwise, it is but a meere delusion, and they that doe so forsake him in whom there is mercy indeed for a vain imagination. Whereby we may see how great pains Papists take in vain, in seeking to the Saints departed, going in pilgrimage to the holy land, and to Saints shrines for help, making there oblations to their great cost, and also they that seek to Wizzards, or observe signs trusting to them: yea they hereby make themselves incapable of mercy, and run headlong to destruction: Some, as *Calvin* saith, understand this of the mariners taxed hereby by *Jonah* for their calling every one upon his God, and now although for the present they sacrificed to God, yet he foresaw that they would soon turn from him again to Idolatry, and so should finally obtain no mercy, but he rejecteth this, and might well do so, as uncharitable, seeing in all probability they were so wrought upon that they truly turned.

And the Lord spake to the fish, and it vomited out *Jonah* upon the dry land: Here see the effect of *Jonah* his praying, and the almighty power of God, who by a word speaking doth whatsoever he pleaseth, his word and command being alike heard and understood by dumb and senseless creatures and by those, that are indued with reason and understanding. And it must be a great power that must bring so great a fish to the shoar, where it seldom cometh for the shallownesse of the water, for which it declineth places near the shoar and keepeth in the deepest places of the Sea altogether, that we may admire and praise the power of God and fear and trust in him. The whales casting up of *Jonah* did notably figure out not only Christs resurrection, but the resurrection of all the dead at the last day, when the earth shall give up the dead therein, and the Sea the dead therein, *Rev. 20.*

V. 7.

V. 8.

Note.

Calvin.

V. 10.

## CHAP. III.

**H**ERE *Jonah* being bidden the second time, went and denounced destruction to *Nineveh*, the news whereof coming to the King, he went from his throne, layed away his robes, put on sackcloth and sate in ashes, making proclamation by the advice of his Nobles, that neither man nor beast should eat or drink, but put on sackcloth and cry mightily to God and turn from their evil wayes, which they doing, God repented of the evil threatned, and did it not.

The Septuagint here for 40 dayes have 3 dayes and *Nineveh* shall be destroyed, but it is manifestly an error in the Scribe, and can no way be excused, so that this plainly evinceth that translation to be corrupted. For the Kings requiring man and beast to fast and to be covered with sackcloth, it may seem strange both because beasts sin not, and it may seem impossible so suddenly to get sackcloth enough to cover all the beasts of *Nineveh* and men also both great and small. To the first it may be said, that although beasts sin not, yet for mens sins, whose beasts they are, they are punishable together with their masters, and therefore to expresse the greater sorrow they must fast also,

V. 1.

V. 6.

V. 7.

V. 8.

also; that they might together with them mourne for want of food, the cry being thus made the greater, and God whose creatures all are, hearing this great cry might be the more moved to compassion. For putting on of sackcloth upon beasts, I conceive that not all generally were thus clad; but such as men to set forth their pomp the more, covered commonly with cloth of more worth, and upon which they hanged rich trappers and foot cloths, that as in them they had offended by pride, they might expresse humility now by taking these rich things off, and putting coarse sackcloth upon them in stead thereof, as the King himself layed away his robes at this time and put on sackcloth and ashes. How long they fasted and did thus, it is not said, but because *Jonah* was three dayes in proclaiming this, it is probable that where they heard first of it, they thus humbled themselves all that time. But it was not their fasting or crying to God, but turning from their evil wayes, that prevailed for mercy, as is here expressly noted. For the Lords repenting, it hath been spoken of before, *Jer. 18.* & *1 Sam. 15.* so that I shall not need to adde any more here.

## CHAP. IV.

V. 1, 2.

**H**ERE *Jonah* his weaknesse is again laid open, in that he was offended and greatly vexed in seeing his prophesying of destruction to *Nineveh* not to take effect. If it be demanded how did he know that *Nineveh* should not be destroyed within 40 dayes, when as this time was not yet expired: for his fitting without the city to see, argueth that the time spoken of was not yet come? *Sol.* The same God, who had commanded him to threaten it, revealed now his will before those dayes were ended, most probably soon after his threatening upon the *Ninevites* repentance that he would now spare them. But was *Jonah* angry because the people repenting were spared? this had been great inhumanity in him, and altogether unbecoming a Prophet of the Lord, who one would think, should rather have rejoiced to see so good an effect of his prophesying, and gone amongst them to instruct them further in the fear of the Lord, and to stir them up to goe on according to this good beginning? *Sol.* It was not their being saved from destruction that vexed him, but that hereupon men would have him in derision, as being no true but a false Prophet, so that hereafter there would be danger, as he conceived, of peoples contemning and sleighting of propheties to his great dishonour, from whom they came. But if by revelation from God, he knew now that *Nineveh* should be spared, why did he sit upon some hill without the City expecting the event? *Sol.* He knew not but that the *Ninevites* repentance might be momentary, they within the time limited returning with the swine to wallow in the mire again, because this is a thing common with many, being in present danger to repent for 2 or 3 dayes, and then to fall to sinning again, when the danger is over, as *Pharaoh* and *Ahab*, and *Ezra 50.* And because *Jonah* was angry in the respect before said, God did but gently reprove him, *Dost thou well to be angry?* *Jonah 4.*

For his prayer made now, *I pray thee (O Lord) I was not thus saying when I was yet in my country.* In which words, he addresseth himself to God in the way of supplication, yet, he expostulateth with himself for his being offended at his fleeing away to *Tarshish*, as if the Lord were more to blame then he: but both this and the words following, *take away my life*, came from his passion and distemper of spirit, as we read of the like before touching *Isaiah*, which blinded the eye of reason for the time, for which the Lord bane with them both, and spared them. It is not set forth as exemplary to us, that we in time of discontent and danger, or disgrace, as weary of our lives, might doe the like; but to shew what infirmities be in the best, that he who standeth may take heed lest he fall, and not be high minded for any grace conferred upon him above other men. The next words are the same which *Isaiah 3.* and seem to be borrowed thence.

1 King. 19.

Note.

And

And the Lord prepared a gourd that it might be a shadow over his head. Jonah having made him a booth to sit in, whereby he might be somewhat shadowed from the heat of the Sun, but not sufficiently, the Lord out of his mercy provided this shadowing also for him, aiming yet herein at another end, as is by and by shewed. About the word rendred gourd much contention hath anciently been, it is, *קקל* signifying either a gourd or ivy, or a kind of tree that in a short time groweth up with broad leaves, like the leaves of a vine, and thick; and so most fit to shadow him that sits under it, and it differs herein from a gourd or ivy, that they grow not erect without a supporter, this upon a stiffe stalk standing erect by it self without any thing to support it, but for any name, whereby to expresse it in other languages, there is none, for which *Jerome* rendred it, *Ivy*, and saith in an Epistle of his written long after, when controversie arose about his translation, that in the Syriack and Punick tongue it is called *Elceros*, which kind of tree groweth here and there in Palestine upon sandy and light ground, and it is a tree which cometh of a seed being cast into the ground, and growing up in two or three dayes, but the Lord by his power made it to grow up in one night.

God prepared a worm, &c. As God made a gourd suddenly to grow in a night, so having flood a day he made it suddenly to wither, giving us herein an emblem of the vanity of worldly things wherein we delight, that we may not set our hearts upon them which are so transitory. When the gourd was withered, *Jonah* his vexation was renewed, because now both the wind and Sun smote him exceedingly. Then the Lord said, Art thou grieved for the gourd for which thou labouredst not, but it came up in a night and withered in a day, and should not I avoid, as a thing that would be grievous to me, if I should do it, to destroy *Nineveh*, wherein are sixscore thousands that cannot discern between their right hand and their left, and much cattle? It may seem strange here, that omitting to speak of their repentance, he speaks of these things, as if he were chiefly moved hereby, whereas it was said before, that because *Nineveh* repented, God repented and did not bring upon it the evill threatened. But it is to be understood, that he speaks not here of their repentance, because it was spoken of before, although that were the main reason why they were spared, and the considerations here spoken of but additionall, whereby God yet sheweth his care over little children, that have actually done neither good nor evill, notwithstanding their originall corruption, for which he might justly cast them into hell fire, yea and other inferior creatures also, the very beasts, that men in a good way might not be doubtfull, but stedfastly believing that he will much more tender their good and preservation from evill.

V. 6.

V. 7.

Note.

V. 8.

V. 9, 10, 11.

THE



# THE PROPHECIE OF MICAH:

## CHAP. I.



After five others Prophets, called the small Prophets, besides *Isaiah*, *Micah* is sent by threatening Gods judgements, and reproving the sins of Gods people, to stirre up both *Israel* and *Judah* to repentance, and to set forth things pertaining to the Kingdome of Christ Jesus, having this in him singular, that hee tels the place where Christ should be born, chap. 5. 2. speaking in many things the same words with *Isaiah*, which argueth the sweet harmony amongst the Prophets then, and reproveth our jar-

rings now to the great hinderance of true piety so that to the end of their continuing Kingdomes they wanted not Prophets, but had many to premonish them of their ruine to come to the very last, that their judgement might be the more just, and the nearer it was, the more were they preached unto: which sheweth that plentifull preaching in a Kingdome is not alwayes a sign of Gods favour, but sometimes a forerunner of his wrath approaching, that we of the Kingdome of *England*, that have so many Sermons now preached more then ordinary, may take notice from hence, that this may be our case, and therefore repent. For this Prophet hee is said to be a *Morashite*, that is, of a City in *Judah* called *Maresbah*, *Iosh. 15. 14.* said by *Vatablus*, and *Andr. Masius*, to be a fair City then, although in *Jeroms* time it was but a little village two miles from *Eleutheropolis*, and *Micah* signifieth poore, *Moresbah*, possession, so, blessed are the poore in spirit, for theirs is the Kingdome of heaven, it shall be their possession; this epithet, the *Morashite*, is added also to distinguish him from *Micheiah*, who prophesied in the dayes of *Ahab* 100 yeares before. For the time

Note.

V. 1.  
*Vatblus.*  
*An. Mas.*  
*Hieron.*

of

of his prophesying, it was in the dayes of *Jotham, Ahaz, and Hezekiah*; he was of the same time with *Isaiah and Hoshab*. *Micah* may also be rendered, *quis scit*? *who like him* as being most full of divine Mysteries, for which he is noted by *Jerome* to be placed in the rank of the small Prophets. And hee is said to have seen these things concerning *Babylon and Jerusalem*; that is, both Kingdomes, *Babylon* being named first, because to be first destroyed, and because the most wicked then of the two, for which it was chiefly threatened; and his seeing was common to him and other Prophets, who are said to do so, because they had Visions and Revelations hereof from God. If hee taught all the time of the Kings here named, hee prophesied long, under *Jotham* 16 years; *Ahaz* 16; *Hezekiah* 29, in the totall 61. And there were in these times divers changes, *Jotham* a godly King, yet took not away the high places, *Ahaz* most wicked, *Hezekiah* took away both all idolatry and reliques thereof, so that *Micah* continuing faithfull in the time of these changes, not sparing to inveigh against all sorts of sin for fear of any man hath let us a notable sample to doe likewise.

Hear (all ye people) and hearken (O earth) and all that therein is, Let the Lord himselfe be witness against you, from his holy Temple. The Prophet being about to reprove great and grosse sins beginneth with an exordium to stir up to attention, not much unlike to *Moses*, *Deut.* 30. & 32. and *Ezai.* 1. onely *Micah* calls upon the people of all Nations, and not upon *Israel* onely to hear, that their shame might be published every where all over the World; to which he next nameth the earth and all things therein, both animate and inanimate. For all things, when God will, shall in their kinde testify and shew the wickednesse of men to their more just confusion. And that their judgement might be from the most sufficient witness of all others, hee also calleth the Lord to witness against them from his holy habitation, that is the Temple at *Jerusalem*, of which hee often said, *this is my house, and here will I dwell for ever.*

Behold the Lord will come downe and come out of his place, and tread upon the high places of the earth. This is not spoken as if the Lord at any time were included in any one place, for he filleth all places with his presence; but because the Temple which was properly the place of his habitation upon earth, was high situated, wherein the wicked fewes conceived him to be included, as another false god or idol, not being able to stirre out, especially as long as they felt not his punishing hand, but onely heard his Prophets threatening them in his name, hee saith, that hee will come out of his place, and that they shall none finde and feel to their cost, when they shall be miserably destroyed. Wherefore his coming out here spoken of is by his judgement, although as Chrysostom saith, some thinke it to be meane of his forsaking his Temple, of which it is prophesied, Ezek 9: But it is plainly spoken of his coming from his Temple to his Tribunal, which should be so terrible to the wicked, that none should be able to abide it, as is intimated in the next words, and shall tread upon the high places of the earth.

And the mountains shall melt under him, and the valleys be cleft asunder, &c. Where by high place, not onely such, as wherein idolatry was committed, and mountainous places, but mighty men, and high in worldly dignitie, who thinke for their greatness that no judgments can come at them, are meant. But God will tread the proudest of them under his feet, and their stoue heaves shall then bee like melting wax before him, & consuming fire, that runneth down a steep hill. And the like is often by other Prophets spoken of God, to see forth his Almighty power to make even Kings and Princes to tremble before him, and not to goe on in sin.

What is the transgression of Jacob? is not Samaria, and the high places of Judah his *transgression*? that is, the great and capital sin of both Kingdoms; abominable idolatry hath the beginning from the wicked Kings reigning in both these Metropolitick Cities, and hence is upheld and maintained in all parts of the Kingdoms; and hereby God is most provoked. Exod. 20.

**Note.**

V. 2.

V. 3.

Calvin,

V. 425

V. S.  
C. I. V.

I will make Samaria as an heap of a field and as planting of a Vineyard, that is, of a City full of houses, and faire buildings, they being all burnt downe to the ground, but it shal not serve for a place of habitation any more, but be ploughed and sown, as a field with corn, and digged and plained, as a Vineyard, see this more plainly set forth touching both Samaria and Jerusalem, chap. 3. 12.

V. 7.

All the hires thereof shall be burnt with fire, that is, the goods gotten by these idolaters, whilest they served idols, and imputed to their blessing for their continuall devotions towards them, as they are said to do, *Hosb. 2.* all these, which the enemies having subdued them cannot carry away, shall be burnt up: and they are called hires of idols, not because idols as whomongers gave them, but they were thought by these base idolaters, often compared to whores, to come in unto them as a reward for their love and voluntary subjection to them, as an whore for hire prostitutes her body to an adulterer, as is further explained in the next words, *for they gathered it of the hire of an harlot, and they shall returne to the hire of an harlot*; that is, as sacrilegious gaine to the fires consuming, as Athens wedge of gold. Vatablus will have idols the whores, and these hires given unto them and laid up in their Temples, but idols are no where so set forth, but idolaters onely, yet I mislike not, that the gifts given by blinded people to idols, honouring them therewith, as they are drawne to doe by their cunning Priests, should be also understood, all which as the hire of an whore, coming in in abundance shall wast and weare away againe to nothing.

Vatablus.

V. 8.

For this I will mourne and beale, I will make a mourning as of Dragons, and as the mourning of young Ostridges. Here the Prophet expresseth with what griefe of spirit hee was taken for the calamities to come upon his people, that of him some others might learne to be likewise affected and escape them. And his comparisons to this end are most emphaticall, first of a Dragon, which encountreth with an huge Elephant, though farre lesse and killeth him, but the Elephant falling upon the Dragon hee lyeth howling and crying under the weight of his heavy corps, not able to get out, till he dyeth also. 2. Of a young Ostridge, which being left by the dam in the Egge, because shee forgetteth where shee laid it, of such extraordinary forgetfulness is the Ostridge, when by the heat of the Sun in lying in the sands of the Sea shore it cometh to be hatched, it runneth up and downe for want of a damme to provide it meat, making a most lamentable noise, as being ready to famish. Thus Gualter, but the word *נחש* here used signifieth an Owl, yet Jerome a man most learned in the Hebrew tongue renders it Ostridge, and if the history before going be true, it most aptly agreeth unto it.

Gualter.

V. 9.

For her wound is incurable, hee is come to Judah, that is, so great a destruction is coming upon the Kingdome of the ten Tribes, as that it is never to be repaired againe, as indeed it was not, for although they of the Kingdome of Judah returned from captivity in the dayes of Cyrus, yet Israel did not. And whereas hee saith, *hee is come to Judah*, and to the gates of Jerusalem, hereby he meaneth Sennacherib the King of Assur, who tooke all the Cities of Judah, and then bent his course to Jerusalem; but through the prayers of godly Hezekiah hee had his huge host there destroyed, thus Gualter, and Calvin rendring the former words, *her plagues are bitter*, and so indeed the word *נחש* signifieth, or full of grief, but Lyra expounds it of the corruption of Samaria infecting even unto Judah, and Jerusalem also, and consequently bringing destruction upon both. But I rest rather in the former, because the Prophet is here speaking of the punishment of the sinne, having before laid open the sinne, and the history of Sennacherib coming to the gates of Jerusalem, having before destroyed Samaria, doth most aptly agree.

2 King. 19.  
Gualter.

Lyra.

V. 10.

Declare it not in Gath, weep not in the house of Ashphod, tell thy selfe in the dust. Here the Prophet, after professing to lament the destruction, of which he prophesieth, stirreth up his brethren of Israel to doe likewise, or bidding them lye in the dust, he sheweth, what they should shortly be compelled to doe. The sense is made

John.  
Junius.



made much more obscure in our translation than in others, which are also more agreeable to the Hebrew. For both *Vulg.* *Calvin*, and *Junius*, make a distinction thus, *Tell it not in Gath, weep not at all: in the house of Apherah, or of the dust, roll your selves in dust*, for *אפרה* signifieth dust, and was indeed the name of a city in the tribe of Benjamin, *Josh.* 18. 23. but doubtlesse, as *Calvin* hath it, he alludeth to the signification of the name, it being most probably so called, because a most dusty city, as certain cities in *Galilee* given to *Hiram* were called the land of *Cabul*, that is, *durt*: and *Paris* in *France* hath the name *Lutetia* in *Latine*, a *luto*. The meaning then of this place is, Because the *Philistims* will rejoyce and make a mock of your misery when it cometh, and this will greatly aggravate it, ye shall make no outward shew to them hereof, by publishing it in any of their cities, by crying or howling for it there, but going in secret, and there covering your selves with dust, ye that remain shall grievously lament this your great overthrow. And thus, if any doubt shall arise, by reason of the Prophets first words, *Hear ye all peoples* how these agree with them, it is resolved, the judgment should be so notorious, that all nations about should take notice of it, but the Jews, as being much confounded hereat, should not be the publishers of it, but conceal their sorrow: therefore as much as they could, see a passage like this, *2 Sam.* 1. 20.

1 King. 9. 13.

*Pass away thou Inhabitant of Saphir, having thy shame naked*, *Vulg.* and *pass away*, it being spoken to them that were bidden before to roll themselves in the dust, to shew that they should passe away into captivity. *Tee have a fair habitation, a confounded ignominy*: that is, ye of the ten tribes, but it shall be turned into confusion, when this time of your captivity cometh, *Hebr.* it is, *ye have a fair habitation*, for *שפיר* signifieth fair, and then the next words are a demerit confusion, or confusion made naked, meaning for beauty and glory, which they formerly had; a lamentable change into confusion that should befall them, and that such as though they would, they should not be able to hide from the view of the world. *Junius* also hath it, *transi habitatrix elegantis loci*, as the word rendred *pass away*, is not a plurall but a singular, as answering to the words before, *roll thy self in the dust*. And for the word *Saphir* as it goeth in *N. Tr.* it is not so *Hebr.* but *Shaphir*, the word *Saphir*, which commonly sets forth a precious stone being, *ספיר*. The *Inhabitant of Zaanai* came not forth in the mourning of *Bethel*, he shall receive of you his standing, *Vulg.* *she went not out, that dwells at the going out, the neighbour house shall receive mourning from you, which stood to it self*: expounded by *Lyra*, although this nation be not yet gone away, yet it is, as it were, in departing, and *Judah* which is the neighbour house shall suffer also after it, as she hath received infection from it, that is, from *Samarita* meant by the nation before spoken of, but in the next words, *which stood to it self*, he sheweth for a time it should stand, viz. in the dayes of *Hezekiah*, although the destruction thereof were also then attempted by *Senacherib* King of *Assur*.

V. 11.

Lyra.

Junius.

The first words rendred, *she that dwelt at the going out went not out*, are *Hebr.* *she that inhabited the flock*: by *Junius* rendred *locum pecoratum*, and that not unaptly to make sense of it in another tongue, whereby most probably are meant the inhabitants of *Bashan* on this side of *Jordan*, because that country is specially commended for fruitfulness in grasse for the feeding of cattle, and so it is spoken by way of concession, as it he had said, *I grant*, that the inhabitants of those outermost parts of *Reubenites* and *Gadites*, are not yet carryed away captive, for which ye be in hope that ye shall not, who dwell more within the land of *Canaan*, but ye shall notwithstanding come into this lamentable case, and the house near, for so the word *Ezel* in *Hebr.* signifieth, *all receive mourning from you*, then the last word *אין עמך* there is a standing to him, implyeth a continuance of the Jew still for a time after *Samarita* captived. As for the *N. Tr.* which makes *שפיר* and *שפיר* proper names, I see no reason therefore, for which cause I think it best to read and expound it as hath been said. *Junius* who agreeth with us, in the first words in the readings, yet in the last and the sense goeth quite from us, by the place of flocks, under-

Junius.

standing more barren places that were not far off and depended for corn upon the fair country before spoken of, but now it being destroyed, mourning should come to these places for want of their supply of provision from thence, as in times past, for which he renders it, *mourning shall be in the adjacent places, which receive from you their constitution, confirming it by that which followeth v. 12.*

For the Inhabitant of rough places shall lament for the good, when evil shall come from the Lord to the gates of Jerusalem: For which N. Tr. hath it the Inhabitant of Maroth waited carefully for good, &c. Vulg. *Shee that dwelt in bitterness was impatient to good*: expounded by Lyra of the Kingdom of Judah, sick of sin after the time before spoken of, in the dayes of Manasse, for which she was destroyed also by the Caldees and so dwell in the bitterness of great sorrows. Against this translation nothing can be excepted, only I take it to be spoken of Samaria before stirred up to lament, for of Judah and Jerusalem nothing hath been yet spoken, but of Sennacherib coming to her gates, she yet standing when Samaria came to misery. And so these words have reference to v. 10. and the first part of v. 11. as a reason thereof. For even the Kingdom of the ten tribes looked for good by the seducement of idolatrous Priests who spake all good unto them, and that the evils threatned should not come upon them, but they found to their cost the contrary to be true, being brought to dwell in bitterness of extreme sorrow, for the phrase used infirmated to good, or made sick, it is meant, through waiting for good, but it not coming, languishing and pining away as one sick of a consumption.

Then Inhabitant of Lachish bind the chariot to the swift beast, she is the beginning of sin to the daughter of Zion: Here the Prophet comes to the Kingdom of Judah, whereof Lachish was one city, Josh. 15. 39. and Achizib mentioned v. 14. another, Josh. 15. 44. In bidding Lachish bind the swift beasts to the chariot he intimateth the enemies coming against Lachish and taking it, as indeed Sennacherib is said to have done, 2 King. 18. 14. he took all the cities of Judah, and Lachish in particular, where for a time he abode, and thither did Hezekiah send unto him, and v. 17. from thence he sent his army against Hezekiah. But how was Lachish the beginning of sin to Zion? Junius saith, because Amasai, who fled thither was killed there, which was a foul sin, and such as God cannot but be greatly offended at, for subjects to kill their Sovereign, touching whom the Lord hath said, *touch not mine anointed*; for howsoever others seek to avert the Reader of this place from taking the King to be here meant, from the consideration of the time when it was spoken, viz. in the dayes of Abraham, Isaac, and Jacob, and his children, of whom none was yet a King; David, the Pen-man thereof, sheweth plainly, that he took it of any King by Gods providence set up to reign over a people, when he said of Saul being in the cave, *God forbid that I shall lay hands upon the Lords anointed, or who can do it and be blamelesse?* And this he further confirmeth from v. 14. where it is said, *the houses of Achizib shall be a lie to the Kings of Israel*, that is, according to the signification of the name, for it signifieth a lie, for they of Lachish and Achizib lyingly joined together contrary to the trust by the King reposed in them, and betrayed him to the men of Jerusalem, who conspired against him, and pursued him thither and slew him, thus he; But Gualter saith, that Lachish was near to Beersheba, a place infamous for sin and Idolatry, from whence therefore most probably that infection spread first to Lachish and from thence to Zion, and it is just with God, that they who are first in sinning and the Authors of any abomination to others, should first of all others smart for it, and most remarkably, as Jeroboam, who was the author of the Calf idolatry, and Ahab of Baalisme: Lyra saith, that the same, which is called Lachish here was Dan, for which he citeth Judg. 18. 29. and Dan was most infamous for idolatry before any other tribe, as we may see in the same place. But he was herein foully deceived, for not Lachish, but Lachish was called Dan; Lachish, as hath been said; and as Jerome sheweth, being in the tribe of Judah, that in Dan lat. It remaineth good therefore what Gualter conjectureth of Lachish being the beginning of sin to Zion; and to the same effect speaks Calvin.

Therefore

Lyra.

V. 13.

Junius.  
2 King. 14. 19.  
Pl. 105.

1 Sam. 24.

Gualter.

Note.

Hieron. de locis  
Hebr.

Calvin.

Therefore shalt thou give presents to Maresbeth Gath; the houses of Achzib shall be a lie to the Kings of Israel: Therefore he shall give emissaries upon the inheritance Gath, the houses of lies to deceit, to the Kings of Israel, so Vulg. Lat. which is word for word according to the Hebrew, only the first word is not (thou shalt give, but give thou, and Achzib and Maresbeth which are proper names of places, as was before noted out of Josh. 15. 44. for as Achzib so Maresbeth is there named one of the cities of Judah: but taking them for appellatives and following the Vulg. Lat. *Lyra* expounds all thus, He, that is, the King of Assyria shall send forth his warriors, for to give emissaries and to send men forth in warlike manner is all one, Upon the inheritance of Gath the houses of lies, that is, against the Philistines country first called an inheritance, one chief city, Gath, being put for all the cities of the Philistines, and becoming the Assyrians inheritance after subduing; and the houses there are called houses of a lie, for their lying to the Kings of Israel, and deceiving them: which, as R<sup>s</sup> Solomon saith, was by making a league with them, as the Syrians did when they came against Judah, *Esa.* 7. but for fear lest Israel should grow too potent, not keeping it, and therefore stirring up Hiseab against Pekah the King of Israel to slay him, as 2 King. 16. whereas the word therefore, in the beginning of the verse seemeth to make against it, because it implyeth the reason to be laid down before, *v.* 13. and so this to be spoken to Lachish, and not to Gath, he saith, that the word therefore hath reference to the words following, but not to them before going, but because this stands not with sense, neither do we read any where of the Philistines making a league with any King of Israel, or breaking it, as hath been said, therefore to pass this over as a Rabbinical invention, let us see what light any other Expositour giveth to this difficult place. *Gualter* saith, that the word שלום is of diverse signification, properly it signifieth emissaries, as the Vulg. Lat. renders it, or any things sent out, but about the things which it is said, that Lachish should send out, is difference amongst Expositours, some holding tribute to be meant, the receivers whereof probably the King of Assyria placed in Maresbeth Gath, when he had subdued it: Some, arrows or darts, of which the King of Assyria should find good store at Lachish being taken, herewith to goe against Gath to subdue it also, for such weapons are by a generall name called *Missilia*; Lastly, some, presents, sent to the Philistines to help them against the Assyrians, whose coming they feared, but he saith, they should find them houses of Achzib, that is, lying to the Kings of Israel, because how fairly soever they might promise, yet indeed they should do them no good. And this he chiefly retheth in as most genuine. *Junius* saith it is an irony, Go to, give gifts, and so make thee friends all thou canst of neighbour cities, such as Maresbeth and Achzib were, they shall, when thou hast done all that thou canst, prove but liars to the Kings of Israel, by which name he calls the Kings of Judah, after Israel carried away captive, because from thenceforth they reigned over those of them that remained. And whereas Gath added to Maresbeth, seemeth to imply not a city in Judah to be hereby meant, but the habitation Gath it self, he saith, it might have that Epithet added to it, though a city of Judah, because the men of Gath sometime inhabited there, but were expelled, as we read 1 Chron. 8. 13. And of all other Expositions this seemeth to me the best, for of the Jews confederating at any time with the Philistines, we nowhere read, although Israel did sometime with the Syrians, and Judah with other Nations, but one city might put some confidence in others, and her Kings in them, all being so many and strong; but in so doing they should be utterly deceived at the last: yet there is one sense before given of the word emissaries, which agreeth best of all, viz. tribute paid at Gath to the Assyrian, he bids them give it, to shew that they should do it, and then addeth, if the Kings of Israel had any confidence in the strong houses or places of Achzib to be defended, that they might not come into this servile condition, he saith, this should prove but a deceit or lye to them. Hebr. this is set forth as an excellent paronomasia מרשבת מרשבת.

Yet I will bring an heir to thee (O inhabitant of Maresbeth) he shall come to Adul-

V. 14.

*Lyra.**Gualter.*

V. 15.



Joth. 15. 35.

Gualter.  
Hieron.  
Lyra.

V. 16.

tain the glory of Israel: That being done, which is before prophesied of, viz. the cities brought under, and the King, who trusted to the strength thereof, carryed away captive, I the Lord will make thee the inheritance, or possession of another King, and in naming *Maresbath* in particular, he hath respect not so much to the city properly so called, as to the signification of the word, inheritance, as if he had said, (*O inhabitants of the inheritance,*) sometime given to Israel, both thou and thy country shall become to be his inheritance, that shall conquer thee. For the next words, *Adullam* was a city in the tribe of *Judah*, from whence the cave wherein *David* lay hid, had the name; and hereby is meant, that the enemy in taking the country into his possession should take in all the cities thereof, yea even *Adullam* with the cave thereof, so that if any should think by hiding themselves here, or in any other obscure places, they should notwithstanding be found out and taken: and he calleth *Adullam* the glory of Israel, because *David*, that was so famous, for a time lay hid there, which made it ever after a place of great note throughout the land; to this effect also *Gualter*, *Jerom*, and *Lyra* note, that the word חַיִּים signifieth both glory and gravity or heaviness, and if it be taken for heaviness, the sense is plain, the enemy coming thus and possessing the country shall be the heaviness and sorrow of the people of Israel.

*Enlarge thy baldness as the Eagle:* that is, because it shall be thus unto thee, lament and sorrow greatly, expressing it by outward signs of plucking off thy hair, as the Eagle sheds her feathers being aged.

## CHAP. II.

V. 1.

Note.

1 Tim. 6. 9.

Luk. 12.

V. 3.

**V**oe to them that think iniquity upon their beds, and work evil. For iniquity *Hebr.* it is *פִּנְיָ* signifying both iniquity, labour, a he, and vanity: Here the Prophet layeth open the doings of the covetous oppressors, when other men be at rest upon their beds in the night, and nature requires that it should be so, they are then working in their minds by some cunning means or other to circumvent and make a prey of their neighbours, and yet that which they so wickedly work for, and break their sleep, is but vanity, they have uncessant labour in their mind, how to lye and deceive most covertly for an advantage, but all which they get by thus doing, is but vanity, and puts a curse upon them, which is implied in that a woe is here denounced against them, so that they are most foolish of all other men, for which it is said, *they that will be rich fall into many noisom and foolish lusts, they drown the soul in perdition*, and he that studied in the night about the gathering of worldly goods, is said to be a fool, *thou fool, this night thy shall fetch &c.*

Against this family I devise an evil; the same word rendered devise, is here used that was used v. 1. as if he had said, ye devise iniquity or injustice upon your beds, which shall finally come to nothing, but I am also devising to bring that upon you, which ye shall not escape, ye shall not draw out your necks, a metaphor taken from beasts yoked, and brought under, to shew their servile condition to come, neither shall ye walk on high, which is added, because men growing rich are commonly proud, and are of an elate carriage, but being brought under the yoke of servitude to their enemies, they go like poor slaves: because this is an evil time, that is, will be a time of misery for you, and he sets them forth by the name of this family, to intimate their pride arising from the house of which they came.

V. 5.

Therefore thou shalt have none that shall cast a cord by lot in the congregation of the Lord: this is added to v. 4. where a lamentation is made for their fields taken away, which they had gotten by fraud and oppression, according to v. 2. now he saith, these being in the enemies possession, it shall not be in their power any more to divide them by a line, or by lot, wherein he alludeth to that which

which was done in *Joſhua* his dayes, and which ſhall ſtill to be done in diſtributing the fathers inheritance amongſt his ſons after his deceaſe, and he calleth the *Iſraelites* the congregation of the Lord, as they had been; but now ſhould be no more.

*Propheſie not to them that propheſie, ſay they, they ſhall not propheſie to them, that they ſhall not take ſhame*: Here the wicked Jews are brought in as oppoſing the Prophets of God in their threatnings, and forbidding them ſo to doe, as *Amos 2. 12.* ſo that the firſt words are to be taken as ſpoken by them, and it is to be noted, that the word rendered *Propheſie not*, ſignifieth *Diſtill not*, but is commonly uſed to ſet forth propheſying, becauſe as the rain diſtulleth drop after drop upon the earth, and ſoſtens it, and makes it fruitful, ſo doth or ought propheſying to doe by mens hearts that hear it; but the wicked Jews moſt probably uſe this word taken from diſtilling to diſgrace propheſying; as a vexatious continuall dropping; in which ſenſe it is uſed of a ſcolding contentious woman, that ſhe is as a continuall dropping: for ſo prophane men account preaching againſt their ſins no better then railing or dropping down gall upon their mouths, which is moſt bitter and diſtaſtfull. The next word *Hebr. is, they ſhall propheſie*: wherein the Lord is brought in ſpeaking to the contrary againſt theſe audacious rebellious children, who doubt by their oppoſition ſeek to ſtop the mouths of his ſervants the Prophets, ſo as none but ungracious children will offer to doe to their father. Here then is a kind of Dialogue, wherein firſt the wicked Jews ſpeak ſaying, *Propheſie not*; then the Lord answers, *they ſhall propheſie*; and this is verbatim according to the Hebrew. But then it followeth, *they ſhall not propheſie to theſe*. Shall they propheſie, and yet ſhall they not propheſie: here is no contradiction as it may ſeem, but a further expreſſion of the unprofitableneſſe of propheſying to theſe wicked ones, it being meant, they ſhall not propheſie to theſe reprobates, but as they are mingled together with the elect, for they indeed are unworthy, and if there were none but ſuch to heare, that precept ſhould rather be followed, *Give not your holy things to dogs*, &c. and then the laſt words follow moſt aptly, *leſt it apprehend ſhame*, as the words properly ſignifie, that it leſt the word of God uttered by them, reap nothing but reproaches, as it doth at the hands of ſuch wicked ones from time to time, thus *Guſtavius* and *Calvin*, who ſaith it is a threatening that hereafter they ſhould have no more propheſying, as after *Malachi* they had not. The *Vulgar* ſaith, *ſhall not, it ſhall not diſtill upon them, the houſe of Jacob ſaith conſolation ſhall not comprehend*, joining the beginning of the next verſe to this, expounded by *Lars*, ſpoken no more ye prophets of judgement, it ſhall not come upon theſe being Gods peculiar people; and this is the ſaying of the whole houſe of *Iſrael*, conſolation ſhall not befall them. This indeed, if the words would bear it, makes all plain very briefly. But here is no participle at all, but two verbs, the one with a negative the other without, thus, *Diſtill not, they ſhall diſtill*, then whereas he ſaith it, *it ſhall not diſtill*, in another ſenſe, and in the ſingular number, it is the ſame word, and a plural, intimating the ſame ſignification, they ſhall not diſtill to theſe; and therefore I reſt in the firſt, the ſenſe being plain, ly this. They, the wicked Jews, ſay to the Prophets, *Diſtill on Propheſie not*; but the Lord ſaith *Propheſie*, yet not to theſe wicked ones to beſie them, as the moderate rain diſtilling or dropping upon the ground, ſo that if their propheſying ſhall not remove conſolations from them, that is, the ſmile before threatened, for the word *to ſignifieth to remove*, as well as *to remove*, it being uſed in this ſenſe, *Levi 22. 28. Thou ſhalt not remove the ancient bounds*, wherefore translations, which perplex and trouble the ſenſe, would be corrected thus, *Propheſie not, they ſhall propheſie, but they ſhall not propheſie to theſe*, for propheſying ſhall not remove or prevent conſolations, that are coming upon them for their ſins.

Other ſenſes are named the houſe of *Jacob*, in the ſenſe of the houſe of *Jacob*. Here the Prophet ſaith they ſhould ſtopping to propheſie, ſeek the wicked Jews, that it was not in their power or the power of all the men in the world to

reſtrain

V. 6.

Guſtavi.

Prov. 19. 13.  
Note.

March 7.

V. 7.

restrain the spirit of God speaking by his Prophets, and therefore it was horrible impiety in them to seek thus to doe, *are these his doings?* here againe the wicked are brought in speaking by way of objection against present Prophets, as if they had said, The Lord is gracious and mercifull and especially to us, the house of Jacob, he hath alwayes in former times magnified his mercy in saving us from the hands of our enemies, but ye that come now in his name, doe nothing but threaten us with judgements and destruction; is it possible then, that the Lord should now goe contrary to his owne nature in doing so against us, as yee say? they are surely your inventions to terrifie us, God doth not imploy you to threaten, that he will doe any such things. To this he answereth in the next words, *do not my words good to him that walketh uprightly?* if God be now changed towards you, it is not through any mutability in him, but because yee are degenerated and gone from the wayes of your Father Jacob, hee walked uprightly, and had good words from God and performances accordingly, so that Gods words did him good, but yee contrariwise having nothing but a name from him walk perversly, and therefore you must looke, that the same good word of God should be turned to you to such, as yee are unwilling to have it, viz. a word of threatning, condemning, adjudging you to the miseries spoken of by the Prophets whom ye so much maligne and oppose.

Lyra.

Lyra, who joineth the first words of this verse to verse 6. as hath been before said, rendring them, *the house of Jacob saith*, contrary to the Heb. verity, which is, *that called the house of Jacob*, give this for the meaning, is not the Spirit of God of as great power as in times past? these then shall not be his works, which yee Prophets say he will doe against us, we beleeye you not. But it hath been already better expounded, as relating to vers. 6. in the first words there; thus also Guastier, and Calvin, who notes an emphasis in these words, *thou that art called the house of Jacob*, who hast been continually taught of God, dost thou now like a madde dogge snarl at his doctrine? if heathens should doe so, it were not so much to be wondered at, but in thee it is altogether intolerable.

Guastier.  
Calvin.

V. 8.

*Even if late my people is risen up as an enemy, yee pull off the robe with the garment.* Having taxed their sinning against God in their opposing his Prophets, now he proceedeth to shew, how they in stead of children became enemies to him by their oppressions of men and women: from the men stripping them, as they travelled upon the way like most cruell thieves and robbers who take away the money of passengers, and when they have done so, their garments, especially, if they be more costly, as robes or other good raiment, thus leaving them naked without all pury. So he meaneth, the great ones amongst the Jews did by the middle and meaner sort through their oppressions, and vers. 10. they turned the women out of their delightfull houses, that is, widows, oppressing them by their power till they were enforced to leave their houses, in which they had long dwelt, and therefore most dear unto them, selling them away to pay their debts by such oppressions growing upon them: Or, they made them to leave them being otherwise ready to force them through their vile lusts.

V. 10.

Note.

But it is to be noted, that enemy-like parts acted against men and women, who are the people of God, make the actors enemies to God, for which it stands every one in hand to beware of such practices, as hee would not declare himselfe to be Gods enemy, in whose favour and peace with whom lyeth all our comfort. And hee saith, that they were turned enemies of late, to denote, that of old they were not so, but the abominable in of idolatry, having broke in upon them, and contempt of the Prophets destroying or cauterising the conscience, they were now prone to all most foule evils, from which even naturall men abhor. Lastly, note that not onely sharke and ravenous hunters are thieves and robbers, but also oppressours of what estate or degree soever, yea they are so base, that they strip men of their garments, and most inhumanely turn poore widowes out of their houses to live ever after harbourlesse and in misery. And hereby they are plainly censured, that in this land have robbed passengers, that were quiet and peaceable, meant by these words, *who were adverse from warre*, and the oppressours of these times by laying upon the



the people intolerable taxation, for this hath not been done but of late in these miserable times, wherein many have been turned out of their houses by being made to flee from thence for fear of greater evils, or have had their estates taken from them, not onely to their present suffering of all manner of want and misery, but also to the impoverishing of their children, who should have succeeded in their inheritances, which is meant by the next words, *from their children see have taken away my glory*, where by glory inheritances so wonderfully conferred upon the children of Israel are set forth, because in bringing them hereunto God procured to himselfe so great glory for his Almighty power and goodnesse appearing towards his people herein. All these, as well as the wicked Jews are risen up as enemies to God, and therefore wofull is their case, although they may flourish and prosper for a time.

*Arise and depart for this is not your rest, because it is polluted, it shall destroy you for ever*, Heb. for pollution it shall be destroyed, and the destruction mightily. Here they are threatened againe with going into captivity out of their owne land, which they had by their sins polluted, as the Canaanites had done before them, who were therefore spewed out, and withall with horrible destruction, in rendering the words, the Vulgar comes nearest to the originall, *propter immunditatem ejus corrumpetur corruptione pessima*. Vers. 11. *If a man walking in the spirit and falsehood lye, saying, I will prophesse to thee of wine and strong drink, hee shall be the Prophet of this people*. Vulg. *Would to God I were a man not having the spirit, and could rather speak a lye, I shall distill to thee into wine and drunkenesse, and he shall be upon whom this people is distilled*, Heb. it is *לִי אִשׁ חָלָל*, where the first word *לִי* is sometime used as a sign of the Optative mood, whereupon the Vulgar goeth, turning it *utinam*, but the word *חָלָל* signifieth going, permits not such a reading, although Ribera contends, that *חָלָל* signifieth as well to recede, as to goe, and *לִי* signifieth also *Si*, so that the first words here according to the Hebrew are *utinam* or *si, a man walking in the spirit, and falsehood, a lyer*, then the words following are, *I will distill to thee in wine, and strong drinke, and this people is distilled*, or this is a distiller to this people, a passage very obscure, unless it be in more words paraphrased, upon which Gualter very well doth thus, If not following Gods inspirations, but my owne vaine imaginations, after the manner of those your spirituall men, of whom yee make greatest account, I should bring forth such things, as be most pleasing to drunkards and covetous wretches, that they might live still in excessse and be secure from all danger, then I should be an acceptable Prophet to this people. And hee renders the words, *If I were a man, walking in the spirit, and deceitfully lying would distill to thee for wine and strong drinke, then I should be a distiller to this people*, whereby distilling is meant prophesying, as was before said upon vers. 6. and because the word rendered distill is of the first person, this reading agreeth best to make sense, here being nothing inserted, but *I were*, onely these words, *I should be*, doe somewhat vary, it being in the Hebrew *הָיִיתִי* he is, so that if I doe but supply, *such a one*, and render it *is*, the whole will goe thus in very good sense. *If I were a man walking in the spirit, and deceitfully lying would distill to thee for wine and strong drinke, oh such a one were a distiller of this people*; here by walking in the spirit is meant one speaking according to his own imagination vainly, venting nothing but his breath or wind, of which no such effect as is spoken of, followeth, for of such a spirituall man it is spoken, *Hos. 9. the spirituall man is mad*, for the next words *deceitfully lying should distill, or prophesse for wine, &c.* they may be taken either thus, being hired by worldly gain, whereby I might be able to fill my self with the best drink and meat; or thus, that going on in drunkenesse and excessse and other abominable sinnes they should have peace. So that these words are nothing but an upbraiding of them by their foolishnesse in hearkening to such as pretended themselves to be Prophets, but were not, but indeed windy and vain in their prophesying, aiming at nothing else, but by speaking pleasing things to get that unto themselves, whereby they might live merrily, the silly credulous people lying securely open to the danger of Gods severest judgments. And if any be delighted in the like at this day, they are in the same case, infatuated

V. 10.

V. 11.

Gualter;

Note,

TO

V. 12.

[Calvin.

1 King. 19.

Job. 10.

V. 13.

to their owne inevitable destruction, as being averse from sound teaching, which suffers them not to be quiet in their sinnes, till that like a deadly disease it prevales upon them and kills them for evermore. They that follow the Vulgar Latine expound it thus; O that my Propheties might prove no truths, but lyes, but I shall distill, or Prophesie, the wine and drun kenneesse of Gods judgements, wherewith his people shall be made drunken.

*I will surely assemble all of thee (O Jacob) and I will surely gather the remnant of Israel, and I will put them together as the sheep of Bozra, as the flock in the midst of their fold.* Here by the consent of Expositours generally joyfull things follow after sad before spoken of, touching the grace of God in Jesus Christ. Onely Calvin, whom Junius followeth, understands it contrariwise, and his reason is, because it is not probable, that being in the midst of terrible threatnings, that any thing should so abruptly be brought in tending to comfort, especially threatnings, and exaggerations of their sins following againe immediately after, throughout the whole third chapter. But it seemeth strange to me, that so learned a man should be moved to crosse the general received Exposition upon so weak a reason; For it is common with the Prophets when they have spoken most terribly, to insert somewhat upon the sodain consolatory to the faithful, of which there were always some amongst them, even when there seemed to be none, as in the dayes of *Elijah*, as *Gualter* well noteth here; for the Prophets had their *raptus*, whereby when they were speaking of one thing they were suddenly carryed away to another, as hath been noted upon *Esa. 7. 14.* Leaving Calvin therefore herein and to go with the stream of Expositours, the most naturall and genuine sense may be given of these words. *I will surely assemble*, that is, I will gather me together a Church, which is often set forth by the name of *Jacob* or *Israel*, not that this Church should be constituted of *Jacob* onely, for it consists of all Nations, to whom the Gospell is preached, yet he saith, *all of thee (O Jacob)* because such as are converted by preaching are aggregated to *Jacob* to become one body, and that by some of *Jacob* chiefly who were first sent out to preach. And by this assembling hee meaneth not into one place, but to one holy and true faith. But what means he when he had said, *all of thee*, to adde, *the remnant of Israel*? *Sol.* this is added, lest any hearing of all should hertupon presume that all in the Church shall be saved, it is therefore to be understood onely of a few in comparison, who in most corrupt times continue upright hearted, others although they be gathered together with these to Christian congregations, yet being but as Goats to the sheep, and tares gathered and bound in bundles for the fire to the wheat. And this word remnant is enough to evince that gathering together in mercy, and not in judgement, is here meant, because that when the elect of *Israel* are in any place spoken of, they are set forth thus, *the remnant of Israel*, and no where the wicked crew, but by more generall words. Moreover the next words are also as plain to shew the same, *I will put them as sheep in Bozra*, a most fruitfull place in *Idumea*, and therefore most desireable for sheep to feed upon, and in the fould, as sheep, that have a carefull shepheard at night are brought up together and put in a fold, that they may be safe from Wolves. The people, that are adjudged to destruction are rather threatned with scattering, but the very word fold and bringing into the fold is used by our Lord in speaking of his sheep.

Lastly, to shew, that although they were but a few in comparison, yet simply considered, when they were thus gathered, they should be a great multitude, he saith, *they shall make a great noise for the multitude of men*, as when by the coming in of people into the house of God a great noise is made, or when they rise up or kneele downe together, it argueth a great company of them, so it is meant, the remnant of *Israel* should be.

*The breaker is gone up before them, they have broken up and passed through the gate, and they are gone out by it, and their King shall passe before them, and the Lord on the head of them.* These words Calvin thinkes to be plain for him, for when doe men break through the gate, but when gate and part of the wall is broken down, the

that the captives taken may goe through in great throngs? and what is their Kings going before them, but Zedekiah his being carryed away also? and to shew, that all this is not done by the power of the enemy, but of God offended for sinne, he saith, the Lord on the head of them. But for so much as he first saith, the breaker is gone up before them; then, their King shall passe before them, it is plain, that not two, but one and the same man is by both these meants, which cannot be Zedekiah, for he fled by a postern gate secretly, and he brake nothing up that he might passe away. Therefore Christ is the breaker and the King here meant, breaking the gates of hell when he arose again from death, and ascended triumphantly into heaven, that is, breaking the power of the divell, who held his people captive before, possessing them as an house, as a strong man armed, for in this sense we read of Gates, *Matth. 16. 16.* And this is done upon beleeving, sinne being remitted, and so the divels power ceasing, then the faithfull truly goe out of his gates, as they must needs doe, the Lord being on the head of them, or in the head, that is, Christ before called their King, whom no power can resist, as we commonly say, when the King is in an army, he is in the head of the Army, Heb. it is *שׂר* in the head.

## CHAP. III.

**I**S it not for you to know judgement, who hate the good and love the evil, &c. The Prophet having be ore charged them with taking away mens garments, chap. 2. 8. 9. now hee nameth them, that did this, even the Princes and Rulers, yea and further layeth open their wicked hearts, in that they hated the good and loved the evil, which is most intolerable in such men above all others, that know judgement and justice, and are by God set up above others to be a terrour to evil doers. And not staying here he proceedeth *vers. 3.* to charge them with fleaing of mens skins, eating their flesh and chopping their bones in pieces, as for the pot, whereby he meaneth, saith *Gualter* well, that they laid such taxes upon their subjects, as they were not able to bear, for hereby that is taken away, whereby they and their families should be sustained, so that their flesh pineth away by this means, and the marrow within their bones dryeth up, as when bones are chopt asunder, and put into a seething pot, the marrow therein is wasted, and falleth out. A description of tyrannicall rulers worth the noting, especially in these times, to make them abhorre from cruell exactions, seeing men, that have any humanity in them naturally abhorre from eating of mens flesh, plucking off their skins, or chopping in pieces their bones, especially not being enemies, but subject unto them, verily hereby it is shewed to be worse then plain murder, that they doe by their exactions, and a more crying sin. And for this hee threatneth, that when in their distresse they shall cry to the Lord, he will not hear or helpe them.

Thus saith the Lord concerning the Prophets that make my people to erre, who bite with their teeth, and cry peace. Next unto the Princes the false Prophets come here to be censured for their covetousnesse and looking more at worldly gaine; whereby their bellies might be pampered, then at teaching the truth. They are charged with biting with their teeth and then crying peace, and if men put not into their mouths, denouncing warre against them, that is, saith *Calvin*, that they were Belly-gods, and therefore grined with their teeth, if men did not give liberally to them to eat, and to move them the more thus to doe they promised them for being bountifull to them all prosperity, but if they did not, and so put not as much as they desired into their mouths, they threatned them with Gods curse upon themselves and theirs and all that they had to bring them to destruction. *Gualter* reciting this exposition rejecteth it as coast, because biting with the teeth, is no where used for eating, or being entertained with feasting and good cheare, which

V. 1, 2.

Rom. 13.

V. 3.

*Gualter.*

Note.

V. 4.

V. 5.

*Calvin.**Gualter.*



which belly-gods have after, but rather to set forth Lions and Wolves, so that hereby is meant, that the Prophets of those times were such to Gods people, they did by their false and corrupt teaching bite, as it were with their teeth, the flock in God, thus tearing and killing their soules, and yet crying peace, that is, promising all happinesse to such as being seduced by them embraced their destroying heresies, as they are called, 2 Pet. 2. 1. For of Wolves coming in sheeps cloathing Christ speaketh, and Paul, of your selves shall arise grievous Wolves, devouring the flock of Christ. Then in the next words their covetousnesse, and greedy guttednesse is taxed, if they be not in their mouthes they denounce Warre, Heb. 1. sanctifie warre, an hebraisme common to expresse denouncing, that is, they are further notorious for this, that their aim is at worldly gaine, and not so much at the conversion of sinners, and to this filthy luere they are so bent, that they threaten Gods judgments against those, that satisfie them not herein, and if any oppose them in this ravenous way of theirs, they stir up war against them, which was never more verified, then at this day amongst the Roman Clergy and their Fryers and Jesuites, who are very incendiaries of war against all reformers, being specially stirred up to this for the great losse, that comes to their Pope and them, if indulgences be cryed down, and prayers and offerings for the dead, and the pilgrimages to Saints shrines, and the merit of works, and workes of supererogation, &c. For what else was the first beginning of wars in Germany in Luthers time, but his opposing of Fryer Tektel, that went about with the Popes indulgences to be sold for money, as Sleiden in comment. sheweth. But here we must not exclude these Prophets snarling at the true Prophets of God, as meant also, so, by their biting, as Lyra hath it, for herein they have been alwayes as notorious as for the other, renting and tearing them as with their teeth by their railings and opprobrious speeches: yea this will bath spread it selfe amongst the whole of the reformed religion; for we have many, that intrude themselves into the office of Teaching coming from Mechanicall trades, being ignorant soules God wor, but very confident of their owne knowledge and power, who in stead of Shepherds play the Wolves, through teaching erroneous things seducing many to their destruction, the maine thing that moveth them hereunto being an ambitious desire of honour above their fellow tradesmen, and covetousnesse of the things of this life, whereby they might live more plentifully, then otherwise they could doe, yet many of them hereby seeke to bring their usurped Ministry into the more credit by declaiming against the faithfull and able Pastours of Gods Church that take tithes, but that this is onely a pretext appeares, because the Ministers of this sect instead of tithes rake together benevolences to a farre greater value, ingrossing all the wealth that they can to be their auditours.

V. 6.

V. 7.

Ioh. 9.

Math. 5. 14.

Therefore night shall be unto you, that yee shall not have a vision, &c. Veff. 7. Then they shall be ashamed, they shall cover their lips, for there is no answer from God. Here followeth the judgement of these deceiving and seducing Prophets: In the occation of their mindes, it shall in the end appeare, whereas they pretended themselves to be seers, that they were blind leading the blind in darkness to destruction instead of salvation. For so the Lord also saith touching the Scribes and Pharisees, that he came to make the blind to see, but such as did see blind, and to such the sun, that is, the brightest light of the word is dark, and the clearest day night, when it is clear daylight by the light of the Gospell inlightening all parts by the lights of the World, as the Apostles are called, it is as dark night still to them. Which was manifestly fulfilled, and is at this day in the Jewish Rabbins being most blind, and seeing not the scope of the Paschall lamb and other sacrifices & types mentioned in the Old Testament, to be to set forth Christ working the great work of our redemption, as is shewed, 2 Cor. 3. and is also prophesied of Esa. 29. 14. and shewed to be fulfilled in them, 1 Cor. 13. For the Sun typifying the Word, see Psal. 119. and that the time of the Gospell is the day, Rom. 13. 12. And for those times, wherein this was prophesied, he meaneth, that the judgements, which hee threatened,

threatened, coming, if these seducers should speak any comfort, it should appear to all men to be most vain, a vision and answer from God pretended, but indeed no such matter, for comfort and deliverance, wherewith they did bear the people in hand, but an imagination of their own heads. For whereas they spake of day, and sun, and light, it should be darkness, and night: and the very Sun darkness through the miseries which they should then suffer, and the people with them, so that now they should be confounded and their mouths stopped, which they were before so ready to open for filthy lucre, to speak peace and blessing to their benefactors, and impugn the true Prophets threatening judgments. And thus shall it be to all seducers that vent their own imaginations for truths, as their ambition or covetousness leads them, their sun or brightest light, of which they vaunted, making their profelytes believe that a new light was risen unto them, shall at length be turned into darkness likewise, and then they shall be exposed to the derision of all men and come to utter confusion, as the illuminated Elders of the Familists, and the Enthusiasts of the Anabaptists in Germany.

But truly I am full of the power of the spirit of the Lord, and of judgment and might, &c. As if he had said, thus is it with your Prophets, by whom ye are led: but I am none of that sort, it is not coveting your wealth whereby I am stirred up to prophetic, but by the spirit of God, whose word is accompanied with power to doe what is threatened against you for your sins.

Therefore bear, I pray you, yee heads of the house of Jacob, &c. yee abhorre judgment. V. 10. the heads judge for reward and the Priests teach for hire. Great reason there was, why the Prophet before he comes thus to take the greatest in Israel, should declare his endowments to this end and purpose, as he did v. 8. viz. judgment to discern the evils to be reprov'd, and might or courage to lay them open and threaten them. And these two are necessary in every teacher: for how shall he reprove evil that cannot discern betwixt good and evil, or knowing it be bold to censure it in great ones, unless he hath the spirit of courage not fearing what danger may follow unto him hereupon through their wrath and indignation, as Ahab was wroth with Micah and put him in prison, and Aza with the Prophet that reprov'd him, and put him in stocks, and Joash and his Princes with Zechariah stoning him to death. And all such as God calleth to reprove the great ones of the world, he will not fail to indue them with such gifts to do it without fear, as Micah was filled with the spirit of the Lord to this end, and so was Moses, and Samuel, and Elijah, and many more at severall times both under the Old Testament and New, as John Baptist, James and John, Peter and Paul, Chrysostome, Ambrose, Luther, &c. But what is it that Micah here reproveth in the chief? judging for reward and teaching for hire, whereby they built up Zion with blood and Jerusalem with iniquity: in Priests and Prophets the same vice that was taxed before; in the Princes the same that was taxed v. 1, 2, 3. and there called a fleaing of the skin, &c. here taking bribes to pervert justice, that being thus enriched they might build them fair houses in Zion and Jerusalem and enrich their posterity. But build what they could, he sheweth that the buildings thus made should come to ruine, for Zion should be ploughed, and Jerusalem become heaps, and the place of the Temple as a Mountain of the Forrest: notwithstanding the confidence that they had in God whereby they leaned upon him, v. 11. and therefore were secure in respect of any evil that might come. And hereby the utter ruine of those glorious Cities and Temple is set forth, the place where all those sumptuous buildings stood, being made a field, the very foundations being razed that the plough might goe there, as it is said sometime to have been done by Troy, of which the Poet:

*Et seges est ubi Troja fuit.*

Whence note, both that nothing is gotten by injustice to continue, but both it and all that a man hath shall come thus to ruine; and also that none

H h h

Note.

V. 8.

V. 9.  
V. 10.

Note.

V. 12.

Note.

are so wicked, but that they trust in God, believing that no evil shall therefore come unto them whatsoever is threatened to the contrary, which is a wonderful great blindness and left-eyes.

## CHAP. IV.

V. 1.

**B**ut it shall come to passe in the last days, that the Mountain of the house of the Lord shall be established in the top of the Mountains: Having said before, that the Mountain of the house should be as the high places of the Forrest: now for the comfort of the faithfull he prophesieth of a blessed alteration in the time of the Gospel by Christ, herein speaking the same with Isaiah, ch. 2. for a further confirmation, and vs. 3. the same with Isa. 2. 4. Joel 3. 10. where see the Expositions.

Y. 4.

Only v. 4. it is further added, They shall sit every one under his vine and fig tree, and there shall be none to make them afraid: which is a further amplification of the prophetic touching an universall peace, whereas alwayes before there was warre. And this is still to be fulfilled when this world draweth neere to an end, the fullness of the Gentiles being come in, and the Jews who remain yet blinded, being converted to the faith of Christ. And in the mean season it is in part fulfilled in Christian people of all Nations, who take religion to heart: for they desire peace so, as that they will rather suffer at the hands of their enemies then take up the sword, as Christ their Lord and master did, and when Peter did other wise, he rebuked him, saying, he that smites with the sword shall perish by the sword: Not meaning, as the Anabaptists would have it, that the sword is not by Christian people to be taken up at all, by Nation against nation coming against it in hostile manner, or to revenge great wrongs done: for David often took up the sword against the Philistines and other enemies invading his land, and the good Judges against enemies oppressing Israel, and Moses sent Phineas against the Midianites that had vexed Israel, and Saul by Gods command against the Amalekites for injuries done to the Israelites long before in the wilderness. Whereas they say we have nothing to doe with the Old Testament to follow the examples therein set down, the contrary appeareth in that it is said, the magistrate beareth not the sword in vain, but for the punishment of the evill doers. And whatsoever things were written afore hand, were written for our instruction. And have ye not read, saith Christ, what David did, and Hebr. 11. Deborah, Batak, and Sampson, who were Warriours, are numbered amongst the faithfull, and their examples commended unto us. It is not therefore meant by our Lord, when he speaks against drawing the sword, that Rulers and Judges should not doe it when need requires: nor herein saying, that they shall begin war no more, that defensive wars shall not be made by Christians being called herunto by lawfull authority, or offensive, to revenge wrongs done by unreasonabie enemies: but that private men, although they be multitudes, who suffer grievous things at the hands of their Rulers most unjustly, shall not band together against them, as Simeon and the 10 tribes did against Rehoborn, but patiently suffer horrid persecutions, rather then do so, as holy Christians did in the times of heathen Emperors, and in case of being wronged by private men, suffer it also, rather then by dooe of arms or violence to the breaking of the publick peace be their own revengers, leaving that alwayes to God, to whom vengeance becometh, and to his Vicegerents the Magistrates, who if they fear God, will not bear the sword, but for the punishment of evill doers being made known unto them: It is therefore an evill sign, that Christ doth not judge amongst that people, neither ruleth so in their hearts, as he should, who are so impatient of wrongs by their Rulers in highest power, that they take up arms against them, or one private person against another to the violent smiting of him that doth less wrong.

Rom. 11. 3.  
Rom. 15. 4.

Note.



wrong, or to the challenging of him to a duell, or without seeking first to have his case righted by peaceable meanes, making warre by entering into a course of Law to the waiking of his estate by unreasonable charges, or utterly undoing him and his, by casting him into and keeping him in prison, when he hath not wherewith to satisfie that which is due.

For all people will walk every one in the name of his God, and we will walk in the name of our God for ever: Here the constant going on of the the Jewes converted without revolting from the faith any more, is set forth by comparison taken from obstinate heathens, they walk as they are blindly led in wayes of idolatrous worship, neither will they by any means be put by from walking in these wayes, therefore the Jew once turned Christian shall never revolt from the way of the true God, that is, from the way of faith and holinesse any more to the worlds end. And what is said of the Jew converted is true of every sincere Christian, he never falls away again, and if any one doth, or more, they went from us, because they were not of us, &c. may rightly be said of them all. And it is a strong argument to move Christian people to walk in the name or way of their God for ever and ever, that is, in obedience to his will and faith, depending upon him only. Heathen people do so by their Gods serving them, calling upon them, and trusting in them, being but stocks and stones, or imaginary things having no being indeed, therefore much more ought Christians, and will all true Christians doe by the God of Heaven and Earth, and from thence an argument is taken Jer. 2. to confound the Jewes that in times past did otherwise, *Will any Nation change their Gods? but ye have changed me.* If this shall seem contradictory to that which was before said, that all Nations shall come to the house of the Lord, it is well answered by Gualter, that it is not meant that all of all Nations should do so, for many should adhere still to their superstitions, nor being moved by any means to leave them, as experience shewed that they did for many hundreds of years after the propagation of the Gospel.

In that day I will assemble her that halteth, and her that is driven out: Here and v. 7. he prosecuteth the argument begun v. 1. but more restrainedly speaking of the Kingdome of Judah under the word *her*, as is common with the Prophets, or the whole Synagogue or Congregation, which is the feminine. And it is a description aptly agreeing to the Jewes, for they halted betwixt two opinions, as Eljah charged them, following both God and Baal, as they did for the most part, till they were destroyed by the Caldees, and she was cast out, when carryed captive into Babylon, and afflicted so grievously, that tears for grief burst out.

And I will make her that halted a remnant, and her that was cast off a strong nation; that is, the precious remnant, of which it is said, *although Israel were as the sands of the Sea-shore, yet a remnant only shall be saved*, they of the house of Israel, who shall finally be converted, being only as a remnant in comparison of those, that in so many ages have dyed in infidelity. But now this remnant, the formerly rejected, and captived, and therefore despised and by all Nations trodden under foot, shall by the accession of the Gentiles unto them, become a mighty Nation, having no meaner King to reigne over them, then God himselfe in Zion, that is, his Church.

And thou O tower of the flock, &c. to thee shall it come, even the first dominion: Having spoken in generall of the Israelites, here he singles out Jerusalem, which he calls the tower of the flock, prophesying of Christs coming thither, as indeed he did. Some read it the tower of Eder, as a proper name, understanding hereby that spoken of Gen. 35. 21. where Jacob pitched his tent after his coming from Sochem, and setting up a pillar as Luz, calling it Bethel. For of this Jerome saith, that it was near Bethlehem, although the Hebrews as he confesseth, hold it to be the same place where the temple was built afterwards, being here called the tower of the flock, as Eder signifieth for the congregations coming together thither from all parts of the Land, and this is most probable, because Jacob is said to have journeyed from Bethlehem before he

V. 5.

Note.

1 Joh. 2. 20.

Gualter.

V. 6.

1 King. 19.

Psal. 137.

V. 7.

V. 8.

Hieron.

came to pitch his tent by the power of God, and therefore it was made an oracle from Babylon, as Jerusalem was, about 6 miles, and the next word added for explanation, the strong tower of the daughter of Zion, *Hebr.* *Ophe* for *Ophe*, or rather *Ophe*, the daughter of Zion, *Hebr.* *Ophe*, which was the name of Ophe, was in Jerusalem, because *2 Chron.* 33. 14. *Munaff* his mentioning of repairing of it there is spoken of. The Vulg. renders it, *the dark tower of the flock*: but if we will make an appellative of it, we must render it, *the high tower*, because *Ophe* signifieth an high place, and not dark, but translucently, because an high building darkens the place adjacent. But it is best to hold to the proper name, and so the Temple is hereby described for the reason before said. And the Prophet, saith *Gualter*, doth rather speak of the Temple and City thus, because he would hereby put them in minde in what a low estate their father *Jacob* was, when he pitched there, intimating the low ebb that the Kingdom of Israel should be in, when Christ should come to restore the firm or ancient dominion, as here is said, and so it is by the Cald. rendered, that is, the dominion of Kingdom, as it was, when it flourished most in the time of *David* and *Solomon*. I think rather that the Prophet in calling it thus alludeth to the signification of the name, having reference to that which he had before said, *v. 2.* that all Nations should come up into it, for then most probably was it made the tower of the flock or congregation, so many from all parts congregating unto it, not only of the Jews, but of the Gentiles, it was most famous all over the world, and most eminent, and hereby made a very *Ophe*, being lifted up on high.

V. 9.

*Now why dost thou cry out aloud, is there no King in thee?* Thus he hath shewed how after many ages it should be with Jerusalem, but now in the mean season bidden by prophesie of a lamentable case, wherein they should be making them to cry out exceedingly; and what should this be, but that they should be without a King and Counsellours, and consequently in confusion, in the very case of a woman in travell full of pangs, despairing of being delivered. For so it fell out to Jerusalem when *Zedekiah* their King was carried away captive to *Babylon*, and their Princes also. For when any Kingdom is without a King and Counsellours, it is in a miserable case, there being no State so bad as an Anarchy, for whilst a King is called the light of our eyes, and the breath of our nostrils; and when there was no King in Israel, see what evils reigned in *Israel*, *Judg.* 19. & 20. But for the people of God to be without a King was much more lamentable, because when he failed that was of the line of *David*, their hopes of the Messiah that was to come of him, were greatly damped, which was the cause why they thus lamented.

Lam. 4.

V. 10.

And that this is his meaning, is shewed *v. 10.* *Be in pain and labour to bring forth, &c.* plainly declaring that they should be carried into *Babylon*: but he immediately subjoineth a consolation, saying, *there thou shalt be delivered*, that is, as other Prophets more particularly speak, at the end of 70 years, so that there was no cause why they should cast away all hope when they should be in such misery, and their case might seem to be so desperate.

V. 13.

*Arise and thresh O daughter of Zion, for I will make thy home iron and thy boots brass:* Having shewed how that after the horrible destruction that should come upon Jerusalem by the Caldees, they should be again delivered, *v. 10.* he

V. 11.

derides the thoughts of those Heathens touching them, being that they should

V. 12.

always keep them under, whereas the thoughts of the Lord were otherwise, *viz.* to gather their heathen enemies as sheaves into a barn, where the Jews should thresh them, as in this 13. verse; and if it should be doubled how they should be able thus to do, he saith, that God would make their home iron and their boots brass, and this, saith *Gualter*, was partly fulfilled in the dayes of *Esar* and *Mordacai*, but most fully in the time of the Gospel, when the Apostles were sent out as Oxen to thresh the corn by treading it out, as Preachers of the Gospel are compared, *1 Cor.* 9. *1 Tim.* 5. 18. And then he saith, *I will comfort as their pain is the Lord*, which was done when Emperours turning Christians gave their substance to the building of Churches, and the maintenance

Gualter.

Micah. 4.

nance of the Ministers of Christ, which went before another way, to the main-  
taining of idolatry and idols Priests. This also was fulfilled when the *Meues*  
and *Perfians* destroyed *Babylon*, which in Gods providence was done in revenge  
of their cruelty against *Jerusalem*, and so the Jews are said to have threshed and  
broken them in pieces: for then were the riches of heathens consecrated to  
God, because *Cyrus* and his Princes gave great and precious gifts to the Jews,  
and sent them away to *Jerusalem*, to build the Temple. And afterwards *Ju-*  
*da Macchabeus* and his brethren tare the Heathen that fought against them, as  
with horns of iron.

## CHAP. V.

**N**OW gather thy self in troops O daughter of troops, he hath laid siege against us: the Vulg. now thou shalt be wasted O daughter of thieves: expounded by  
*Lyra* and others, of *Jerusalem*, the Princes whereof are compared to thieves;  
*Esa.* 1. 23. and *Micah* 2. 8. to robbers upon the way, according to which they  
are said to have made the house of God a den of thieves, but the time was  
coming, wherein they should suffer by a hard and long siege, which was ful-  
filled when *Jerusalem* was besieged by the Romans, according to some, by *Ne-*  
*buchadnezzar*, because in the 2. verse he prophesieth of Christs coming, which  
was before the destruction by the Romans, but is placed after this besieging;  
And to this assenteth *Calvin* and *Gualter*, yet not following the translation of  
the Vulg. Lat. but that which renders it by troops, taking *Jerusalem* to be  
so called, because the Jews were warlike people and trusted by going out to  
fight against their enemies to prevail still, as they had often done. But con-  
trariwise they were threatened with a siege, at what time they that had former-  
ly gone far out to fight with their troops or armies, should be forced to keep  
within the city for fear at the *Caldees* coming, for which it is said, gather thy  
self in troops, that is, thou shalt gather together and keep within a narrow com-  
passe. *Junius* by this daughter of troops understands the Jews enemies, whom  
he doth here deride for the trust that they had in their great forces united to-  
gether, for which they thought themselves invincible, but against this he  
shewed *ch.* 4. 12. that they should be gathered together, as sheaves that are bound  
straight together, are brought to the floore to be threshed, then having spo-  
ken of their threshing, *v.* 13. he here amplifieth the same gathering of them  
together by another metaphor of troops of armed men gathered together in-  
deed to besiege a city; but it should finally be to their own ruine by the pow-  
er of the ruler that should rise out of *Bethlehem*, *v.* 2. for he sheweth that the  
*Assyrians* should at length be destroyed, who had born themselves so proud-  
ly upon their multitudes, as *Senacherib* once did, and his army was suddenly  
confounded. And this I take to be most genuine. For first this verse *Hebr.*  
is joined to *ch.* 4. as being of the same argument with *v.* 12, 13. and *ch.* 5. be-  
ginneth at these words. And thou *Bethlehem*. 2. Because having spoken of  
the daughter of troops he immediately changeth the person and saith, he hath  
besieged us, plainly intimating *Assyria* to be the daughter of armed troops here  
meant, besieging *Jerusalem*. 3. Because it agreeth not with the argument in  
hand where all comfort is spoken to *Jerusalem* and terrour to her enemies, to  
speak here to her of being brought into straights, but against her besiegers al-  
together and to her comfort, as he goeth on *v.* 2. which might better be made  
the beginning of this chapter, as it is in the *Hebrew*, because it is a most fa-  
mous prophesie of Christs birth and the place where, which is not spoken of  
by any other Prophet, and of the things done after his coming. For the  
next words, they shall smite the Judge of Israel with a rod upon his cheek, hereby it is  
also made plain, that the daughter of troops before spoken of, was the ene-  
my of Israel, and not Israel, for who else but an enemy would use the King of  
Israel, meant by the Judge, so indignly? for that this setteth forth consump-

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tuous

V. t.

Lyra.

Calvin.  
Gualter.

Junius.



2 King. 25.

V. 2.

Calvin.

Lyra.

V. 3.

Lyra.

tuous usage is plain from the like done to Christ by his persecutors, and great was the indignity done to Zechariah when he was smitten and had his eyes put out.

And thou Bethlehem Ephrata, though thou be little amongst the thousands of Israel, yet out of thee shall be come forth unto me, that is to be ruler in Israel, whose goings forth have been of old from everlasting: Having shewed immediately before the great debasement of the King of the Jews, intimating that Kingdom utterly ruined, now he comforts them again by a promise of another most glorious King that should be born in Bethlehem the City of David: out of which he came and proved a mighty and famous King, although it could be little expected, the City being so small, his fathers house so mean, and he the least amongst his brethren. And in speaking of Bethlehem, he omits not to set it forth by the smallness, being therefore in mans reason most unlikely to bring forth so great and glorious a ruler, yet the very mentioning of the place could not but put them in mind of David born there, and of Gods promise to David touching his seed that should sit upon his Throne and reign for ever, so that it was a great thing that they might well hope for, seeing the power of God doth not work upon advantages to set up any man, but he raiseth out of the dust to sit with Princes, as it is said Ps. 113. yea he delighteth so to do, that his almighty power might be the more magnified: as he brought Joseph one of the Dungeon to be the chief Counsellour to King Pharaoh: Whereas Micah. 2. hath it, thou art not the least: it is reconciled upon that place; for this phrase, the least of the thousands of Israel, it is to be understood that amongst the Jews there were captains of thousands and hundreds, and according to that distribution he here speaketh. Bethlehem and the Villages adjacent made the least number for the supplying of a captain of 1000 of all the cities in Israel, some having a full 1000, some 2000 or more, Bethlehem scarce 1000 complet, yet being a prefecture by it self, as he that is over a regiment of a 1000 is so called, although in his regiment there want some of that number, so Calvin, He shall come forth to me, that is to be ruler: that is, the Messiah shall be born in thee, being supernaturally brought forth by a pure Virgin, wherein my almighty power shall evidently appear, and therefore I say, shall come forth to me, as my will and decree and time appointed, whose goings forth have been of old from everlasting: here because goings forth are spoken of in the plural number, some, saith Calvin, understand it both of his eternall generation, as God; and his generation as man; and to make this good, the Rabbines say, that the Messiah was from eternity in heaven, to be sent down for the redemption and salvation of his people when the Father pleaseth. But this is a vain fable, that of Lyra is better, here the two natures of Christ are spoken of, the one, viz. his manhood, when it is said, that he should come out of Bethlehem, and both it and his Godhead, when he saith, his goings out, for, as Calvin saith, although he were born and brought forth, as man in time, yet the decree of God, that thus it should be, was eternall, and so in this respect this going out eternall. Act. 2. 23. unless we shall say with some, that the plural number is used for the singular, as is used amongst the Hebrews in matters of great moment, as wisdom is spoken of Prov. 1. by the word חכמה a plural, and the whole פתרון Job 40.

Therefore will he give them up, till the time that she which travelleth hath brought forth, then the remnant of his brethren shall return to the children of Israel: the Vulg. for give them up, hath, dabit eos, expounded by Lyra, he will give some time to them to dwell still in Judea, although unworthy for their crucifying of Christ, before that they be destroyed, by the Romans, because Christ was borne amongst them, and the Temple and ancient service of God was there, which for honours sake the Lord would not have buried instantly, but in proceffe of time according to Augustine, and Hebr. it is מן היום he will give them, till she that travelleth hath brought forth, that is, the Church be replenished with children out of the nations by their conversion through the preaching of the Gospel; then the remnant of his brethren shall return to the children of Israel that

that is, being converted to the faith, which was in the posterity of *Israel* anciently, as in *Moses* and *David*, and other Prophets and holy men, who all believed in Christ, and are celebrated for their faith *Heb. 11.* and these are called Christs brethren, because he came of the same father *Jacob*, and a remnant, to intimate a very few in comparison of the whole nation that should be converted, the rest being hardened by unbelief. But if we take it thus, the word then must not be understood of the time when this graunt of theirs continuing in *Judea* was expired, but of the time whilst it lasted, for then many were turned, as we read, *Act. 2.* and *Act. 4.* but not of any turning afterwards. *Calvin.* *Gualter.* Although he renders the word also by *delit*, yet expounds it of the Lords giving the Jews over to suffer extreme miseries, till that the body of the people being for their sorrows like to a woman in travail, be delivered by Christ, and then a remnant being converted shall have exceeding great joy, as a woman of her child, when her pangs be over and she is delivered and safe. But whose brethren they be, of whom it is said, the remnant of *Israel*, or how this is a returning to the children of *Israel*, he saith not. But *Gualter* who is for the same exposition, saith the same in effect with *Lye*, his brethren are Christs brethren, whose elder brother he is said to be, and the faithful are all brethren also, as having one father, God; one mother, the Church; and one spirit, whereby they are knit together in the unity of faith, their turning to the children of *Israel*, is turning truly faithfull, as all the most thy children of *Israel* ever were, and in paraphrasing upon *Isa. 49.* he shall give, he addeth, therefore he shall give them into the hands of their enemies, till they that shall travel be delivered: that is, according to some, the blessed Virgin *Mary*, bringing forth the ruler spoken of, *v. 2.* which he justifieth not, yet dares not deny, but saith, if the Authors of this Exposition were put to prove it, they would hardly be able to do it. But to me it seems most aptly to agree, the whole sentence being thus resolved, because it shall be as is prophesied, *v. 2.* a ruler shall come, therefore be of good comfort, O Church of *Judea*, even being left for a time to many miseries, for the time of thy sufferings is not unlimited, it being to end when she that is so famous by the Prophecie *Ez. 7.* shall be delivered of that holy One who shall rule over all: then not only *Israel* according to the flesh and spirit both shall have unspeakable comfort, but also the remnant of his brethren, whom also he calleth his sheep, saying, *I have other sheep*, whom I will gather together, and so there shall be one shepherd and one sheep-fold, and these were the Gentiles, to whom the Gospel being preached the great work of their conversion followed, and then they were turned to the children of *Israel* by being through faith incorporated into the same body with them, and made the children of *Abraham*, as *Rom. 4. 13.* That of *Lye* before going, is too coact, and the word then, denoting the time of the remnants being turned, pointing at the time of the deliverance spoken of, agreeth not to the conversion of those faithfull ones in *Judea* after the Temple and old Service ceasing, because it was before even at Christs and his Apostles first going out to preach the Gospel.

And he shall stand and feed in the strength of the Lord, &c. and they shall abide, &c. That is, Christ the ruler before spoken of, shall settledly continue in his Dominion, no enemies being able to destroy it or to stand against it, but he shall prevail against all, and he shall feed, that is, govern and rule in almighty power over his subjects, ministring food also to their souls by teaching them the truth, which is as food to the inner man, and so they that are taught and governed by him, shall abide, *Heb. 10. 25.* hereby denoting the establishment of the Church of Christ for ever, the very gates of hell not being able to prevail against it, for now shall he be great unto the ends of the earth, a prophetic of the propagation of the Gospel to all countries and nations.

And this man shall be the peace, when the Assyrian shall come into our Land & shall take us captive against him, & shall feed us, & shall be our prince: that is, Christ, who made peace between God and men, so many as believe in his name according to *sign. 5. 1.* and peace betwixt Jew and Gentile, and Nation and Nation converted

Calvin.

Gualter.

Joh. 10.

V. 4.

Marth. 16. 16.

V. 5.

verted to the faith, according to *Eph. 2.8* &c. But touching the words following, they are so obscure, that Expositours are much toiled about finding out the meaning. For in Christs time there was no Assyrian that came into Judah; but his coming was many hundreds of years before. Therefore it is to be noted, that Hebr. it is not, when the Assyrian shall come; but this man shall be peace to the Assyrian, for he shall come into our Land, and it is a prophesie of two diverse things.

1. Of Christ the great Ruler, of whom he began to speak v. 2. and continues to speak of him to the beginning of this verse. 2. Of the sufferings of the people of God before the coming of this Ruler by that raging enemy the Assyrian, who came against Judah in *Hesekiah* his time, and took all the Cities of Judah and their palaces, and mystically of their sufferings by other Heathens in the time of the Gospel, persecuting and destroying Christians a long time, that the faithfull being forewarned of these things might by faith patiently bear them in expectation of the deliverer here promised, and the final subduing of them by 7 pastours and 8 principall men, as in the words following in this verse and v. 6.

So that Micah herein proceedeth much like unto *Isaiah*, with whom he also speaks the same in divers other things, as hath been formerly noted. As *Esa. 7.14* he being about to give a sign of comfort and deliverance to the Jewes in the time of *Ahaz*, when cruel enemies came against *Jerusalem*, propheseth first of the Virgin bringing forth a son, and immediately passeth on to prophesie of the destruction of both the Kingdoms, that came then against her, saying, before a child shall have knowledge to forsake the evil and choose the good, the land that thou abhorrest, shall be forsaken of both her Kings, meaning not the Virgins son, but another spoken of *ch. 8*. that the Prophetesse brought forth, as there hath been shewed. In like manner Micah having spoken of Christ, that shall be peace, immediately turns himself to the afflictions before this to come, then prosecuting the same argument again for the further comfort of the faithfull. But what meaneth he by the 7 pastours, and 8 principall men raised up against *Assur*, and subduing the land of *Nimrod*? To this Expositours generally say, that the numbers of 7 and 8, certain numbers are for a great many, as where it is said, she that was barren hath born seven, that is, many children, and whereas it is not only said 7, but also 8, hereby still a greater augmentation of their number is made, as *Ecc. 11.2*. Give a portion to 7 and also to 8: that is, to a very great company give alms. And coming to distinguish betwixt the shepherds and the principall men, some will have by the 7 shepherds, a great number of preachers meant, and by the 8 Princes, Bishops, to whom the principality of the Church is committed, others Pastors, and Christian Princes, expounding these words, we shall raise against him, of a free election made by the people both of the one and the other, which is alwayes best, and not when Kingdoms are made hereditary: but some referre the words unto God, who is set forth plurally in Hebrew *אבותינו* for the triplicity of persons, as *Gen. 1*. Let us make man after our Image, which I conceive to be best. But for the 7 and 8 distinguished one way or the other I cannot subscribe: How can either Pastours in respect of Bishops be set forth by the number of 7 and they of 8, or in respect of Kings and Princes, because the number of Pastors is farre greater then either of them? I suppose therefore that so many and no more as be here named, are meant, that should be most famous for the propagation of the Gospel, and if we consider well of it we shall find that there were just 7 and 8 such, the 7 Deacons *Act. 6*. and 8 Apostles and Apostolicall men, whose writings made them most famous of all others, being the only penmen of the New Testament: that is, *Matthew, John, Paul, James, Peter, Jude, Marke*, and *Luke*, whose praise, although no Apostle, was his Gospel.

Touching these it is here said, they shall waste the land of Assyria with the sword, but Hebr. it is better, they shall feed, and so the Vulg. hath it, for it is meant, that





thered out of all Nations; and he speaks of the enemies of their salvation, that fought against their souls; against which he saith, their hand should be lifted up; that is, they should prevail, which he saith, should be all cut off, naming vers. 10. what their enemies were, viz. horses and chariots, Cities, and strong holds, that is, their pride; wherewith they were puffed up by means of these things, and not that they should not enjoy them any longer.

Then vers. 12. other enemies of their souls are named, viz. with craft, soothsayers, groves, graven images, and the Cities so far forth as they were adorned with these, and they thought them the more holy and glorious therefore. And all these, I say, are spoken of, as adjudged to destruction now, not amongst the Israelites by nature, but the Gentiles becoming Israelites through the coming of the Gospell amongst them, because for the abominations last spoken of, the Jews had left them long before, even ever since their coming out of the Babylonish captivity. But finally, vers. 14. he threatneth such vengeance to the heathen, as hath not been heard of thae is, to the heathen still hardening themselves in the abominations before said, when the light came amongst them, as many did for many hundredths of years, as the Ecclesiasticall history sheweth to have been fulfilled in the times of persecuting Emperours of Rome by the sword, sore famines and destroying Pestilences, the like to which had not been in former times.

## CHAP. VI.

V. 1.

Hieron.  
Lgra.Calvin.  
Guther.

V. 3.

V. 5.

Josh. 5.

**A** Rise, contend thou before the mountains, the Vult? against the mountains, Heb. with the mountains, where by mountaines and hills are understood great men, and high in dignity, as they are also set forth, Esa. 2. So that the Prophet is here bidden to expostulate with and reprove even the Princes and Rulers of the people, against whom he inveighed before under the name of heads, ch. 3. 9. but having gone from this them to more joyfull matter of Prophecie touching salvation by Christ, chap. 4. & 5. now he is called back to it again, and to recount from the beginning Gods favours towards them, and their ingratitude that they might be ashamed. Some indeed understand hills properly, as Esa. 1. 1. he saith, *hearken (O earth)* expounding it of the Jews desperate going on in sin, having no ears to hear instruction, so that he is forced, leaving them, to call senseless creatures to judge of their wickedness. But because it is not before, but with the mountains, it is plaine, that men are understood hereby; and therefore he varyeth the phrase, vers. 3. saying (*O my people*) and *yea strong foundations*, thus he calleth them also, because Princes are as the foundation of the Common-wealth; and they being staked and made ruinous by wickedness, the whole building is ready to fall, thus Psalm 11. 3. the foundations are also spoken of; and David saith of himselfe; *I beare up the pillars of it*; which is proper to a foundation to doe.

Remember what Balak the King of Moab consulted, and what Balaam the son of Beor answered from Shittim to Gilgal. Of this read Numb. 22. & 23. & 25. But what meaneth he by saying, from Shittim to Gilgal? Sol. Gilgal was the first place in the land of Canaan, to which the children of Israel came, being miraculously brought through Jordan, notwithstanding their foul sinning at Shittim in the borders of Moab; Numb. 25. the meaning therefore is remember not onely, how I overruled Balaam in stead of cursing to blesse thee, contrary to Balaks solliciting of him, but also, what an horrible sin thou didst commit at Shittim, in regard of which I was again pacified by Phineas his zeale, and thenceforth went along with thee by my power bringing thee through the great river Jordan upon dry ground into the land of Canaan, and in particular to Gilgal, the first place where thou pitchedst there, all which I did, that thou mightest be moved to live righteously before me, which is meant by saying, *that thou mightst know my righteousness*, as it is in the Hebrew: that is, not some, but all parts of righteousness.

Where-

that I have said I will make thee sick in smiting thee, in making thee desolate. Here the carrying of Israel away into captivity first, and then of Judah is threatened, for  
 the word *mal* the church doth take for me to which end it is a word to  
 signify his wickedness, but of his wickedness, which he having gone so far  
 in mercy, towards his people; they should now come forth in offering themselves,  
 but for this end, bowing the body is not accepted, nor offering of sacrifices,  
 in what abundance is, and they be brought, for all these things are not  
 acceptable from the wicked, no nor the offering of sinners first born, as  
 Abraham being commanded prepared to do, for this was commanded him  
 only to try his obedience; and if another being disobedient in respect of  
 walking righteously before God in all things, should do the like, he could  
 not be accepted. What then is acceptable, ver. 8. declared, to be righteous,  
 and merciful, and to walk humbly with thy God. Ver. 9. The Vulgar  
 voice cryeth to the City, and the man of wisdom shall fear thy name, he is the just, and  
 who hath appointed it. The Vulgar hath it; and salvation shall be to them that  
 fear thy name, heareth ye Tribes, and who will approve it, as is commanded  
 by Lyra, heareth ye children of Israel, whom he now called Tribes,  
 because distinguisheth into Tribes, but how many amongst you be there,  
 that will approve it to be his voice by fearing his law, and endeavouring  
 to live accordingly in all things, surely very few none. And in the He-  
 brew *mal* is properly essence, and because salvation is the being, which  
 we desire above all things, it is best rendered salvation, by the Septuagint  
*salvatio*, for the next word *mal* if we derive it from *mal* to fear as we  
 may well do, rather than from *mal* to see, the Vulgar Translation is best,  
 Salvation shall be to him that feareth thy name, if we follow the New Transla-  
 tion, *Wisdom shall see thy name*, I know not, how to make so good sense of it.  
 For the next word *mal* it signifieth either a rod or Tribe, and for so much  
 as if we under it Tribe, the sense will be better, this Rod, for a Tribe both  
 can bear, and is a noun collective, there being many in a Tribe, for  
 which it may well be joined with a verb plurall, as here it is. For the last  
 word *mal* it signifieth appointed, if we derive it from *mal*, but if from  
*mal*, to exalt, or extoll, and then it is, who will approve, because  
 extolling implyeth approving, and so we may wholly rest in the Exposition  
 of Lyra.

V. 6.

V. 7.

V. 8.

V. 9.

Lyra.

V. 10.

And are the treasures of wickedness in the house of the wicked, *mal*. A fire in the  
 house of the wicked, the treasures of wickedness in the Hebrew is *mal*, which with  
 the point signifieth fire, and whereas it is rendered *mal*, it cannot so go, un-  
 lesse it be read *mal*, which signifieth in, but both this would be a manifest  
 change of the word, and it being a singular would not agree with the plurall,  
 treasures, therefore I rather approve of *mal* rendering it fire, the sense being  
 plain according to that reading, Shall the wicked house be for ever, after so many  
 instructions and threatenings against unjust dealers, shall they go on still  
 to pull the fire of Gods wrath till their whole wicked house of Israel, be all  
 on a flaming fire, and so consumed, and if ye ask, what amongst us causeth  
 it to be so, the next words resolve it, the treasures of wickedness, goods evil  
 gotten and increased to great abundance. The small measure is dominion,  
 Heb. the first Ephah is *mal*, or because the Ephah is a measure of dry things,  
 it may be rendered *mal*, as *mal* 8. they are charged with making the Ephah  
 small and hekel great, the sin both against here taxed being deceit in mea-  
 sures, whereby some seek to get this world goods, but they get Gods  
 wrath, which is fire, as was before said: a warning for all unjust dealers,  
 it is no treasure that is thus gotten, but a fire in thy house to burn it up,  
 therefore if none but a madman will set fire upon his own house, what is  
 hee but mad, that will use deceit in his dealings, either in measure,  
 weight, lying or dissembling, speeches, or any other way. The word *mal*  
 also with fire, as it is here pointed is observed by *Lyra* to signify  
 fire.

Non,

V. 13.

Therefore I will make thee sick in smiting thee, in making thee desolate. Here the  
 carrying of Israel away into captivity first, and then of Judah is threatened,  
 for



for which a word in the plurall number, smitings; hereby, first the people are made sick as it were, and weak, and then desolation comes to their land. And vers. 14. something is spoken of that might well make them sick and weak.

V. 14.

Then shalt eat and not be satisfied, and thy eating downe shall be in the midst of thee; that is, thou shalt want food through famine, and hereby thou shalt fall, not in outer places, where poore people dwell, but in the heart of the City, where the rich dwell. Thou shalt take hold but not deliver, and what thou deliverest I will slay with the sword, that is, the enemies hanging it, and laying hold upon thy children to carry them away captive; with thou shalt strive to save them out of their hands, thou shalt not be able to do it; and such as thou dost save shall come to their death another way, and therefore thy attempting to save them shall be vain.

V. 15.

V. 16.

Then the land being desolate another shall reap what thou hast sown to thy exceeding great grief. Vers. 16. For the Statutes of Omri are kept, and all the works of the house of Ahab, of which two Kings of Israel and their abominable idolatries, see 1 King. 16. 26. 30. of the things before spoken of, and here, that they should be an hissing, see them threatened, Dem. 28. 33.

## CHAP. VII.

V. 1.

**W**oe is me, for I am as when they have gathered the summer fruit, as the grape-gathering of the Vintage. Here the Prophet in the person of Israel lamenteth the desolation to come, when there should be such a destruction, and captivating of the people of the land, that the whole Countrey should be as a Vineyard without any more grapes, then it is commonly after grape-gathering, there being left only here and there a cluſte, so the whole Countrey without inhabitants all but a very small remnant of poore people, as it was, 2 King. 25. And because there was amongst them all as great a desolation of the righteous before this, it is brought in vers. 3. as a prime cause of lamentation, The good man is perished out of the land, and there is none upright among men. Expositours here vary, some understanding it altogether of the first desolation by destruction, some of the other by the decay of goodnesse generally overspreading the whole Kingdom. But I see no reason, but that we may take in both, as meant here, for it is lamentable, when a land formerly replenished with people, and in a prosperous estate is laid waste and most lamentable, when they amongst whom the true religion is professed, are so degenerated, that none good are left amongst them, but all turn oppressours of each other, as is expressed in the next words, They all lie in wait for blood, they hunt every man his brother with a net. Whereby yet he meaneth not, that every one without exception did thus, but the rich and the mighty, there being amongst the meaner sort yet some few good, although so few and hidden, from mens sight that they could not discern any, as in the time of Eliah, who made the like complaint when as there were 7000 known to God in Israel, that had not bowed their knees to Baal, and amongst these of Prophets not a few, as we may gather from the speech of Obadiah to him, saying, that he had hid of the Prophets of the Lord by 50. in a cave, when Jezebel sought to destroy them all.

1 King. 19.

V. 3.

That they may doe evil, with both hands earnestly, the Prince asketh and the Judge for a reward. Having charged them with cruelty and fraud generally, ver. 2. now he particularizeth them, that were guilty hereof, even the greatest Princes and Judges, Vulg. They call the evill of their hands good, Heb. for, or upon the evill of their hands, or of both hands, the Prince asketh to doe good, and the Judge for recompence; the meaning being, when they doe to evill, as hath been said, the Prince requireth tributes and taxes of the people, under a pretence

of

of doing therewith good to the Kingdome, but indeed it is either to enrich himselfe out of avarice, or to maintaine pride and excess, and for the Judge set up by him, he to gratifie the Prince for this his preferment, saith as the Prince saith, justifying him in all his demands, or having attained this dignity at a dear rate, all that he hunts after is the getting of bribes to recover his money laid out again, and to make advantage of his place to the enriching of himselfe and posterity. Then come in a third sort here also complained of, and the great man, he uttereth his mischievous desire, and so they wrap it up, Heb. for mischievous desire, is the pravity of his soul, it being meant, that Counsellours, who are greatest in swaying the State, and in cases to be judged, next unto the two before said, bend their studies likewise for gain to make bad cases good, and so all things amongst these three are done most corruptly to the oppression of the poor people, who must be patients under greater exactions and unjust judgments. A very true description of our owne Kingdome, and therefore a dreadfull sign of horrible judgments coming.

The best of them is a bryer, &c. that is, he that seems best, as a bryer rends and tears all that live and come amongst them, therefore in the next words they are threatened, *The day of thy Watchmen and Visitation cometh, and they shall be in perplexity.* Here saith Calvin by Watchmen he understands their Princes, whose judgement was at hand for all their wickednesses before said, and their Priests and Prophets that flattered them, and in saying *thy visitation*, he meaneth the whole body of the people, that should suffer likewise, for it is no plea for them, that they were mislead, every one being required to take notice of the truth and to fall on it, and not to be at the will of the greatest to doe evill, there being always some faithfull Watchmen of whom they may learn the right. Wherein I subscribe unto him, but onely by Watchmen I cannot understand any other, but Prophets and Pastours, who only are set forth by this name and not Princes, although both sorts be alike called Shepherds.

Trust not in a friend, put not confidence in a guide, keep the doores of thy mouth from her that lyeth in thy bosome. Here the Prophet returns again to the corruption of the times, which should be or was so great, that an intimate friend could not safely be trusted in by his friend, a captain by his souldiers, or a wife by her husband: not only Kings, and Judges, and Counsellors as Law being deceitfull, but all other sorts of people, no friends being any other now, but feigned friends, and wives most unnaturally, instead of building their husbands houses, seeking by accusations brought against them, whereby they might be put to great damage, to pull them down, or by other fraudulent wayes and means. Here against therefore Micah giveth good counsell, withall laying open the universall overspreading of wickednesse extinguishing all love, but of a mans self, as David complained, *Psal. 12.* and we find it by experience to be true at this day in all, but wives, of whom there is yet but here and there one, thus divellishly minded against their husbands, but more through talkativeness apt haply to tell abroad that which they speake in private, to their great prejudice.

For the son dishonoureth his father, and the daughter riseth against her mother, &c. Here he proceeds to more near relations, that he might leave none untouched, but shew, not only wicked, otherwise they were grown, but in being unnaturall in the highest degree, but this seems rather to be Prophetically touching the time of the Gospell, in which also our Lord saith, that it should thus come to passe through the corruption and infidelity of men, then the declaratory, what was in the Prophets days, and yet they being so greatly corrupted, doubtlesse were also evill in every kind, all iniquity being grown full and so ripe for judgement, but in the time of the Gospell there was another cause, viz. the hatred of unbelievers against the faithfull, then the pride, cruelty and covetousnesse, that reigned in mens hearts.

We are taught in the example of the Prophet to wait upon God, being assured, that although for a time we may suffer much by means of such evill

Note.

V. 4.

Calvin.

V. 5.

V. 6.

Matth. 10. 20.  
Luk. 12. 33.

V. 7, 8, 9.

V. 10.  
Gualter.

men and women, yet we shall finally be delivered by his goodnesse, and these our unreasonable enemies shall be still be judged.

All which saith he, *she that is mine enemy shall see, and shame shall cover her, which said, where is now thy God, being first meant, as Gualter hath it, of Babylon, that now insulted at the ruine of Jerusalem, although some think, that Idumea is meant, then of the Jewish Synagogue insulting over Christ, when he hung upon the Crosse, and they that went by mockt at him, and said, he trusted in God, Let him now save him, if he will have him.* For Babylon is called often by the name of a daughter, and so is Judah, for which he speaks of either of them, saying *shee*, and threatning either with most heavy judgements, as also besell them, destruction being by God brought upon Babylon by Cyrus, and upon Jerusalem by Titus and Vespasian. Now it is a great temptation to be delivered into the hands of the heathens, for Gods people, not only to suffer all cruelty, but also to be derided and scoffed at and for their miseries to heare the great God of heaven vilified; as if he could not help them and therefore there is great need, to be upheld against this temptation, to set before our eyes, that all this is done by God for our sins, and that in his good time we shall be delivered and our enemies confounded, that we may wait with patience for it.

V. 11.

In the day that thy wals are to be built, the decree shall be far removed. Having spoken of the treading of Babylon under foot, vers. 10. he now proceedeth to speak more comfort to Jerusalem by speaking of the rebuilding of her wals, and of the removing of the decree then a far of, the Vulgar for Decree hath *Law*, for *pr* signifieth either Statute, Precept, or Decree; the meaning is, that thou shalt no more be under the command of the Babylonian. Thus Expositours generally, but if we look back to c. 6. 15. the statutes of Omri are there spoken of, the same word *pr* being used, wherefore it is more probable, that the same is here meant, they shall no more live in the foul sin of idolatry; as indeed they did not after their return from captivity. Some by the Decree understand the Decrees of Kings after Cyrus to the time of Darius, whereby the building of the Temple and City was forbidden, as if it were meant; that these decrees should now cease, another King arising, that again allowed the building thereof. Vers. 12. In that day also he shall come to thee even from Assyria, and from the fortified Cities, and from the fortresse to the river, and from sea to sea, and from mountaine to mountain. Vulg. In that day Assur shall come to thee and to the fenced Cities, and from the fenced Cities to the river, and from Sea, &c.

V. 12.

but Heb. it is, he shall come even to thee from Assur, whereby the great glory of Jerusalem, after the rebuilding spoken of v. 11. is prophesied of, inasmuch as that people should flock to it from all parts to worship there, yea even from Assyria, and the most mighty Kingdoms meant by fortified, and from all parts of the world far and wide, meant by saying, *from fenced cities to the river, and from sea to sea, and from mountain to mountain.* For the word *אשר* as Calvin noteth, is indefinite, in force of a plurall, they shall come. It is in effect the same that was said chap. 4. of the coming of all Nations to the mountain of the Lord, in their resorting to Jerusalem after this rebuilding, that great conflux of Nations to the Church of Christ being pointed at. So that it is first to be understood of the resort of some of all Nations thither to worship, then of the conversion of all the faith first preached there. That they came from all Nations under heaven thither to worship, see *Act. 2.* and after that Pentecost, the Holy Ghost, being come down upon the Apostles, they went out, and taught, and converted all Nations, which upon their Preaching came in, and were added to the Church. Others expound the words of the people, that were held captive in Babylon coming to Judea, contending that Assur and Babylon are promiscuously used, because Assur sprung from Babylon, and that their coming to the fenced Cities of Judah is meant, the bounds of that land being described both in the longitude from east to west, from sea to sea, and in the latitude from mountain to mountain, from north to south, as if hereby the replenishing of the land in all parts were set forth: but the words of the text in the Hebrew wil not so well bear this reading, wherefore I rest in the former as the true meaning.

Gch. 10.

Not-



Notwithstanding the land shall be desolate, that is, before this cometh to passe, there shall be a desolation of the whole land, as was before threatened.

Verf. 14. Feed thy people with thy rod, the flock of thy heritage, they shall dwell solitarily in the wood. Having spoken of the desolation of the land, during which time his people were under grievous sufferings, now he prayeth, that the Lord would turn these sufferings to good unto them, that they might be sanctified and saved: for this faith *Gualter*, is meant by feeding them with his rod, the word feeding being put generally for all things done by the careful Shepherd to his sheep, to save them from danger, whereof one is, if any wanders, to bring her with his crook back again, and with his rod to chastise the unruly, to make them keep in good order: feeding with the rod, is here spoken in this sense, that dwelleth solitarily in the Wood, now being exposed to the danger of ravening beasts, as a shep alone in a wood or Forrest, for so was the Jew in Babylon in the time of captivity, and in this case God feeds with his rod, when he turns affliction into a means of conversion: In the midst of Carmel: let them feed in Bashan, here the words are ill distinguished, who dwell solitarily in a wood, in the midst of Carmel, the next coming in as a new sentence, Let them feed. It may better be rendered, they shall feed in Carmel, in Bashan and Gilead, &c. and so it may be taken for the Lords answer to the Prophets Petition, as if he had said, they are now indeed in a Forrest, but I will bring them and they shall be as sheep feeding in Carmel, Bashan, &c. which places are specially named, because most fruitfull, as being desired for their fruitfulness and fitness to feed cattell by the Reubenites, Gadites, and half Tribe of Manasseh, in the dayes of Moses. And if it be said, but how shall they come thither? it is answered, verf. 15. according to the dayes of thy coming out of Egypt, I will show thee marvellous things, that is, as by a mighty hand I brought thee out of Egypt, so I will out of Babylon.

The Nations shall see and be confounded, &c. their eares shall be deaf, that is, the Nations serving Babylon, and Caldea it self, for when Cyrus came, who delivered the Jews, they were confounded, and whereas before they boasted of their victories with open mouth, now They laid their hand upon their mouth, that is, restrained their tongues from bragging any more, and whereas Thers like, they had their eares open to hear their flatterers extolling them, now they stop their eares for fear, lest they should hear in stead of things pleasing more and more to aggravate their misery. Verf. 17. They shall lick the dust like a serpent, upon whom this was laid for a curse in debating of him, so it is meant, that they should be debased to the lowest degree, and not only as a serpent, but as a worm trodden under foot of all men, and despised, and if this shall be thought impossible, it is added, they shall be afraid of the Lord our God, he that is Almighty shall bring them to this by his judgements striking such terrour into them, that they shall not dare to mutter. A notable place for all vain glorious persons to take warning by, they are not so high, but God can pul them down as low, neither are they so high spoken, but God will strike such terrour into them, that they shall not dare to mutter.

Who is a God like unto thee, &c. Here the Prophet concludeth with predicating Gods praises upon the premises, for his pardoning of sins, and performing promises made to Abraham many ages before.

V. 13.

V. 14.

*Gualter.*

V. 15.

V. 16.

V. 17.  
Gen. 3.*Note.*

V. 18, 19, 20

THE

# THE PROPHECIE OF NABUM:

## CHAP. I.

V. 1.



**THE** burden of Nineveh, the Book of the Vision of Nabum the Elkoshite: After Jonab his preaching destruction to Nineveh, it seemeth that although for the present they repented and escaped, yet they returned again, as the dog to his vomit, to their old sins, for which Nabum was stirred up to prophesie against them, not that now there was hope to doe them any good (for relapses are more hard to be cured then first falling into sin) but for the comfort of the children of Israel, who, he

foresaw by the spirit should be subdued by the King of Nineveh, who was the King of Assyria, and kept his Court at Nineveh, as his chief citie. That they might therefore have some comfort, that those their enemies should not be spared alwayes, but be subdued also by another, and to give some check to the Ninevites insolency; Nabum here prophesieth against them, and he hath his name Nabum from comforting. He is said to be an Elkoshite, from Elkosh a village in Simeon, as Jerome saith. For the time of his prophesying, it is not set down, but as we have it from the Hebrews by tradition, it was in the time of Hezekiah, between the 6. and 14. of his reign, and so after Jonab who prophesied in the dayes of Jeroboam the second, as hath been shewed, betwixt whom and Hezekiah were between 41 and 42 years, so that if Jonab prophesied not till the end of Jeroboams reign, and Nabum began about the 16. year of Hezekiah, the whole time between these two Prophets was 46 years, but because it is most probable, that Jonab prophesied against Nineveh, some years before Jeroboams death, we may well hold 50 years at the least to have been betwixt them, in which time it is not to be doubted, but that Nabum had forgotten the danger in which they were in Jonab his time, and so grew secure and most sinfull again, that God would not now spare them of that City any more; neither will he spare any whom he hath once spared from death upon their

Note

their humiliation, if they fall to sinning in like manner again, according to that threatening of our Lord, *Why say ye and see no more, lest a worse thing befall thee:* For the time when the prophesie of Nahum took effect, it could not certainly be long before it was fulfilled in part, for even in the time of Hezekiah, who reigned but 29 years, and long before his death, Merodach Baladan is said to have been King of Babylon, and after that no mention is made more of the Assyrian King, implying that that Kingdom was then subdued, and if so, certainly Nineveh the chief city thereof, was then subdued, and this was at the least 14 years before Hezekiah dyed. For he had 15 years granted him to live still after his deadly sickness, and that sending of Merodach Baladan to him to congratulate his recovery was most probably within one year, so that it was about the 15 year of Hezekiah his reign that Nineveh fell, and according to the computation before made, then there were not 5 years betwixt this threatening and the subduing of the Ninevites; yet it is noted that the full destruction of Nineveh happened not till after the destruction of Jerusalem: to which after the 70 years of Hezekiah, at what time Nahum prophesied, were 124. For, as it is said in the great Chronicle of the Hebrews, called Sedar Olam, and assented to by Jerom in proem. Nineveh was destroyed by Nebuchadnezzar, so also Theodoret, Rupertus, Lyranus. Now Jerusalem was destroyed anno 18. of Nebuchadnezzar, and Alexandria in Egypt after that, saith Josephus anno 23. which is spoken of Nahum 3.8. as done before. But to return to the prophesie, to make the Ninevites that were proud of their strength, and all others to fear the threatnings of God the more, he sets forth his power and terriblenesse to the wicked, v. 2, 3, 4, 5, 6. then that his faithfull servants might have comfort, when he rageth most, his graciousnesse to them, v. 7. But in his describing of God he followeth that which is written of him by Moses, Exod. 34. 6. *slow to anger, and will not at all acquit the wicked, v. 3:* which is inserted lest the Ninevites should say, if the Lord be so terrible, why do not we yet feel his fury? oh saith he, *he is slow to anger*, his wrath is so tempered with patience that he long forbears the most wicked, to make them the more without excuse, and that his mercy might shine the more in not proceeding suddenly against the wicked, but being first admonished, and space of repentance being given unto them.

*With an overflowing floud he will make an end of the place thereof*, that is, of Nineveh, coming by a floud against it, as sometime against the old world, of which the very Heathens were not ignorant. And accordingly saith Gualter, Diodorus writeth, that they had an old oracle, that the city should then be taken, when a river became an enemy to the city, and he also addeth that in the time of the besieging thereof, the waters were so increased with continuall showers that the wall was hereby demolished 20 furlongs long, and so the city was laid open to the enemy to take it, which if it were so, the Prophet was in this threatening most punctuall, otherwise, the floud here spoken of is to be understood, as Esai. 8. where it is threatned, that the Caldees should come against Judea as a floud suddenly and irresistibly bearing down all things; and darkness shall pursue his enemies, this is added to shew that Nineveh being destroyed should lye ever after in darkness, never being rebuilt, but lying alwayes in obscurity, which had formerly shone so much in worldly glory.

*What do ye imagine against the Lord? he will make an utter end, affliction shall not rise up the second time:* Having spoken of the Ninivites, as enemies to the Lord, now he sheweth why he called them so, they imagined things against the Lord, and what were they? Verily to root out and to destroy his people out of an hatred of the true religion by God set up amongst them: for thus Sennacherib their King did in the days of Hezekiah but to his own confusion. They thought nothing less then of being against God in that expedition, for that tyrant pretended God to be the Author of his coming against Jerusalem. But we see here, that imaginations and practices against Gods servants and true worship, are against God, & utter destruction shall be to them that plot and practise such things, for nothing shall be left of such a city for which God should come to make a destruction the

Hieron.  
Theodoret.  
Rupertus.  
Joseph. l. 10.  
c. 11. antiq.  
V. 2, 3.

V. 7.

V. 8.

Gualter.

V. 9.

2 King. 19.  
Note.



V. 10.

second time, whilest they are foulded together as thorns : here by a comparison from thorns, he sheweth how unable they should be to withstand Gods judgments, and by another comparison from drunkards, and a third from stubble : for if fire comes to thorns being scare, or dry stubble, it burns and flames and cannot be quenched, till that in a short time all be burnt up; and drunkards being faine fast asleep lye till they are burnt in the house, that is on fire. This doth most ficly agree to *Senacheribs* hoast, which though consisting of divers nations was foulded together under him as one, and therefore might seem hard to be broken, and they were intoxicated as with wine by victories when the Angell of the Lord came out as fire and burnt them all in one night, according to which it is also spoken of as being done by fire, *Esa. 10. 16, 17, 18.* whereupon see what hath been written touching the kind of destruction that came upon them.

V. 12.

And the next words make it yet more plain that it was spoken of that hoast. *There is one came out from thee, that imagineth evil against the Lord.* For who could this be but *Senacherib*, that so notoriously blasphemed the living God and opposed his own power against his? and the next, *though they be quiet and many, yet thus shall they be cut down, when he shall passe through,* doe most aptly agree, for the hoast of *Senacherib* was very great, and as they passed through *Judah* they found little or no resistance in taking the cities thereof, so that they had great quiet and content : but upon the suddain even in this passing and going on of this proud King towards *Jerusalem*, came the fatal blow aforesaid, *although I have afflicted thee, I will afflict thee no more.* The Assyrians being cut off, as in the former words, now the Lord returns to the comforting of his people, promising that although he afflicted them by the Assyrians sundry times, yet after this he would not afflict them by them any more, for they should thenceforth be of no power, and he doth not mean that they should be without all affliction in generall, as none of the children of God shall ever be.

V. 14.

For the Lord hath given a commandment concerning thee, that no more of thy name be sown : Here again the Prophet returnes to *Senacherib*, of whom he had spoken *v. 11, 12.* shewing that both he and his race should be cut off, for then is a mans name sown when he hath seed to continue it, but no more sown, when, if he be a King, there be none after him to raige any more in his stead, as there was not after *Senacherib*, although it be said, that *Esharaddon* his son reigned in his stead, for the time of his raiging was so short, the Kingdom soon after *Senacheribs* death being translated from the Assyrians to the Babylonians, that it was counted as nothing. *Out of the house of thy Gods I will cut off the graven image and the molten image, I will make thy grave, for thou art vile.* Here the Prophet pointeth at the death of *Senacherib* which was in the Temple of his Idol, whilest he was there worshipping it his own sons slew him, so the molten image *Nisrock* was his grave as it were, because that in the very act of worshipping it he was slain, which doubtlesse made that very house and the Idols therein execrable, and so was their ruine. So *Calvin*, who saith the way where-  
in *Carpentus* was drawn over his fathers dead body was abominable to the Romans, and therefore most probably the Idols Temple was ever after this horrible fact abominable to the Assyrians. And herein it is worthy to be observed, how this proud King was punished in his kinde, he being the creature of God insulted over God, therefore his sons rise up against him, he would have destroyed the Kingdom and Temple set up and built to the honour of God, therefore the Temple of his God is his ruine, and is it self together with his Idols prophaned, and ever after abhorred, and his Kingdom translated to the Babylonians, and he that vilified the good King *Hezekiah*, was made most vile, as also is touched in *Joel* saying, *and his stinke shall ascend and his rottenness, because he hath magnified himself; and vilely he was accounted amongst other nations after this we may gather from that which was done by the Egyptians for a remembrance of his wicked practises, who set up his image, as he was murdered by his sons, whilest he was worshipping his God with this In-*  
scription,

Calvin.

Note.

Joel, 2. 20.

Gualter.

scription, *he and his army* *shall come up*, *Let any man looking upon me leave so be* *early*. So *Gualter*, who also addeth upon v. 15. *the feet of him that bringeth good* *tidings*, &c. that this is spoken, as setting forth what should be done after the death of *Senacherib*, his messengers should immediately come to *Judah* to bring word hereof, and thus that all the fears of any more invasion by the *Assyrians* was at an end, *Judah* being called the Mountains, because it is the principall part situated upon Mountains, for so was *Jerusalem*. And because by this means they should thenceforth have no interruption more in returning to *Jerusalem* for pieties sake, as they formerly had, he encourageth them cheerfully to return thither to keep their feasts, as they had done ever since the time of *Hzekiah*, promising that the wicked one, whom he calleth *Belial*, as having cast off the yoke of God, should passe no more through the land to trouble it, as being utterly cut off for ever, both King and Kingdom. The *Ord. Gloss.* saith, that *Hzekiah* could not keep the Paschever the first month, because the *Assyrians* were in the land, but now they and their King being destroyed, here is an exhortation to keep it in the second, and so to expresse all thankfulness for so great a benefit; but the keeping of the Paschever the second month was before *Senacherib*s coming, and therefore this collection is erroneous, yet the Prophet stirring of them up to expressions of thankfulness, sheweth that it is our duty after deliverances from great dangers solemnly to praise God therefore. There is a like passage to this *Esa.* 52. 7. in speaking of the messengers of peace under the Gospel, to which it is to be thought that *Nahum* here alludeth, and so doth mystically prophetic of the same also, because there is none of the Prophets, but hath something touching the time of the Gospel. *Hebr.* this verse is the beginning of the second Chapter.

V. 15.

Gloss. Ord.

Note.

## CHAP. II.

**H**E that dasheth in pieces is come up before thy face, keep the munition, &c. Here the Prophet goeth on to shew what should be done to the Kingdom of *Assyria* after their King so cut off, as hath been said, viz. that the King of *Babylon*, who is called the dasher in pieces, or the waster should come and subdue it, and withall what preparation should be made by the *Assyrian* against him, but all in vain, so that they are ironically bidden to prepare thus against his coming to withstand him, but all their preparations should be in vain.

V. 1.

For the Lord hath turned away the excellency of *Jacob*, as the excellency of *Israel* or pride: that is, by using *Assur* as a rod to punish *Judah*, as *Israel* the Lord hath turned their pride into humility, for by *Salmator* *Israel*, that is, the ten tribes were brought very low when they were subdued and carried away captive, and *Judah* when *Senacherib* came and took all the cities of *Judah*. But now that work being done, for which *Assur* had so great power given him for their chastisement in respect of their sins, his turn to be destroyed was coming also, thus *Gualter*, who also resolveth the question, how it could be just with the Lord to judge *Assyria* for executing his will upon *Israel*, when as he did nothing but what he employed him about, saying that although it were the secret counsell of the Lord, to doe thus, yet the *Assyrian* thought upon nothing lesse, but was carried on by ambition and cruelty to doe it, and therefore was worthy to be so punished. And *Calvin* saith the same, *Jerome* yet stands for a diverse Exposition, that is, the Lord hath abated or brought down the pride of *Assur*, whereby he was greatly puffed up in regard of his success against *Israel* in taking *Samaria* and captivating the people, by now bringing him as low before the *Babylonians*, and this is followed by *Lyra* and others. But the phrase, the pride of *Israel*, would not bear this Exposition, whereby

V. 2.

Gualter.

Calvin.  
Hieron.

wherby it is interpreted of the pride of *Assur*, and if *Assur* had some cause to be proud for his victory over the ten tribes, certainly he had little cause for any thing which he did against *Judah*, mean by *Jacob*, because he received there a greater blow then he gave. For that by *Jacob* here the Kingdome of *Judah* is meant, and by *Israel* that of the 10. tribes, till agree, it being often used in Scripture by *Jacob* to set forth the most selected part of his posterity, as *Esdras*. Let us go up to the house of the God of *Jacob*, *Luk. 11*. He shall reign in the house of *Jacob* for ever. *Mal. 1. 1*. *Jacob have I loved, ere for the emptier have I emptied them out and murred their vine branches*: that is, the *Assyrians* have brought them to great ruine and misery; in which words the thing wherewith their humbling and taking their pride down is set forth, their land had been by *Assur* brought to that passe, that it was as an empty thing, and desolated in the destroying of their vineyards, the great ornament of their land.

V. 3.

The shield of his mighty men is made red, the valiant men are in scarlet: Here he returns again to speak of the *Caldees* that should destroy the *Assyrians*, and of their puissance, their shields were of red brasie, their mighty men clad in scarlet, that is richly attired; his chariots with flaming torches, by reason of the polished trasses wherewith they were garnished, which by the *Sons* reflecting upon them shewed like flaming torches; and the fire trees shall be terribly shaken, the word rendred shaken, signifies also to be poisoned, and by fire trees darts made thereof, and so it is meant that the *Caldees* darts should be most deadly, though by fire trees understand the tallest and stoutest men of the *Assyrians* that should be made afraid; and some according to the Letter, those very trees, of which it is said that they should tremble, as in time of thunder and lightning, whereunto the running of the *Babylonian* chariots is also compared.

V. 5.

He shall recount his worthies, they shall stumble: From one army the Prophet here passeth to another, viz. of the *Assyrians*, shewing what should be done by their King *Sarhaddon*, when he heard of the *Babylonians* coming, he should muster his men together to resist them, being very confident that the Kingdome of *Assyria*, which had hitherto been the most mighty Monarchy of the world, should be able easily to suppress all forces rising against it. But the event he sheweth should be otherwise, these worthies in going to fight against them should stumble: speaking by a phrase often used amongst the Prophets to set forth their falling before their enemies, as not stumbling is to set forth strength and prevailing: they shall make haste to the wall, to defend the City, as in the next words, their defence shall be prepared; *Hebr. קוּרְבָּנִים* covering, something made under the covert whereof they might fight the more safely upon the wall.

V. 6.

But how little good this should do them is shewed, the gates of the rivers shall be opened, and the palace dissolved: the river *Tygris* running near *Nineveh* shall be so increased with continuall rains, that it shall break over the banks in so great force, that the wals shall be made to fall hereby, as was touched before upon *ch. 1. 8*. the word rendred Palace, here signifieth also a building, and therefore may be taken for a tower upon the wall spoken of before by the name of a defence prepared, out of which they fought.

V. 7.  
Gualter.

And *Huzzab* shall be led away captive, her maids shall lead her as with the voice of Doves tabring upon their breasts: *Vulg. miles abducitur captivus*, *Gualter*, *astans*, she that standeth by, that is, by the King, at his right hand, as *Psalm. 45*. and this is rather preferred generally by our new Expositours, holding that the Queen of *Assyria* is meant, being either called by this name *Huzzab*, or by a name taken from firm standing, because that Queens commonly stood fast, although the people were many of them by means of war necessitated to goe forth and endure the hard brunts thereof, yea and the King also. And the rather because her maids are said to lead her by being made to goe before mourning like Doves. For when it is thus done, the Kingdom where, must needs be brought to the lowest ebbe of misery, the common people being much more hardly



hardly intreated. But as this reason is good to prove the Queen to be meant here, to a good reason is given by Jerome of the other, because *Huzzab* signifieth to make to stand, as the pretorian soldiers, who are the strength and stay of a City against enemies; and whereas her maids next spoken of may seem not to agree to this, for touching the souldier we rather say *his maids*, it is answered, if we put for Souldier the Militia of the City of Nineveh, or *munition fortis* as Leo Hebr. renders it, it agreeth very well, by her maids the Militia or Munitions of the Kingdom in other places being understood, which were but as daughters or maids to her being the chief, as great cities commonly are spoken of with their daughters, when the Towns round about them are meant, and they are now not called her daughters, but her maids, intimating their servile estate, into which they were thus brought for a filiall and free, by the Caldees; and to this assent *Theodoret*, *Rupertus*, and *Lyra*, and generally all ancients, and this seems to me the more probable.

*Nineveh is of old like a pool of water*: Here the Prophet sheweth what a vain confidence the Ninevites had in the ancient standing of their Kingdom, even above 1300. years so that now it should be eternall, as *Rome* is by some Paraphrases of that State styled *Roma eterna*, and how proud the Egyptians were of their antiquity it is well known, for they reckon so many years of Egypt's continuance, that they exceed the age of the world 3000. years. Moreover *Nineveh* is compared to a pool that hath a long time been so, because standing still and not tossed with waves as the Sea, or running like a river, none ever daring yet to disquiet that state, and if they have, it hath been but vain, and as standing waters grow muddy and stinking; so a State living in quiet, and any particular body, according to the saying, *Cernis ut ignavum corruptum est a corpore*, *Ut capium vitium in moveatur aqua*: a body living in idleness is corrupted like waters that are not moved. Some say that *Nineveh* is thus compared, because now it should not be so vast, as not to be passed over, but little for strength to resist forein forces. Some, as men may walk about a deep pool, but cannot goe into it without drowning, so *Nineveh* was of old, which is not unapt: *Stand, stand, shall they cry, but none shall look back*: this hath reference to that which was said v.7. of the souldiers going into captivity, to shew, that howsoever they shall seek to encourage one another, yet they shall not stand, but flee and fall before their enemies, and be taken and carried away.

Then to shew that the City shall be plundered, and all the treasures thereof taken and carryed away by the Babylonians, he saith, *take the silver, take the gold, there is no end of the store.*

*Shee is empty and void and waste*: that is, *Nineveh* thus spoiled of her goods, being before spoken of by the name of *Huzzab*.

*Where is the dwelling of the Lions?* Having shewed the subduing and spoiling of *Nineveh*, now he insults over her, being before a City of Lion-like men, that did tear in pieces and took preys from all other Countries about, whereby they enriched their wives and children, set forth by Lionesses and whelps, and filled their treasuries, set forth by holes, and dens.

And how comes all this to passe? v.13. sheweth the Lord was against her, and against what state soever the Lord is, although it be most potent, it shall soon be brought to passe: and the voice of thy messengers shall be heard no more, wherein he alludeth to *Senacherib* his sending messengers to *Jerusalem*, threatening *Hezekiah* and moving the people to yeeld to him; and boasting of his great strength. If this were by cruell tyrants, who have all the power of this world, considered, it would be a great curb unto them in their insolent ways, and it is a comfort to the distressed by them.

Hieron.

See vers. 10. a gain, where she is spoken of in the feminine gender, *Nineveh* being meant & not the Queen.

V. 8.

Calvin.

Lyra.

Calvin.

V. 9.

V. 10.

V. 11.

V. 12.

V. 13.

Nass.

CHAP.

## CHAP. III.

V. 1.

V. 2, 3.

V. 4.

V. 8.

Diodor. Siculus.

Mela.

V. 9.

Gen. 10.

V. 11.

**V**oe to the bloody City, it is all full of lies and robbery: The Prophet having in the former chapter threatened destruction to *Nineveh*, now declares the cause, the grosse sins of *Nineveh*, lying and robbery, and v. 4. idolatries, whereof the land was full, repeating again the terrible of their enemies by their chariots hurrying about the city, and their horsemen to destroy them. And it is not to be doubted but that they were well worthy that it should be thus with them, it being a punishment that came upon their great ones in their kind, who in their prosperity had lived in all pomp and pleasure, having their chariots and attendants to carry them about, all which they got by rapine and robbery.

Because of the multitudes of the whoredoms of the well favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms: Hebr. of the whore of good grace: that is, glorious in the view of the world, for so *Nineveh* was being a most great spacious city, there being none like unto it in all the world. But now the Lord threatneth her with destruction for her whoredoms, that is, idolatries, wherein she abounded, and witchcrafts, for harlots, as witches, fascinate young men with their beauty and other crafty means whereby they allure them, and so make them as slaves to their lusts, and they that are thus enthrall'd to sin are often said in Scripture to be sold to work wickedness, as *Ahab* and others, and accordingly here *Nineveh* is said to sell Nations through her whoredoms. For what *Nineveh* did was exemplary to the countries about, which were subject unto her, and so this infection of wickedness from her overspread them all.

Art thou better then populous No, that was well situated amongst the Rivers? The City called No was a famous city in Egypt, having the Sea on one side, marsh grounds that were impassable on the other, and a great river on the third, and it was as *Diodorus Siculus* hath it, 80 furlongs in compass, yet by *Nebuchadnezzar* destroyed anno 23 of his reign, as was before noted out of *Josephus* upon ch. 2. and being rebuilt again above 200 years after, by *Alexander* the great, the name was changed to *Alexandria*, for which the Vulg. Lat. for No here hath *Alexandria*, whereas it is spoken of by way of comparison, with *Nineveh*, as if *Nineveh* were not greater, it is not so to be understood, for, as the same *Diodorus* writeth, *Nineveh* was 480 furlongs in compass, yea so great that none in all the world was for greatness comparable to it, in *Jonah* it being said to be a City of 3 dayes journey. But No by reason of the situation and populousness was as strong, and unlikely to be subdued by a forcine enemy, yet was, as hath been before shewed, but not till after this prophesie a long time, yet spoken of by the Prophet as already subdued, because he certainly foresaw by the spirit, that it should be, and that before *Nineveh*, that when the men of *Nineveh* should see it come to passe, they might know that their time of destruction was at hand. *Ethiopia* and *Egypt* were her strength and there was none end: hereby the strength and security of No is further set forth, it was a member of *Egypt*, which was, as *Pomponius Mela* writeth, in the dayes of King *Amasis* 20000 Cities, and at the back of it was *Ethiopia*, another mighty Country which was also allyed to *Egypt*, coming of the same parentage, for *Chus* of whom came the *Ethiopians*, and *Misraim* of whom the Egyptians, and *Phut* of whom the *Afrs*, a part of whom was *Lybia*, were all brethren coming of *Ham*, and therefore a great strength one to another, for which No might be thought impregnable. In saying there was no end, he meaneth that in mentioning *Egypt* and *Ethiopia* he had not spoken of all the strength of No, for there were so many more joined with her in consanguinity, that it were endlesse to be recounted, see the same threatned by the name of *Noph*, *Jer.* 46. 19. V. 11. Thou shalt be drunken, thou shalt be hid: *Jer.* 25. 19. *Egypt* is likewise said to be made to drink of the cup of Gods wrath, when by the sword destroyed amongst other Nations

Nations, thou shalt be hid, that is, be brought to nothing, as Calvin hath it, being as a thing not appearing any more, although some expound it of Nineveh, hiding her face for shame, or being ashamed, thou shalt seek strength, because of the enemy, Hebr. from the enemy, the meaning being, thou shalt seek to thy enemy the Babylonian, when thou seest thy self ready to be brought into his power to spare thee, that thou mayest stand still upon any composition for present pay or yearly tribute, but all in vain. And this was a great ebbe of misery for Nineveh to be brought unto, that formerly ruled over Babylon as Lady and mistress, and to this misery doth sin bring the most potent Nations.

To shew how they should be brought to this he useth two comparisons, one of a fig tree, the first ripe fruits whereof fall with a little shaking. 2. Of women who are timorous and fearfull and weak, and therefore easily overcome.

Tread the mortar, make strong the brick kiln: from threatening he proceedeth to ironizing, whereby he sheweth what pains the Assyrians should take to fortifie their City, in making mortar and brick, and so by building therewith fortifie it, but all in vain.

Thy canker worm spoileth and fleeth away, &c. Here by another comparison he sheweth how easily the Assyrians should be made to flee as locusts when the Sun shineth out of the hedges, where they lay in the time of cold, having been hurtfull before to other peoples, as the canker-worm to trees.

He speaketh yet more plainly, Thy shepherds slumber, O King of Assyria: meaning, that they that should defend both the King and Country were dead being slain by the sword, and v. 19. the wound now made in Assur, he sheweth to be incurable and by none pityed, but by all people about a matter of exultation and joy. That similitude of Locusts served to shew their numerosity, to which they trusted, being herein like Locusts, in that in winter time having lyen still, in summer they went out in great companies and made a prey of all green and springing things, and the King of Nineveh his Counsellors he calleth his shepherds, who when he had most need of their Counsell were like men in a slumber, unable to give him any good, whereby he might be preserved the time of this danger.

Calvin.

Note.

V. 12, 13.

V. 14.

V. 16, 17.

V. 18.

V. 19.

Calvin,

THE



# THE PROPHEISIE OF HABAKKUK:



At what time he prophesied is not set down, neither can it be certainly gathered, although the Rabbins say, in the dayes of *Manasseh*, and *Calvin* doth not much dissent herefrom, for he saith that the contents doe shew, that it was before the destruction of *Jerusalem* by the *Caldees* in *Zedekiah* his time, and when all things went ill amongst the *Jews*, sinne greatly abounding, as it did in the dayes of *Manasseh*, for which it is not improbable, that he prophesied then. But *Lyra* saith, it is commonly held by

*Jerom* and others, that he prophesied not, till after the destruction of *Jerusalem* by *Nebuchadnezzar*, and the grievous things of which he complaineth, suffered by the *Jews* at the hands of the *Caldees*. The name *Habakkuk* saith *Jerome*, signifieth imbracing or wrestling, a fit name for him, that wrestled so much with God by prayer.

The burthen which *Habakkuk* saw. Of the 12 small Prophets, three begin thus, *Nahum*, *Haggai* and *Malachi*, and *Zechariah* though he beginneth not so, yet he hath it twice in his Prophecie: but herein is the difference between the other Prophets and *Habakkuk*, that their Prophecies are called burthens of such, or such places, *Habakkuk* barely, the burthen, whereof the reason may be, because he prophesieth against many places, each of them against one only, for which he spareth the mentioning of them, leaving the reader to find them out in his Prophecie. Now he saith he saw the judgements to come, which he calleth, the burthen, as plainly as if they had then been executed. And he is aptly placed after *Nahum*, because as he prophesied against *Nineveh*, that destroyed the Kingdome of the ten Tribes, so *Habakkuk* against *Babylon*, that destroyed *Judah*.

O Lord! how long shall I cry and thou wilt not hear me? of violence, and thou wilt not save? These words shew, that *Habakkuk* did not now first begin to cry unto God against the enemies tyranny, that is, the *Caldees* in destroying *Jerusalem*, and the Temple, but that he had long done so out of his great love to the people

Calvin.

Lyra.

Hieron.

V. 1.

V. 2.

people of God and grief for the oppressions and miseries by them suffered at the Caldees hands, being not onely destroyed and carryed away captive; but also suffering most grievous things in *Babylon*, where they now lived. So that from hence we may gather, that he wrote this sometime after the first said destruction: To wit following *Lyra* and others. Some think, that before seeing by the spirit, what should shortly come to passe, cryed out thus as if it had been already done; but there is no need to say so, with *Habakkuk* as *Jerome* conceiveth, was he that lived in *Daniel* time and carryed him meat to the Lions den, which if it were so, his crying thus to the Lord, was not long before the time of the captivity ended, and then upon his long perieurance in prayer the Lord answered him by shewing him the destruction of *Babylon* shortly to come, and consequently the Jews deliverance, as appeareth by his prophesying thereof. chap. 2. 5, 6, 7. &c. To this effect *Jerome*, and others following him. But *Calvin* expounds this of the sins of the Jewes, whereby they provoked the Lord against them, taking the Prophets crying to the Lord to be against them, and an expostulating with him out of an holy indignation herat, because that being so wicked they were tolerated, and not proceeded against according to their demerits. And to prove this he argueth from vers. 4. where he complaineth, that the law and judgement ceased, which cannot be applyed so well to the Caldees, amongst whom the Law was not but to the Jew, and vers. 6. as if answered by God he immediately proceeds to declare how sorely they should be judged for these their wickednesses, by having the Caldees brought against them. And with *Calvin* consenteth *Gualter*, holding that *Habakkuk* spake thus in the time of *Manasseh*, who abounded in all manner of wickednesse, filling *Jerusalem* with innocent blood from one end of the land to the other, and grosse idolatries. At this both he and all the faithfull were greatly grieved, and hee for their comfort is stirred up thus to addresse himselfe to the Lord by complaining, and then as being answered, prophesying of the revenge that should be taken by the Caldees. And this I take to be best, and whereas it may seem not to agree to an holy Prophet full of the spirit of love to all, to cry for revenge to be taken upon his brethren: I answer, that in so doing hee doth no more then the holy souls under the Altar did, that cryed for revenge against them, that shed their blood, it was his zeal for Gods glory not an hatred of them, or desire of their destruction, whereby he was moved thus to doe. He saw, that such abominations being frequently committed and no judgements therefore exetated, the wicked were the more animated in their sinfull wayes, now fearing nothing whatsoever the Prophets threatened, as *Psal.* 50. and the godly were discouraged and made to stagger and ready to fall, both to the great dishonour of God and the endangering of many souls, and for this cause he cryed unto God, as *Elijah* in the time of *Ahab*, that it might not rain, and so by famin his wickednesse being calligated it might appear to all men, that there was a God who hated such abominations to the deterring of all men, that went on therein; thus also *Jerome* cryed against the men of *Anathoth*, and *David* against his enemies, and not otherwise transgressing against the rule of love, which prayeth even for the most wicked and greatest enemies, as *Stephen* did, their furthest aim being the vindicating of Gods Word from contempt for want of performance, and that the wicked smarting for their sins, might learn to be wise and made to turn therefrom, which before such smart they would by no means be moved to doe. The violence then here cryed out of was that whereby the poore and weake suffered at the hands of the rich and mighty in the land, which was their grievance, and the wicked prevailed against the righteous, and judgement went wrong in all Courts.

Here the Prophet, as having an answer from the Lord to his crying and inspired from above to publish it to all the World, calls the Nations in Gods name to hearken to it and wonder at that which he was about to doe, which at the first hearing might seem incredible, and what was that, hee would

K k k k

bring

Lyra.

History of Bel  
and Dragon.  
vers. 33.

Hieron.  
Calvin.

Gualter.

Revel. 6. 10.

Note.

Matth. 5. 43.  
A. 7.

V. 4.

V. 5, 6.

V. 10.

Note.

V. 11.

V. 12.

V. 13.

bring the Caldees, and they should by force subdue and take the land of *Judah* into possession, and that this might not seem impossible for them to doe, he sets them forth by their power and fiercenesse, as of Leopards and Wolves, *Verf. 6, 7, 8, 9, 10.* concluding, they shall deride every strong hold, they shall heap up dust and take it, he spake before of the carrying away captives, as the sands to denote the wonderfull great numbers of them, and of the derision of Princes amongst them, now of their deriding strong holds against which they should but heap up dust, that is, cast up mounts, from whence to fight against and presently take them, for he calleth the earth, of which such mounts were made, dust. To such contempt of other Kings and their greatest strength doe Echnick Kings grow through the pride of their hearts, when they prevaile against and bring them under. And most intolerable are the indignities, that some of them doe unto them so vanquished, as *Adonibezek*, *Judg. 1.* to 70 Kings, *Nebuchadnezzar* to *Zedekiah*, putting out his eyes, and then carrying him into *Babylon*, *Tamerlan* the great Tartar to *Bajazet* Emperour of the Turks, putting him into an iron cage, and carrying him about with him throughout out all *Asia*, and the *Persian King* towards *Valerianus* the Emperour, using him as a footstool to tread upon in going up to his horse. But these things are not onely unchristian but unnaturall, that the conqueror should so far forget the mutability of humane things, and not shew more commiseration to the subdued for fear of their own fall, and then having the like measure meted to them again, as the foresaid *Adonibezek* had by Gods just judgement against him for his unheard of cruelty to the Kings. And *Nebuchadnezzar* who is spoken of, as contemning the Kings of *Judah* through his intollerable pride, is censured for it. *Verf. 11.* Then his minde shall change, and he shall passe over and impute it to his God, that is, being put up with victories, he shall be infinitely proud, his minde being thus changed from that it was when his estate was meane, of which his pride, see *Dan. 4. 29, 30.* and of his God, to whom he passed over, *Dan. 3.* even that monstrous image of gold set up and adored by his command by all his subjects: For hereupon the destruction of his mighty Empire followed soone after, *Dan. 5.* as is prophesied, chap. 2. 5. Betwixt which and this verse is interposed a comfortable meditation against being swallowed up with despaire, when such wicked tyrants prevaile and subdue even Gods people.

*Art not thou from everlasting my Lord my God, mine holy one? we shall not dye.* Against the God, to whom the King of *Babylon* imputed all his victories, he here opposeth the true God, as being indeed from eternity and so the onely God over all the world, and for comfort to his people he sheweth, that this judgement was not to death, but the *Caldees* were strengthened for a time for their necessary correction.

*Wherefore lookest thou on them that deal treacherously, and holdest thy tongue, when the wicked devoureth the man that is more righteous then he?* Having said something, whereupon the faithfull might stay themselves against despaire in the midst of their grievous sufferings, in this verse he sheweth having laid a foundation for it, that God is of purer eyes then to behold iniquity, he waxeth bold to challenge him for looking upon, that is, strengthening and suffering the *Caldees*, whom he saw to be most abominable, thus to tyrannize over his own people, whom he termeth more righteous then they were, not to justifie them, but aggravate the *Caldees* sinfulness. For although the *Jews* were wicked, yet they were much more wicked, and unworthy to be made their correctours, which he saith not to controll the Lords doings, for that were impious presumption, but to move the Lord the more to hasten their destruction and his peoples deliverance, lest atheism should by this means grow upon men, whilst they saw nothing done against, but all for men so notoriously wicked, and his servants should be discouraged utterly from fearing and trusting in him, which would be greatly to his dishonour. And having begun to speak of the wicked devouring other men he illustrates



strates it further by comparison taken from fishes, *verf. 14. and creeping things*, over whom there is no ruler; but the greater devoure the lesser without controll, so men of greater might the weaker; no Divine power power interposing it selfe to save them, for thus now it seemed to men led onely by sense, whilest the Caldees being so wicked, dominated over all other countries and nations. And the Prophet not staying here further assimilates the Caldees to fishermen taking fishes with angles and nets: for so they tooke and inclosed all others making a prey of them, being never satisfied.

Therefore they sacrifice to their net and burn incense to their dragger, that is, they magnifie their owne might and boast of their puissance, thinking themselves even worthy of divine honour, as many heathens of old have done, some in their life time requiring their subjects to adore them as Gods; as *Caius Caligula*, and some being deified after death, by whom their Empire hath been enlarged, as *Belus*, who was first the King and then worshipped by the Babylonians as their God. Some saith *Gualter*, by their net understand their God, the golden image by *Nebuchadnezzar* set up, but he prefers the exposition before going, and indeed it is most genuine. *Verf. 17. Shall they therefore empty their net, and not spare continually to slay the Nations?* *Vulg. for this bee spreads his net.* *Calvin*, Shall he therefore extend his net? the word *pro* here used signifieth first to evacuate or empty, whereupon the New Translation goeth, but it also signifieth *armare, accingere, expidire*, which when it is applyed to a net, the most proper rendring of it is to spread it still to take more fishes, wherefore *Calvin* well expounds it of the Caldees going on to devoure men as fishes, and to kill them, not yet being met withall by any divine power to check them in their thus doing. And the comparison is very apt, because a fisher having caught good store of fish prepares his net, and falls to fishing againe and againe in hope of the like successe time after time, so did *Nebuchadnezzar* the King of the Caldees goe from one Nation to another, killing and slaying them without end. And this is spoken, not as laying any evill imputation upon God that suffered it, but by the way of praying, that God would maturely curb this proud tyrant and provide for the peace of his Church, and not suffer her still to lye in misery and discomfort, wherein hee gives us example in like time to plead likewise with God, and not to cease, till hee heare and answer us in mercy, as he did him in the next chapter.

V. 14.

V. 15.

V. 16.

Gualter.

V. 17.

Calvin.

Note.

## CHAP. II.

**I** Will stand upon my watch and set me upon the tower, I will watch to see, what hee will say unto me, and what I shall answer when I am reprov'd. The Prophet after his addresses to God, chap. 1. having lastly complained of the Caldees being made scourges to all other Nations, now he saith, that he will stand, as it were upon a watch tower, to see, if he can espy any thing, from whence he and the people of God might be comforted against the cruelties complained of, and in thus saying he hath reference to that where with he began, the burthen which he saw, so now he would stand to see. And in saying, that he would goe up to a watch-tower, he meaneth, that he would go above humane sense, not weighing things before spoken of by mans reason, but seeking to God to know aright what should finally be done for the taking down of the pride of such tyrants and the comfort of Gods people, and to this effect also *Calvin*, so that in saying, what he shall say unto me, he meaneth not any other but the Lord. By these words, when I am reprov'd, hee meaneth his being shaken with temptations by reason of the prevailing of the wicked enemy and the sufferings of Gods people, the wicked taking advantage hereof to insult over him and such as he was, reproaching them as most vile and unworthy, but he having answer from God how he would take their part, and at length judge these wicked ones, should have wherewith to answer them

V. 1.

Calvin.

Gualter.

so, as to make them fear and tremble instead of insulting, as proud and confident of their present prosperity as they were.

V. 2.

V. 3.

Note.

Exod. 12.

Rupert.

Euseb. demonst.  
Evang. lib. 1. 14.  
Theoph.

Numb. 24. 17.

And the Lord answered me, saying, Write the Vision, &c. As the Prophet expected, so he had an answer from the Lord, that his soule that is lifted up is not upright, but the just shall live by his faith, vers. 4. and this he is bidden to write so plainly, that he who runs might read it, because it was a matter of so great concernment, and it must be written, because as vers. 3. it was for an appointed time, but in the end it shall speak and not lye, wait for it, though it tarry it shall surely come, it will not tarry; which sheweth, that the thing here prophesied of was not to come till a long time after, but the time was set with God most certainly, and that time it should not exceed, but because that which is spoken is forgotten, and *Litera scripta manet*, the Lord would have it written for a standing comfort to all the faithfull; whence note, that as preaching so writing, and thus set forth, the word of God hath its originall from God himself for the encouragement of all the studious that take pains this way. 2. The good which the Lord intendeth to doe to his faithfull servants is not done presently, but shall be done most surely hereafter at the time set in Gods decree, that we patiently wait for it, and not be moved to doubt of it through unbelief, because it comes not so soone, and at such time as we would have it: for it coming of Gods grace and mercy, not our merit, good reason, that we should be satisfied with this, that we shall have it in his good time, the very day set by him; as Israel was delivered out of Egypt the very day Yet, although 400 years after the promise. But what meaneth he by saying, although it tarryeth it will surely come and will not tarry? Sol. it tarryeth, according to men, because when God hath promised any good, which they expect and would have presently performed, but much time passeth betwixt the promise and the performance, they count this a tarrying, as 2 Pet. 3. 9. God is not slack as some men count slacknesse, but according to God it tarryeth not because not one jot longer, then he hath appointed. But what Vision is it, which is to tarry before it cometh? Rupertus saith, Christ seen and manifested in the flesh, following the Vulgar Latine, which is *visus procul veniet*, the word *visus* signifieth Vision, and so it is most commonly taken, but as Pagnin noteth it is also put for *visibile magnum illustre*, Dan. 8. 5. some most famous thing to be seen, and what can better be thus set forth, then Christ? wherefore Eusebius expounds it of him, and Theophylact. And the Septuagint to shew the same, change the Gender, for having said, the Vision is yet for an appointed time, it followeth immediately, he that shall come will come, *ὁ ἐρχόμενος*, which word is also used by St. Paul, and applyed to Christ, Heb. 10. 37. he that shall come will come and will not tarry. And commonly in other places of Scripture Christ is set forth by this word, which shall come, as Gen. 49. 18. Shiloh shall come, and he shall be the expectation of the Gentiles, Psal. 118. Blessed is he that cometh in the name of the Lord, applyed to Christ, Mat. 21. 9. and Joh. 1. art thou *ὁ ἐρχόμενος*, he that should come, or shall we look for another? and John the Baptist speaking of him saith, He that cometh after me, and as here waiting is spoken of, so Gen. 49. 18. and Luk. 2. 25. Simeon is said to be waiting for the consolation of Israel, and Jacob, I have waited for thy salvation, wherefore all things so well agreeing to Christ, let us understand him here spoken of, as being a matter of greatest importance and most worthy to be written, and given in a table of stone with a pen of iron, as Job 19. 23, 24, 25. where he speaks of his Redeemer, he saith, Oh that my words were written, that they were graven with a pen of iron in a rock for ever, I know that my Redeemer liveth, &c. and Balaam Propheying of Christ paraphraseth upon his coming in like manner, I shall see him, but not now, I shall behold him, but not nigh, and Gal. 4. according to this Prophecie it is said, When the fulnesse of time was come, God sent his sonne made of a woman, &c. And the next words also agree, in the end he shall come, for the time of the Gospell is called the end, 1 Cor. 10. upon whom the ends of the world are come, and John calls it the last hour. If it be demanded, but what doth this concern the matter in hand, for Habakkuk was complaining of the wicked Caldees prevailing against Gods people? I answer, he speaks the greatest comfort that

that could be in thus saying, both against worldly and spirituall enemies, not omitting yet 2.5. to speak particularly of the judgments that should come upon the wicked Caldees. For what comfort is there to this to the faithfull, to hear of Christs coming to deliver from greater enemies, sin, death, and the Devill, and to be in certain expectation hereof at a set time? But this deliverance is not completed till the day of judgment. And Habakkuk in bringing in the greatest comfort here by Christ, when according to the course of his proceedings, he should have spoken of comfort in regard of deliverance from the Caldees, followeth *Esaiah* ch. 7. 14. who being to speak of comfort against the present enemies, beginneth with the Virgins bearing a son, and then passeth on to shew the destruction of their enemies to come in a very short time. Whence note, that the greatest comfort in all distresses and dangers at all times is Christ and our deliverance by him, that we may alwayes in misery have recourse hereunto and be of a good cheare, because the Son of God is our friend, and therefore whatsoever befalls us we shall not miscarry, but in the end be delivered from them all, and for momentary sufferings enjoy such things as eye hath not seen, nor ear heard, and that for ever and ever in the Kingdom of heaven.

Behold his soul that is lifted up, is not upright in him but the just shall live by his faith; *Hebr.* **הנה עפרה** *hehold the lifted up, his soul is not upright.* *Vulg.* Behold the incredulous, some render it *munus* or *munus*, defended, he that hath defence in himself, and one indeed is hereby set forth, that believeth not in God, because the just living by faith is opposed to him, but he trusteth to his own strength, for which he thinketh himself to be as a strong tower impregnable, as *חיל* also signifieth, whereupon he proudly contemneth God and all his threatnings. And here some think *Nebuchadnezzar* to be pointed at, to whom he manifestly comes, v. 5. which, although *Calvin* misliketh, yet I see no reason but that he should be first and chiefly meant, and then any other proud man and self-confident, because as all *Expositors* confesse, he is spoken of v. 3. where it is said, *See also because he transgresseth by wine, and is a proud man, and keepeth not at home, but enlargeth his desire as bell.* For what is this but a further description of him that was called *Opprob*, or *high tower*, v. 4. He then, that beareth himself upon his own strength, therefore fearing no judgments of God to come upon him, but being for this lifted up with pride, his heart is not upright, neither shall he live and continue in this his strength long, but dye and be destroyed everlastingly, as must needs follow from the just man that shall live by his faith opposed unto him. Touching whom we are first to shew, who this just man is, how he shall live by his faith. For the first, he is not one that justifieth himself, but whom God justifieth by imputing his faith for righteousness unto him, as he did *Abraham*. A mans own righteousness cannot make him just, although he liveth in the most exact manner of all other men, as *Paul* sheweth of himself, *Phil.* 3. 6, 7, 8. and bringeth this place to prove it, *Gal.* 3. 11. wherefore the *Papist* that in part justifieth himself by holding that by faith he is only put into a state wherein he may live so righteously, as to be perfectly just as the law requireth, is not the just man here spoken of that shall live, but dye and perish through pride and unbelief: but he that seeks justification by faith only in Jesus, rejecting all righteousness of his own as nought worth in respect of any power or virtue to make him just, is the just man, to whom it is here promised that he shall live. Not that to live righteously is not material in the just, for not he that saith *Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth the will of my father which is in Heaven, Matth.* 7. 21. and, depart ye workers of iniquity, I know you not, but for that this comes not in as a cause why he is counted just but faith only, and just living and doing declareth him to be the just one here spoken of, for which it is said, *Jam.* 2. *Abraham was not justified by faith only, but by works, and faith wrought by works.*

But who hath this faith, which is imputed for righteousness, and so makes a man truly just? *Quatmer* sheweth very well, saying, he that repressing and

Note.

1 Cor. 2. 9.

V. 4.

V. 5.

Note.

Gen. 12.

Rom. 4.

Quatmer.



appealing all affections of the flesh dependeth upon God alone, looks to his word, trusts to his promises and overcomes all delay made on Gods part in performing by the obedience of faith, wherein Abraham was a perfect pattern unto us, as his history doth declare. 2. To live by faith is first to make the word of God the rule of all our actions, believing that we shall then do for the best when we walk according to this rule in all things all our dayes, and are not tempted by pleasures or Prophets to transgresse hereagainst in any thing. Secondly, to have all Gods gracious promises, performed unto us in his good time, whether they be of blessings in this life, or in the life to come, for godliness hath the promise of both, and he shall receive, saith Christ, an hundred fold in this life, and in the world to come life everlasting: that is, in respect of contentation and joy at the least, and sometimes much more is restored to the faithful by Gods extraordinary blessing then he hath parted withall, as to Abraham, Jacob, Joseph, David, and Job, a certain number a hundred fold being put for an uncertain, manifold: And to the life to come doth S. Paul apply it, Rom. 8. The righteousness of God is revealed from faith to faith, as it is written, the just shall live by his faith: How the faithful have lived in this world hereby we may see in David, who being many times in deadly danger had his life saved, but Saul once in danger lost his: Aja was likewise preserved, when 1000000 Ethiopians came against him, and Jezebel at being in danger by the Syrians, but Ahab was wounded and dyed. Neither can it be expected that it should be otherwise because God upon whom the faithful depended, is almighty and true, and all worldly things to which worldlings trust, impotent and vain, very shadows without substance, as if a man should lean upon a broken reed.

Tea also because he transgresseth by wine, he is a proud man, and keepeth not at home, he enlargeth his desire as hell: Vulg. as wine deceives the drinker, so shall the proud man be, and he shall not be decorated, non decorabitur, he shall not be honoured: Hebr. when he is transgressing by wine the proud man shall not dwell, for 13 signifieth either for or when, not how or as, and although 13 signifieth deceiving as well as transgressing, yet here is nothing signifying so or be, but it followeth immediately, the proud man shall not dwell, and being read word for word according to the Hebrew, the sentence is plaine, even when the proud man is transgressing by wine he shall not dwell, the Prophet in thus saying manifestly pointing at Belshazzars drinking of wine in the vessels of the house of the Lord amongst his Princes and Concubines the very same night that Babylon was taken, and so from thenceforth he dwelt no more there, nor any of his seed after him, but was miserably slain, and Babylon, of which he was so proud, destroyed. To this effect also Lira counting Nebuchadnezzar and Belshazzar as one, because their Empire was one, and therefore they are spoken of together and prophesied against in the following part of this Chapter, sometime the one and sometime the other, as shall be shewed. Calvin and Gualter following another reading, how much more he that transgresseth by wine, expound it of the proud Babylonians that were carried on to do things unreasonable as Drunkards, that have no more understanding then brute beasts and cannot be contained in the house, but will run abroad to do mischief, viz. such as are mad drunk. But the former being justified by the accomplishment, there is no need to seek this or any other way of Exposition to make the sense good. Here be sixe vices pointed at in the Kings of Babylon, and the judgments threatened therefore in these and the words following in this chapter, as Lira hath it, 1. Profane drinking in vessels consecrated, in these words. 2. His violence in going with his forces against other Nations to subdue them, being never satisfied with taking them into his Empire, in this verse also, which is spoken of Nebuchadnezzar. 3. Covetousness, v. 9. Woe to him that coveteth an evil covetousness. 4. Bloudshed, v. 12. Woe to him that buildeth a town with bloudshed. 5. Making drunken, v. 15. Woe to him that gives his neighbour drink, which the Rabbines think to be spoken of Nebuchadnezzar, who upon a festivall day caused Zed-

kiah

1 Tim. 4. 8.

V. 5.

Dan. 5.

Lira.

Calvin.  
Gualter.

Lira.

that to be brought forth and wine to be given him mixed with some purgative things, of which when he had well drunk he fell a spinning most shamefully before all that were present and could not keep in his ordure, but that came forth also for which he took so great grief that shortly after he dyed, and Nebuchadnezzar to make some amends to his dead body caused it to be honourably buried, as hath been before shewed upon Jer. 34. 5. 6. Idolatry 2. 18. the golden image is a teacher of lies: of the two former of these I shall need to speak no more, the history being to tell in setting that forth, which is here prophesied touching Belshazzar and Nebuchadnezzar's unsatiableness in subduing Nations after Nation.

Woe to him that increaseth that which is not his, how long, and that ladeth himself with thick clay. As the King of Babylon had unsatiably hunted after the taking of Nations, so it is here shewed, that the time should come, when he should be the derision of Nations, seeing the judgments of God executed so severely upon him, and then they should tauntingly say thus, it being meant when he speaks of his being laden, with thick clay, his lading himself with an undance of treasure unjustly gotten which is but as clay, and when taken away with violence, the former owners thereof being cut off, thick and heavy clay, pressing yet more down him that gets it. A phrase to be noted by all men, that by right and wrong heap up wealth, thinking when they have thus done, that none are so happy as they. But in truth none are so miserable if any part of their goods be unjustly gotten, for their wealth is nothing else but an importable burthen pressing them with distracting cares without end. And indeed what else is gold but a kind of clay digged out of the earth, most heavy to be born, and consequently the things purchased therewith, houses and lands, &c. and as Gualter noteth, as thick clay makes the feet stick therein, that a man cannot goe away, so riches hold the owners thereof fast from going in the way of righteousness and holiness: and as clay cannot be medled withall but it defileth, so riches ill gotten. And as here they be compared to thick clay, so Mat. 13. to briars and thorns, 1 Tim. 6. 9. to snares, Mic. 6. to fire, that we may all take heed of getting goods in this manner, as we would not set our own houses on fire, or come into a snare to be taken and cruelly slain.

Shall they not rise up suddenly that shall bite thee? that is, the Medes and Persians to whom thy treasures shall become booties.

All the people shall spoil thee because of men's blood, that is, the people of the Nations left undestroyed, when thou didst shed the blood of so many of them, shall join with the Persians against thee, or as Calvin hath it, the Nations left by thee untouched, when thou didst subdue many, but camest not at them, shall, being carried by Gods putting them on secretly, take this revenge upon thee, for the violence of the Land and City, that is, all Lands and Cities to which they had done violence, killing and destroying farre and wide. But I rather take it more restrainedly for the violence offered to the land of Judea and the City of Jerusalem, which God specially regarded, so likewise Lysa. Whence note, that of all wrongs they are the most dangerous to the doers, and will fall most heavy upon them that are done against the Church and people of God, that the most wickedly bent may be for ever deterred herefrom, or persecuting any one of the faithfull.

Woe to him that coveteth an evil covetousnesse to his house, &c. Here the third sin of the King of Babylon cometh to be taxed, his unsatiable desire to gather wealth, that he might set his nest on high, that is, make his City of Babylon the most magnificent of all the Cities in the world, and it extendeth also to all such as covetously by hook and crook scrape treasure together, that they may build them fair and sumptuous houses, as Coniah is taxed Jer. 22. They doe but consult shame to their houses, whereas they think of great glory to redound hence unto them; and finally it is to the damage of their own souls, as Christ teacheth, saying, What shall it profit a man to winne the whole world, and to lose his own soul? And it is called an evil covetousnesse, because evill is unpar-

V. 6.

Note.

Gualter.

V. 7.

V. 8.

Calvin.

Lysa.  
Note.

V. 9.

Note.

V. 10.

V. 11.

separable from covetousnesse, and it doth evill to others with whom such have to doe, so *Gualter*.

Note.

For the stone shall cry out of the wall and the beam out of the timber, shall answer it: which is spoken in case that the King of Babylon should say, who dares speak shame of my magnificent buildings? if no man durst for his greatnesse and cruelty, yet every stone in the wall and every beam of the house durst and should both speak and cry out against him and all such covetous wretches. And it is to be noted that he saith the stone shall cry and the beam shall answer, as in singing great men for their more honour have some to chant out their praises *alternis vicibus*, so for the more horreur to them that make themselves great and their houses out of the ruines of others, these senseles things are set forth, the one thus crying out, and the other answering by a continuall clamour of one to the other, till that the wo cometh indeed, which they cry, that followeth here v. 12. So that covetous Kings, and Rulers and other rich men may indeed build them stately houses and herein applaud themselves as doing magnifically, but in thus doing they set up things that cease not to accuse and cry out against them in the ears of God, till vengeance comes down upon them, not only to their ruine temporally and in body, but also eternally and in soul, which is thus lost for ever.

V. 12.

We to him that buildeth a Town with blood: Here the fourth sin comes to be laid open, *viz.* bloodshed, which was in great abundance to get up to this high dignity to be able to build *Babylon*, which was so great and sumptuous in the building both of wals, towers, and other edifices, elsewhere spoken of more at large. For that proud King in getting treasure as his covetous mind led him, shed the blood of innumerable peoples, which cryed to heaven for revenge against him.

V. 13.

Lyra.  
*Gualter*.

Therefore the people shall labour in the very fire, and shall weary themselves in vanity: that is, when the Medes & Persians shall set *Babylon* on fire, labouring to quench it, but not being able, and therefore in vain; and lest any should doubt how this could be done, seeing *Babylon* was so mighty, he saith, that it cometh of the Lord of Hosts, thus *Lyra*, from whom *Gualter* differeth little, for he saith, the meaning is, they labour in vain and in the fire, as it were, the force whereof cannot be resisted, that seek to defend and save *Babylon*. For the earth shall be filled with the knowledge of the Lord as the waters cover the Sea: that is, they shall know in all parts of the earth when these judgments shall come upon *Babylon*, that God, whom they either thought before not to be, or lived idly above in heaven not regarding humane affairs, is a most just Judge, in his due time rendering to every one according to his doings, and therefore fearing and serving him. See the same passage before, *Esa* 11. 9. from whence we may gather, that not only the knowledge of God which should be upon the destruction of *Babylon* is here meant, but at the coming of the Messiah by faith, in whom it was said before that the just shall live, v. 4. For to know the Lord to be an executer of judgment upon the wicked without improving it to fear and serve him, is not the knowledge in holy Scripture commended unto us, and therefore the knowledge which the Nations had of him upon the fall of *Babylon* was not all the knowledge here spoken of, they being not any whit the more converted, but going on in their idolatries and sins still, but the knowledge of the faithfull in all Nations being converted by the preaching of the Gospel. And for the coherence with the former words in this sense, it is thus, incredulous people with their King lifted up so high, of whom before v. 4. shall labour in the fire, that is, get nothing by all their labour in heaping up treasure and erecting so many great and strong buildings, therewith, but the fire of Gods wrath, whereby all shall be destroyed again, yet I have rightly said, that the just shall live by his faith, when it shall be thus with the proud and covetous that trust to their own strength, for there shall come a generation of such in all Countries and Nations, which shall know the Lord, for he that beleeveth in him and liveth accordingly knoweth him, and such shall live and be blessed for ever, when the people before spoken of, shall dye and be in everlasting



everlasting misery in hell fire, which is in fine all that the wicked get in working so industriously both with wits and frauds the evils before spoken of, or here following, v. 15, & 18. For *ever* all life being theirs that know God and Christ, see Job. 17. 13. *Lyra* and all others that I have seen, restrain this to the knowledge of Gods justice in taking revenge upon *Babylon*, and so farre goeth *Jeram* herein, that he expounds the filling of the earth with the knowledge of the glory of the Lord of the filling of *Babylon* with the Medes and Persians, and these words, *as the waters cover the Sea*, saith *Lyra*, are to be understood of *Babylon* overwhelmed by Gods judgments so as the bottome of the Sea is with water, never appearing any more, but lying under this flood of judgments everlastingly: but how rightly, let the reader judge. *Calvin*, although he restrains it, as hath been said, and counts our Exposition before going too much forced, yet in conclusion saith, if any shall stand for it, I will not gainsay him. But truly in it there is no forcing, but the full setting forth of the Lords meaning, being by others not set forth so the full, but suppressing one famous Prophecie serving further to strengthen that, *Esay* 11. 9.

*Woe to him that gives his neighbour drink, that putteth thy bottle to him and makest him drunken also:* Here followeth the fifth sin of the King of *Babylon*, not only prophane drinking, of which before, v. 5. but urging drink upon another to drunkenesse, a common but a most foul sin, not only in the Babylonian but in the drunkards of these times, whose delight it is to make others drunken, and to this end they doe not only offer him wine or strong drinke, but deal with him to this end by such wayes and means as are most prevalent to bring him to it, as 1. Friendship, Wilt thou not, saith he, drink with thy friend? 2. Commendation of the liquor. 3. Being ready to quarrel and fall out with him if he refuseth. 4. Propounding healths of such as he honoureth. 5. Mingling something which intoxicateth the brain; and what is his end in doing all this, but, as is here added, *that thou mayest look on his nakednesse*, or shame, when by drinking he is bereaved of his understanding, and doth shamefully like a brute beast, yea worse, and making himself more ridiculous? Rightly therefore doth the Prophet cry out, *Woe to such above all other drunkards, Abashment* that Heathen King shal rise up in judgment against them and condemn them, for he gave order at his feast that no man should be compelled to drink but what he pleased. How odious drunkenesse was amongst the very heathens, appears by the law of wise *Solom*, decreeing that a Prince being found drunk should be punished with death, and when *Philip* King of *Macedon* being drunken, gave sentence against a certain woman unjustly, she to his disgrace replied, I appeal from *Philip* drunken to *Philip* being sober, thus *Gualter*. But *Calvin* will not have drunkenness by wine or strong drinke properly understood here, but metaphoricall drunkenesse, that is, the drunkenesse of a dis-tempered spirit making others to join with him in his wars without al equity or reason, to come upon peoples and nations like mad men to destroy them, that his covetous mind & ambitious might thus be satisfied by treasures coming in in abundance, and he made great by the ruines of others. The word *נִכְרִי* signifying a bottle, is by him rendred *heart*, *thou addest thy heart*, because it signifieth to rage as one heat with wine, it signifieth moreover gall, and therefore is so rendred *Vulg. Lat. or poison*, it being hereby meant, that the King of *Babylon* made other Kings in a rage as with wine, as well as himself, and thus drunken, that their nakednesse might be seen, that is, they might appear to deal shamefully for all this their mad going on with him, reaping nothing but the curses and exclamations of many peoples, whom they help him to spoil, thus getting their hatred upon opportunity offered to come against and bring them as low and making them as naked and bare of all wordly comforts as they now were, and in the mean season that proud and covetous King, who made them thus drunken had all the glory, they nothing but labour and blows, how fairly soever he bare them in hand, of which, when they saw how they were deluded, they could not but be much ashamed. A course, saith he, further,

*Hieron.*  
*Lyra.*  
*Calvin.*  
*Gualter.*

V. 15.

Note.

*Gualter*  
*Calvin.*

Note.

further, now taken even by Christians in high and eminent place, they make many drunken by bearing them in hand, that all their undertakings are for the Weal Publick, and hereby they are madly carryed on with them to any designe, whether right or wrong, when as they indeed aim at the satisfying of their own covetous and ambitious desires, and in the end it appears to be so, which makes their adherents greatly ashamed: and I would to God it were not so in our own land.

V. 16.

*Thou art filled with shame for glory, drink thou also:* Here the Prophet foretelleth, that at last the King that made others drink thus, should drinke of the cup of Gods wrath, when he should suffer so greatly, as he did indeed by the Medes and Persians, and he speaks of his glory, as already turned into shame for the certainty of it. And this Exposition cannot be rejected, because drinking is familiarly spoken of by the Prophets, and being drunken in this sense, and the whore of spirituall Babylon is said to have made the Kings of the Earth drunken with the wine of her fornications. Whether that formerly related out of *Lyra* in opening this sin be true or no, I know not, but that the King of *Babylon* made other Kings drunken in the sense that hath been said, is certain, and whether he made *Zedekiah* drunken so or no, it is not to be doubted, but that drunkenness was a great sin at his Court, and City, because they were for the most part drunken when the Persians tooke the City, as the Trojans were, when the Greeks surprized theirs, and therefore drunkenness properly understood is here also spoken of, and from hence another drunkenness pointed at, as hath been said. For the next words, *The violence of Lebanon shall cover thee, and the spoil of beasts, that made them afraid;* that is, this judgment shall come upon thee because of thy violence done not onely against other peoples, but against Gods owne inhabiting *Judea* and his Temple, for which *Lebanon*, as *Lyra* saith, is put, because built of cedars out of *Lebanon*; and the spoil of the beasts, that is, saith the same *Lyra*, being by the Caldees destroyed, whereas they should have been preserved for sacrifice, this impiety of theirs in making the service of God in the Temple to cease, shall at that time be reckoned for, and for this they shall be made to fear. *Calvin*, they raged not onely against men but beasts, they being more brutish themselves, and therefore shall be made to fear and be destroyed like beasts, for the next words they are the same with those before, v. 8. *What profiteth the graven image that the maker thereof hath graven it?* Here is set forth the sixth sin of the Babylonish King, he was a worshipper of images and dumb idols, and trusted by these to be established in his Kingdom, and therefore the Prophet saith, *what profiteth the graven image?* deriding both him and all others that trusted in such dumb and dead things. And to prove this he addeth, *for the former thereof hath graven it,* as it is in the Hebrew, it being a reason, why it cannot profit to save, it was made by a weak and frail man, he by graving it hath made it so glorious in outward shew, but it was not in his power to put any spirit or life into it, but when hee hath done all that he can, it is still a dumb and dead thing, and therefore farre from having any ability to help them, that trust in it, or seek unto it. 2. Hee saith he hath made it but a *Teacher of lies*, that is, the simple people by the lively and glorious portraiture thereof being made to beleve, that it is a God indeed and able to help such, as flee unto it, so that hereby is taught a false and lying way of worshipping God, whilest he is worshipped as a body, who is a spirit and hath not a body, consisting of limbs and parts, as we have.

Revel. 17.

V. 17.

*Lyra.**Calvin.*

V. 18.

Esa. 40. &amp; 41.

Act. 27.

Again, an image is a teacher of lyes, because it doth not truly but lyingly represent God, for he cannot be represented by any image. Lastly it is a teacher of lyes, because it teacheth to worship God contrary to his Word, which is the truth, and he that teacheth against the truth teacheth lyes, and if it be an image of a saint of God, it is a teacher of lyes; because the Saints would neither have images made of them to be revered, neither do they approve, but utterly dislike of such reverence, as *Paul* and *Barnabas*, when the Barbarians would have worshipped them, rent their clothes in detestation of their fact. 3. It is a senselesse thing, for he speaks to it being but wood

wood or stone, saying, *Awake, arise*, as if it could, when as it cannot, and therefore he is taught hereby to lye; of the like, see *Jer. 10. 8. 14.* and against idolatry both heathenish and popish in many places before. Onely it is further noted here by *Gualter*, that the heathens themselves were a long time without images, as thinking it an unworthy thing to represent so high a majesty by base earthly things. *Strabo* writes of the Persians, that they had anciently no Temples, but that they sacrificed in open and clean places, being without all images, and when at any time they prevailed against the Grecians, they burnt their Temples and images, not out of a contempt of the gods, for they worshipped them but out of a detestation of the idolatry therein committed. The Grecians, saith *Cornelius Tacitus*, thought the greatness of the heavenly Gods to be such, that they could not be kept within any walls or set forth by any similitudes of mens faces. *Augustine* out of *Varro* saith, that the Romans worshipped the gods without any images 170 years, which custom if it had still remained, they should have been worshipped more purely: for they that first set up images took away the fear of God and added errors. *Lactantius* citeth *Lucilius* the Poet thus, deriding image-worshippers: *As little children think all brazen images to live and to be men, so these think all feigned things to be true, but images made by Painters are nothing true, all things are feigned, and hereupon he saith, the Poet thinks foolish idolaters like little children, but I think they are much more foolish.* 1. Because children think images to be men, these gods. 2. It is by reason of their tender age disabling them to judge aright, that they think so, and when they come to more yeares they think so no more, but these want no age, but wit, which makes them think so, and when they have more years on their backs, they leave not this their folly, but encrease it. If it be said, but the images set up by Christians are not by them thought to be those, whom they represent, but only figures and shapes of them for a remembrance. Yet they agree with heathen images in this. 1. That they are made of the same matter. 2. Formed with head, eyes, mouths, hands and feet as they be. 3. They are teachers of lyes also, for they are either images of God, who cannot be represented by any image, or of men who consist both of souls and bodies, whereas those images represent bodies onely. Thus *Gualter*, who also addeth, if it be said, they are lay-mens books, and therefore good for this, to shew things done, that tend to instruction, and so saith *Calvin*, *Gregory* writing to the Bishop of *Massilia*, (who had, because he saw the people ready to give divine honour to images, put them out of Churches) commends his zeal, but saith, there is a good use of images, as was before said, and therefore they ought not altogether to be taken away. But whether *Gregory* be rather to be hearkened to then *Habakkuk*, and *Jeremy* and the rest of the Prophets, let the reader judge. And that images are a grosse corruption in religion appears by this, most anciently for 600 yeares there was none allowance for them, but they were first allowed and commended in the 2<sup>d</sup>. *Nicene* Councell called by an usurping unnaturall woman *Irene*, the mother of *Constantine Copronymus*, whereupon one well saith, as long as there were golden Doctors in the Church there were neither golden nor wooden images permitted, but when for golden leaden and wooden Doctors sprung up, then Churches were filled with images both golden, brazen and wooden. And what followed hereupon, to shew the wrath of God procured against Christians hereby, but destruction and miserie by the Turkes, who are no greater enemies to the Christian religion then they are to images? For *Mahomet* arose not long after, and his Emple hath since spread it self farre and wide, and beene a grievous scourge to Christendome to this day, neither is there any hope of the fall thereof, till this abomination be taken out of the Church of God. But then expect we power from above to fight against them and subdue them of that damnable sect, as *Judas Maccabeus* had against the heathen that were much more mighty then he, when he purged the Temple from idolatry, and *Gideon* long before against the Midianites, when he had destroyed the image

Gualter.

Strabo lib. 15.

Cornel. Tacitus.

August. lib. 4. de civit. 31.

Varrum demperunt errores addiderunt.

Lactantius, Lucilius, pergit la pectum nihil veri omnia fida.

Calvin.

of



of Baal, whereas before the Israelites were mightily oppressed by them, whilst they worshipped images, and before the captivity when they laboured with the same vice they were subject to grievous sufferings by divers mighty enemies from time to time, but after their return, this sin being abolished their condition, although under the Persian Kings, and afterwards others, was much more tolerable. Oh that Papists, who are so bewitched with this folly, would consider it, and cast away their idols to the Moules and to the Bars, as Esay speaketh, and not devise vain reasons, whereby to defend them. And truly we think, would they but consider this seriously, and the state of the Church at the first both in Moses his dayes, and the dayes of Josua and then in days of the Apostles and all the famous martyrs, they would not be hard to be reclaimed from this grosse error.

Esa. 2.

V. 20.

Gualter.

Lyra.  
Gualter.

The Lord is in his holy habitation. Let all the earth be silent before him. Having shewed the vanity of idols, now he sets forth the true God by the place of his habitation, that is, heaven, although his Temple at Jerusalem be here meant also, as wherein he was pleased to dwell for the comfort of his people. It is, as if he had said, Jehovah alone is the true God, that can hear such as call upon him and rise up by his power to help and save them, which idols made by men cannot doe, they are but earthly and have no being but upon earth, he is in heaven, and therefore most glorious and mighty, and offers himselfe in his house at Jerusalem to hear them that pray to him; therefore let images and idols goe, let no man upon earth once open his mouth to call upon them, or to speak to defend them, as being convinced of their vanity by that which hath been said, and of the greatnesse of the sin of those that call upon them, thus let all the earth be silent before him. Calvin, The Lord can in a moment confound all those that stand for images, of how great power soever they be, and so puts them to silence, wherefore it stands them all in hand to be subject and quietly to submit to him only, adue being hidden to images and idols. And it seemeth to be a Prophetical prediction, that it shall be so under the Gospell, as it came to passe indeed amongst the Nations being converted to Christ. Lyra too frigidly, by attributing his divinity to none other. Gualter, let every one quietly rely upon him alone to be saved from all dangers, as being alone sufficient to repress the fury of all such as rise up against him or his Church at any time, and therefore if at any time he seemes to neglect him by leaving him to suffer grievous things, let him not once murmur or mutter against him, as David saith of himself, that he was as dumb, Psal. 39. 2. all which expositions if we take together, we shall attain to the full sense and meaning.

## CHAP. III.

V. 1.

Glos. Ord.

Calvin.

The prayer of Habakkuk the Prophet upon Sigonath. Heb. נִשְׁמָעָהּ see the like in the Title of Psalm 17. The word נִשְׁמָעָהּ signifieth to erre through ignorance, or want of consideration, therefore the Vulg. hath it *super ignorantia*. Some think a kind of muscical instrument to be made thereby, in honouring it to be in the nature of a song. But to follow the signification of the word, Lyra saith, that this prayer answereth to that, which the Prophet had spoken by way of complaining, chap. 1, 2, 3, 4. as being a confession of his ignorant complaining of that, which he had there made. But I rather ascribe to Calvin, that this prayer was made for the use of the people, that were shortly to live in captivity, for the cherishing of some true piety then in them, when they were likely to have greatest discouragements, which might be by the diligent use and serious consideration hereof. And it is intuled of Ignorances, because they had greatly overseen themselves in many things, and so did daily besides their grosse sins, not yet omitting to name them, because he would have them all come under the notion of ignorances, but rather

to

to intimate, that besides such sins, there be others, that we know not, whereby we offend God dayly, and have need to crave pardon of them, as *Psa. 19. Who can tell how often he offendeth?*

*O Lord, I have heard thy speech, and was a fraid.* Here the Prophet sheweth what it was that moved him thus to pray, and with what fear and reverence he did address himselfe to pray. He heard first the words of God, that is, his threatnings of judgements by the Caldeans, of which he spake before. And accordingly it is the hearing of the Word of God, that stirreth up any man to pray, for faith comes by hearing, and whosoever hath faith prayeth, and the right addressing of our selves to God in prayer is with reverence, because we are all sinners, and there is cause why sinners should tremble before God in all their approaches unto him, considering his threatnings against sin, as being so contrary to his holinesse. *Revive thy worke in the midst of the years, in the midst of the years make known; in wrath remember mercy.* Having shewed what moved him to make this prayer, now he beginneth it, by his work understanding his Church or Congregation of faithfull, as *Ephes. 1. 10.* they are called, and his work of delivering them being most oppressed by their enemies, wherein he lookt at their dying estate in their being subjected and captived by the Babylonians. And this he calleth, *the midst of years*, that is, betwixt their deliverance out of Egypt, and the deliverance to come by Christ. As if he said, we are now betwixt two deliverances a dying people, doe thou therefore deliver us in the midway by stretching out thine arm and mightily bringing us out of Babylon, and thus make knowne thy power and mercy again: *in wrath remember mercy*, we are worthy to lye under thy wrath still for our great and grosse sins, but deal with us in mercy, not in extremity of justice as we deserve. *Verf. 3. God came from Teman, and the holy One from Mount Paran, Selah.* Here the Prophet to strengthen the faith of the people of God recounts things done of old for their comfort, as *Moses* preparing to blesse the children of *Israel* doth, *Deut. 33. 2.* where the like speech is used, *Teman* signifieth the South, and the Wildernesse of *Paran* lay southward from the land of *Canaan* extending even to *Mount Sinai* to which the Lord came down to give the Law. So that in saying thus, the Prophet layes a foundation of comfort and confidence to *Israel*, to whom the Lord had vouchsafed this great favour to shew them such terrible signes; and with a lively voice to speak unto them so, as the like was never done to any other people, *His glory covered the heavens*, whereas to that which was said before he addeth, *Selah*, he sheweth it to be worthy the noting, as a favour above all others for the Lord to come and declare his Will and Word unto a people; and therefore from hence Gods favour toward *Israel* is extolled, *Psal. 147. 19, 20.* Now for his glory covering heaven, and his praise in all the earth, this is added, that his people by recounting his majesty and glory then appearing might be assured that hee was still the same all glorious God, although he shewed not such signes hereof as then he did. And he addeth from his hands horns coming, and there was the hiding of his power, that is, hee came not onely in glory, but also in power, set forth often in holy Scripture by horns. And he saith, there was the hiding of his power, that is, the Divine power hid from other Nations, because not so manifestly shewed amongst them, but onely amongst his people of *Israel*, and it was hid also to them, because all the Mount from which God spake was covered with darknesse, nothing but signs of might and power being seen. *Verf. 5. Before him went the Pestilence, and burning coales at his feet.* Here in setting forth further the terribleness of the Lord, he doth it by his judgements of old after the Law given upon *Mount Sinai*, for one time when the people sinned he destroyed them with the pestilence, and another time with fire, for which the place was called *Taberah*: but others expound it of the plagues wherewith the Egyptians were smitten, by Pestilence the men, and by murrein the beasts, and of the fire and hail coming upon Egypt, but forsomuch as this was before, not after the giving of the Law with so great terrour, and therefore it were preposterous

V. 2.

Note.  
Rom. 10.

Gualter.

V. 3.

V. 5.

Numb. 16. 45,  
46, 47.  
Numb. 11.

Calvin.

thus to take it. V. 6. *Hee stood and measured the earth, he dwelt in the Nations.* Here by his standing, saith Calvin, the Rabbins understand the standing or abiding of the Ark in Gihon, whilst the Lord, a sign of whose presence it was, caused the land of Canaan to be divided by lot amongst the children of Israel. But he saith, that by his standing is meant his powerfull acting of that, which is here spoken of, and that he takes to be the dividing of the lands in all countreys all over the world, for such a race hath such a land and another another, not accidentally; but as God hath divided them amongst them; the like unto this, see Deut. 32. 8. *The everlasting mountaines were scattered, the perpetuall hills did bow, his wayes are everlasting,* from whence hee further confirmeth, that the words before going are spoken of this World in generall, and not of the land of Canaan in particular. The Prophet brings this as an argument of Gods infinite power, that he scatteringly placed the mountaines in all parts of the earth at the beginning of the world, which are set so fast, that they are, as the earth it self, everlasting, that is, continuing through all ages: and yet such mighty hills and mountaine are made to bow at the presence of the Almighty, as Mount Sinai shaked when hee descended; and in saying, his wayes are everlasting, he intimateth, that he had not this power only then, and that he then onely bare such singular love to Israel, but that he doth still bear the same, in which regard they might well be comforted, expecting help in their distresse: To this effect almost Calvin, but I rather hold with Gualter, that he meaneth the dividing of the land of Canaan to the Tribes of Israel, which were as so many Nations, because in order that followed Gods appearing upon Mount Sinai, in that terrible manner, but the dividing of the earth in generall to all other peoples long before. Moreover for these words, *he drove asunder the Nations,* which may seem to imply a dividing of countries, he rendereth it, *he beheld, and dissolved the Nations,* wherein neither doth Calvin differ; thus also the Vulgar Latine and Hebrew it is, *he saw and the Nations were removed,* the word being *וַיֵּחַד* of *חָדַד* to remove, that is, the Canaanites, Hivites, Perizzites, &c. being expelled; and the Tribes of Israel planted there. For the next words, *the everlasting mountaines were scattered, and the hills bowed,* herein he plainly alludeth to the commotions that were made when the Lord brought the children of Israel into Canaan, the waters of Jordan were made to stand up as huge mountains on heaps, and then the Ark being come out of the River, they scattered themselves as it were a broad again, for which *וַיִּפְּצוּ* a verb in Hithpael is used, and for the hills bowing, their shaking and prodigious moving which were about Sinai, and of Sinai it self is meant, of which David speaks in like manner, *Psal. 114. 3, 4, 5.* the motion caused through fear being called a bowing, or low dejection, as they bow and crouch low that are stricken with terror before him, whose presence is so terrible to them. Wherein I confesse I have gone from my authour before named a little to make these passages the more plain. For he coming to speak of the mountaines, &c. mentioneth the waters of Jordan onely divided, and the wals of Jericho falling down, and high hills whercon they stood. Now for everlasting, Heb. it is *עוֹלָם*, *mones seculi*, the mountaines of the World, that is, of the same durance that the world is of, which is sometime rendered for ever, or everlasting, when comparison is made betwixt them and men, that come out of the earth, as Eccles. 1. 4. *One generation passeth and another succeedeth, but the earth endureth for ever,* and accordingly the next words are rendered by him, *the journeyes of the world are his,* the sense being, not onely mountaines and hills are made to bow before him, but also the course of all things in the World is ordered by him, both in Heaven and earth and in the deep waters, the sun, moon and stars move at his appointment, and at his decrees the Seas ebbe and flow, the earth standing unmoveably, yet being shaken when he pleaseth, which is spoken to shew, that he, who doth all these most mighty acts, can much more in his good time bring back the captivity of his people, that they might not despair, but be herein comforted patiently waiting for it.

Gualter.



I see the tents of Cushan in affliction, the curtains of the land of Midian trembled. *Gusher.* for iniquity I saw the tents of Cushan, and the curtains etc. that is, I saw Israel was sometime subdued by Cushanrishathim King of Mesopotamia, *Page 3.* because of my fault sin of idolatry, and another time by the Midjanites. *Page 6.* therefore having now grossly sinned again, no marvel though I be delivered into the hands of the Caldees, yet as then deliverers were raised up, so my hope is, that I shall again be delivered from their hands also. The words in the Hebrew are *IN TINA* that is, under iniquity, or under affliction; but I rather take *Gushers* rendring it, which is also the Vulgar Latine, to be best. But the better sense here is that of Calvin, who also followeth the same reading, I have seen and call to minde, what became of the tents of Cushanrishathim, that so long oppressed Israel, viz. they paid in the end for this their iniquity, Othniel being stirred up to take revenge upon them, and to deliver Israel, and likewise the trembling of the curtains or tents of the Midjanites covered with skins, when they had long oppressed Israel, Gideon coming with his Trumpets of Rams horns and pitchers about them, and making them to tremble and flee, from which I gather that the time shall come, when the Caldees shall be advertised against also to their terror and Israel's comfort.

When the Lord displeased at the rivers, was thy wrath against them? The Prophet here goes on to lay another ground of comfort against the fear, that the Jews might be in of being alwayes left in milery in Babylon, and this is from the consideration of the Lords saving them formerly by dividing the red Sea and Jordan to give them a passage through to the land of Canaan, and drowning the Egyptians their enemies, that pursued after them. For he imost not the red Sea with the rod of Moses, because he was wroth with it, but to give them a passage, who otherwise were in apparent danger of destruction. For no man can be so senseless, as to think, that God could doe this in wrath to a dead and dumb creature, wherefore it must needs be conceived to have been done in way of relieving his distressed people, and if so, then why should they doubt and not be in good hope of being saved from the Babylonians, although they could not see by what means it could possibly be effected. That thou didst ride upon thine horses and chariots of salvation, this is added in alluding to the manner of the Egyptians pursuing them, which was with horses and chariots, for God contrariwise rode as it were upon his horses and chariots, when by his Almighty power he came thus on to bring his people out of their danger, and them to destruction by bringing the waters together againe, whereby they were drowned in the bottom of the deep.

Thy bow was made quite naked according to the oaths of the Tribes, even thy Word, Selah, thou didst cleave the earth with rivers. *Vulg.* Stirring up thou shalt sin, *etc.* how, the oaths which thou spakest to thy tribes, thou shalt cleave the rivers of the earth. *Heb.* making naked thou madest naked thy bow, the oaths of the Tribes the Word, or speaking of her, in the Tribes, for so must necessarily be applied to make sense, thou cleavest the rivers of the earth. For the first words here they are easy to be understood, God is said to make his bow naked, when he pulls in as it were out of a case, and bends and puts his arrow to it, and shooteth, that is, executeth judgements upon enemies. But what is meant by the next words is hard to conjecture, *Gusher* will have Gods oaths meant, which he made as Abraham, Isaac and Jacob, and the Tribes that came of him, with whom he made a Covenant to be their God and Protector for ever, as if it had been said, he mightily subdued the Egyptians and saved Israel, his words being here in as firm as many oaths, which none will break, which indeed is spoken with so good sense, that it may well be received. Neither doth Calvin differ much herefrom, who saith, the oaths of the Tribes, the Word, is as much as if he had said, the oath of God made to Abraham, and often repeated, called there-fore Oaths, although but one, and oaths of or concerning the Tribes, for they were the seed of Abraham, to whom God made that oath, were appointed them to be a word never to be altered but standing firm to all generations.

Gusher.

Calvin.

V. 8.

V. 9.

Gusher.

Calvin.

V

Numb. 17.

V. 10.  
Gualter.V. 11.  
Joh. 10.Gualter.  
Joh. 10. 11.

V. 12.

So that when they considered the constancy of the Lord towards their Father Abrahams seed brought out of Egypt, they might well be confident of the like constancy in saving them from Babylon. But for so much as **מַדְבָּר** signifies as well seventy as oaths; and **מַדְבָּר** Rods, as well as Tribes; for the word **מַדְבָּר** is seventy, and **שֶׁבַע** properly seven; and **מַדְבָּר** being a feminine; and that word a feminine, it may well be taken for 70 rods, and then in brief here is a touch given of another great miracle upon the rods of the 70 Elders laid all night in the Ark, when Aarons rod blossomed by the morning, to shew that he was chosen for High Priest by God; thus to appease the tumult made by Korah and his company: and if we render it thus, that which is here said will well cohere with the words before going, being taken as a transition from one miraculous work in overthrowing the Egyptians to another wrought in Aarons rod, further declaring Gods Almighty power, that they might in all straits and difficulties rely upon him, and then take we is thus; *the 70 rods are as a sure word*, teaching him to be of so great power, that he can doe any thing, which that it might be the more marked, Selah is added, *thou cleavedst the earth with the rivers*. Vulgar, *thou shalt cleave the rivers of the earth*. Hebrew, *the rivers, thou cleavedst the earth*, a defective speech, as I take it, thus to be supplied, *thou cleavedst the earth, and the rivers flowed out*; it being a recounting of another miracle in cleaving the rock so, that the waters came out in abundance, when they murmured for want of water, which if we take to be spoken of that Numb. 20. it follows in order after the other of the rods blossoming, and so one most famous fact is recounted after another, as it was done, whereas if we take the former words according to the common reading, there is without reason an inserting of another thing, the course of the history of miracles being interrupted, which he plainly sets himself to follow. Vers. 10. *The mountaines saw thee and trembled, the overflowings of the waters passed by*. Here the Prophet returns again, saith Gualter, to amplify that which he had spoken more briefly of before, vers. 6. touching the things done about Jordan, the waters gathering themselves into heaps like mountaines stood trembling, as overawed by thee, and the waters downward ran away, leaving the channell dry. And because this was not done without a great noise, he saith, *the deep uttered his voyce*, and the waters that came, but were made to rise up into heaps, are said to lift up their hands by a *Prolepsis*: Some others by mountaines here understand the Kings of Canaan, and by the waters the common people, but the sense already given is best.

*The Sun and Moone stood still in their habitation*. Here he proceeds to that other great miracle wrought by Josue of the standing still of the Sun and Moone an whole day, when the Sun was even now ready to set. At the light of thine arrows they went, and at the shining of thy glittering spears; that is, as Calvin well saith, the Moon and Sun, which from their creation had hitherto kept their course, went now in a new and unwonted manner, that is, delaying an whole day together their wonted motion, being astonished as it were, at Gods bright arrowes and spears, for so saith he, he calleth the arrowes and spears, wherewith his people fought being strengthened and having successe by his might; and this is also preferred by Gualter, who yet mentioneth another understanding by arrowes, the hailstones cast down upon the Canaanites destroying more then the weapons of the Israelites, at the coming down, whereof most probably it lightened also, as sometimes it had done in Egypt, when there was fire mingled with hail. And to this doe I rather subscribe, because the hailstones were most properly Gods arrowes, and the casting down of them in battell was most prodigious and astonishing even to those celestiall bodies the Sun and the Moone, as to see men fighting with arrowes and spears is not.

*Thou didst march through the land in indignation, thou didst tread the heathen*. Still he proceeds in recounting the ancient geste of the Lord, continuing his comparison begun, taken from a man of war, he went through and conquer red





V. 15.

Thou dost walke through the Sea without the help of horses. Here for a conclusion hee repeats againe what the Lord did in making a way for the children of Israel to passe through the red Sea to escape the danger of the Egyptians pursuing them; as is often used in songs. And hee calls this the Lords walking through the waters upon his horses in allusion to Pharaohs coming after Israel with horses and chariots, which could not carry them through the waters without drowning; but he went through with his people preserving them, making the waters, as a wall unto them on the right hand and the left. Vers. 16. When I heard, my belly trembled, my lips quivered, rottenesse entered into my bones; that I might find rest in the day of trouble; when hee cometh up to the people, hee will invade them with his troops. Here the Prophet repeats also again what he had begun withall; vers. 2. knowing what terrible judgements should come upon the Church of God by the Caldees, hee sheweth, how greatly hee feared and trembled at the apprehension of it; and to the setting forth of this his extream feare he useth all this oratory. For such feare pierceth the very inward parts of the body and the bones, and makes the lips to quiver. But to feare thus at the apprehension of Gods wrath for sin hath a good effect, when the said judgements come, hee that feareth thus hath rest and comfort. Some think, that the Prophet spake thus, as knowing that hee should be taken out of this life, and so bee at rest before the execution of this great judgement; so indeed it hath bene with some of the good servants of God, as with Josiah, and Abijah the onely good son of Jeroboam before, and Esai. 57. 1. and Augustine a little before the Vandals sacking of his city of Hippo, departed also to his rest, and so doubtlesse did Habakkuk, for he prophesied in the dayes of Manasseh, from whence to the destruction of the City by the Caldees were 50. yeares. But the meaning of the Prophet here is not, that he should rest by death; but both hee and whosoever else trembles at the Word of God, threatening judgements for sinne at any time, shall have rest, when others are full of trouble. See Esai. 66. 2. and Josiah being thus affected, when hee heard the threatnings of the Law, was comforted, see also Mat. 11. 28. Psal. 57. For the last words of the verse, they set forth the Lords bringing of the Caldees against Judah for their sinne at what time; although the faithfull shall have comfort, yet the multitude of the wicked shall see nothing but horror and misery by troops coming against them to destroy and take them for captives, so that the people to whom he comes up are the Jews, and he of the Lord, with whose power the Caldees being armed should come against them and so be irresistible.

Note.

V. 17.

Although the fig tree blossome not, and no fruit be in the vines, &c. Here the Prophet further sheweth the benefit, that should redound to him, to every one that trembles at Gods judgements in the greatest want and of all things, when the dearth by droughts and devastation made by enemies in the land is greatest, which is meant by these words, it was to be joye and have joy in the Lord. For hee is my strength, and will make my feet like binders feet; and hee will make me walke upon mine high places, &c. where hee speaks in the words of David, Psal. 18. 2 Sam. 22. 34. In sayings, God is my strength; hee meaneth, he strengtheneth mee to beare any sufferings, that hee layeth upon mee, and in saying, hee makeeth my feet like binders feet; and to walke in my high places, a pacifick and quiet estate, wherein the land of Judah should be againe, so that a man might securely walke up and down therein, so Gaithery, or rather by these words hee denoteth the high conversation of the faithfull, through which it comes to passe, that they have joy in the Lord amidst the miseries of this world, making them to seem nothing to them, as that which is done below toucheth not him, that converseth farre above, for their conversation is in heaven. Psal. 35. 25. above the altitudes of the earth, Esai. 58. 14. as hee had said chap. 2. 1. that hee would get him up to the tower. And the comparison taken from the

V. 18.

V. 19.

hinde

hinde is apt to expreſſe this, it being a beaſt moſt light of foot and ſoone mounted up to the top of the higheſt hill. To him that excelleth in Negoti-  
 ation, ſee this often preſixed before Pſalms, but here it is put after, being by ſome, ſaith Calvin, underſtood of God, who is preſent, or over the holy ſongs made, and ſung by his ſervants unto him, but rather to be underſtood of the Prophet himſelfe, who by Gods mercy towards him being made to rejoyce in the miſt of miſery concludeth that this his elevation and ſtrengthening ſhould be to make him abound or excel in praiſing God upon ſtringed instruments of muſick, hereby alſo teaching us, that this ſhould bee the effect of Gods great mercies towards us, to make the harmony of praiſe therefore to ſound in his ears, as new matter of praiſe is from time to time ſupplied unto us.

Having thus by Gods aſſiſtance gone through the prayer of Habakkuk ſo profound in the ſenſe, let me, before I paſſe on to the next Prophet (judicious reader) acquaint thee with another expoſition more myſticall made hereupon by Lyra, underſtanding it for the moſt part, as a prophetic touching Chriſt, in declaring which hee proceedeth thus. The prayer of Habakkuk, of ignorant, it is thus intitled, becauſe through ignorance and error ſuch groſſe idolatry was committed, and upon the publiſhing of the Goſpell hee foreſaw, that many errors would ariſe in the Church of Chriſt, for which hee begins thus, I heard thy ſpeech and was afraid, through reverence of that great myſtery of Chriſts incarnation touched upon ch. 2. 20. the Lord is in his holy Temple, for his body is ſaid to be his Temple, in which hee was by being incarnate, and to know this to come the Prophet attained by hearing it from God. Verſ. 3. God came from Teman, that is, the ſouth, to which part when the Sunne gets, it ſhines moſt as being noontide: and the holy One from Mount Paran, that is, a dark mountaine, it being meant, that all things touching our redemption by Chriſt were in darkneſſe hidden under types and figures, till that hee came and ſhone as the Sun at noon day, that the heavens were filled with his glory, and the earth with his praiſe, the Angels ſinging glory to God on high, on earth peace and good will towards men; For the hornes coming out of his hands, and the hiding of his power there, hereby was foretold his ſuffering death upon the Croſſe, when his hands were ſtretched out, and his power to ſave himſelfe for a time lay hid, then his enemies having their will of him. Verſ. 5. Before him went the Peſtilence and burning coals at his feet. Vulgar, Before him death and the devill at his feet; that is, hee ſuffered death, and ſo the Devill was deſtroyed, and lay as caſt at his feet. For the next words verſ. 6. to ſet forth his power the more, hee recounts divers other acts thereof of old, hee ſtood and meaſured the earth, by dividing it and giving it to the Tribes, &c. to verſ. 13. where againe hee returns to Chriſt, touching whoſe power he had ſaid, that it was hid, when hee hung upon the Croſſe.

But now hee ſaith againe, thou wenteſt forth for the ſalvation of thy people, that is, in conquering and ſubduing in Chriſts name Countreys and Nations by the preaching of the Goſpell, then the Divell, whoſe force was before broken at his death, was actually caſt downe amongſt the heathen, and lay wounded, idolatry being beaten downe every where, and the deceits of the Divell and idolatrous Priests his Miniſters being thus denuded and laid open to make them odious, as one having his cloathes ſtrip off to the neck, both his ſhamefull parts diſcovered, bringing to him great confuſion.

Thou diſt caſe his ſcepter and the head of his warriors, that is, the Divell ſtill ſeeking to advance his Scepter by making warre ſpiritually againſt the faithfull, as it is ſaid, Eph. 6. 12. by the power of Chriſt hee was beaten downe ſo, and is from time to time, that hee cannot prevaile againſt the faithfull, but is overcome by them being armed

with

Calvin.

Note.

Joh. 2.

V. 3.

Heb. 2. 14.

V. 6.

V. 13.

V. 14.





# THE PROPHEESIE OF ZEPHANIAH:

## CHAP. I.



**Z**ephaniah, saith *Jerome*, signifieth according to some a watch tower, according to others, the secret of God, both which notably agreed unto him, for as a Prophet he was a watchman, for so *Ezek. 3.* that Prophet was also called, and God revealeth his secrets to his servants the Prophets. Here the pedigree of *Zephaniah* is first set down, to shew that he came of parentage of good note, as also *Esay* did, otherwise he would not certainly have named not only his father, but also his grandfather and great-grandfather, &c. from whence *Gualter* gathereth that the Lord stirred up men of all sorts to prophesie, sometime such as were nobly descended, sometime the sons of Priests, as *Jeremiah*, and sometime men of the meaner sort, as *Amos*, to shew, that he beareth an equall respect to all sorts, namely, to such amongst them as fear him, and is no respecter of persons, that no minister of his might be despised for his parentage, or low condition formerly, and that none might think themselves too good to be of this calling, and lastly that all sorts having lights of their own condition might be the more moved to the obedience of Gods will. For the time of his prophesying, it was in the dayes of *Josiah*, at what time *Jeremiah* prophesied also, which is to be noted because he was a most godly King, but by *Zephaniahs* threatening of judgments now it seems that the people for the most part were corrupt, notwithstanding all his godly care, and so they will be in the reign of the best Kings, wherefore too much diligence and circumspection cannot be used by godly Magistrates to beat down sin, so that there is need at all times of the greatest zeal hereabout. Yet by some it is thought that *Zephaniah* prophesied thus by way of threatening judgements before the 18 year of *Josiah*, and consequently before his beating down of Idolatry, and I know no reason to deny that

*Hieron.*

V. 1.

*Gualter,*

*Nota*

*Note.*

that this Prophet spake as here followeth, before his destroying of Idols, but that he did not say that he would destroy the Priests: yet most probable the people for the most part by his words were only reformed outwardly, not in heart, as appears by their ready falling to Idolatry again in the dayes of his sons immediately after his death.

V. 2.

V. 4.

V. 5.

*I will consume all things of the land:* a threatening against Judah much like unto that *Hos. 4.* only here is more added against the *Chemarims*, rendered by *Jerome* *adi tuos*, the keepers of the house, by which name he calleth the Priests of Idols in way of disgrace, and he addeth with the Priests, that the Priests of the Lord, who served both him and Idols also, might know that their wayes were alike displeasing to the Lord with the wayes of the professed Priests of Idols, as is further shewed, *v. 5.* in his saying, that *swears by the name of the Lord and of Malcham*, which was the Idol of the Ammonites, for they were such as served them both, their swearing by both being named, as a sign of serving them both.

Touching *Chemarim*, see more *2 King. 23.* it comes of *Chamar*, to heat or to be black, intimating that they put on black cloaths and were kindlers of fires, for idolatrous sacrifices, an interior order to Priests, called otherwise *Mystic*, being as household Chaplains. For their worshiping of the host of heaven upon the *Beleth*, here also spoken of, hath been often mentioned before, this host was the Sun, Moon and Stars, and they had *Battlements* upon their house tops to walke upon and there they bowed themselves and made oblations to them.

V. 7.

*Hold thy peace at the presence of the Lord, for he hath prepared a sacrifice:* This is spoken in way of reproofe of the wicked swearers before spoken of, and to make them whist and silent from such wicked words, he threatened them with destruction under the name of a sacrifice, for which beasts were killed, meaning, that thus they should be killed up, and have their blood shed by the Caldees, see the like threatned in the same terms, *Ejay 34. 6.*

V. 8.

*I will punish the Kings children and such as are clothed with strange apparell:* Here he sheweth that the judgment by the Caldees should be in particular upon the sons of *Josiah*, *Jehoiakim*, and *Jehoiakin*, who degenerated from their fathers piety and were notorious for their Idolatry, and therefore delivered into their enemies hands. By *strange apparell* is most commonly understood apparell made after the fashion of other countries, unto which vain men are much addicted, especially at Court, but women more, from whom to many new fashions come into the country, and truly this cannot be without sin, it was as a banner to display the levity and pride of the heart. But because the argument in hand is a reproof of Idolatry and the Jews are noted by our writer to have altered the fashion of their apparell, I rather hold with them, that by *strange apparell* here understand some kind of vestments used in the worship of Idols. For as God appointed apparell for *Aaron* and his sons to be used in their ministracion before him, and *David* a plumed King put on a linen Ephod, therein dancing before the Ark, so the Devil Gods are would have his Ministers serve him in worshipping Idols in garments peculiar to such superstition, as appeared in that which *Jehu* spake touching the worshippers of *Baal*, *Goe into the Vestry and bring forth vestments.* And since that Christians degenerated to Image-worshipping, they fell to using strange apparell in their worship, Copes, Surplices, &c. and divers orders of their religious persons use peculiar vestments, as the black Fryers and the white, and the Capuchins, placing great holiness in them, and even we of the Church of England might cry every one of us *petravi*, in that after the light breaking out amongst us we were still settled so long upon these Lets. What a vanity this was *John 2.* Pope of Rome, himself sometime shewed, as *Gualter* hath it, when in a hot Summers day two Cardinals coming in their Cardinals apparell to visit him, he having put off for the heat of the weather his pontificall apparell, he would have them do the like, and having done so, said, What would the people say if they should see us thus to walk through Rome, would they not say we were mad?

2 King. 10. 22.

Gualter.

mad? and they answering yes, he replied, we see how much we are beholding to our apparell that procure us so great reverence. But we learn here, that it is not only vanity but wickedness, that God will visit, yet the use of different apparell in the Ministers of God from other men, as an Ensign of their calling, which is most grave and furthest from levity or pride, is not to be condemned but commended, and they are to be blamed, who being Prophets affect to habit themselves more like unto other men, then the Elders that have been before them, whose practice should be exemplary unto them. For a Prophet going in a different garment from other men it is plain that of old they did, as *Elijah* in his mantle, and *Samuel*, and *John Baptists* garments are described, and *Chrysostome* witnesseth that it had been recorded in what apparell the *Apollles* went, so much did he affect to conform himself to the most ancient and best patterns. And indeed if change of fashions in apparell in any be takable by this place, I see not how such ministers shall escape censure as now adayes goe from grave habiting of themselves, as hath been anciently used by men of our calling, to the fashions of other men of the world, and not only so, but by their examples teach the people to deride and vilipend such of their brethren as keep constantly to their ancient most grave way of habiting themselves. The Judge keeps him to his habit, the Counsellour to his, and Aldermen in Corporations to theirs, why then should not the Minister, but as being ashamed of it cast it off preferring a confused going with the multitude, from whom God hath separated and chosen him peculiarly to stand before him?

Note.

*All those that leap on the threshold, and fill their Masters houses with violence and deceit.* Here other sins are set forth which God will punish, the word rendred leaping signifieth dancing or palling or leaping over, whereupon some think that hereby is denoted the superstition of the *Philistims*, that after the fall of *Dagon* trod not upon the threshold of his house, which superstition it is not improbable but that the *Jewes* prone to the superstitions of all Nations used also. Others think that the readinesse of wicked servants to run and goe in wayes of oppression against poor men that were in their danger, is here pointed at, because it is said, to fill their Masters houses with violence, when they had them goe they made such haste that they leaped, and being over the threshold and gotten into the house, fetched out a pledge or took a distresse before the poor debter was aware to shut the doore. *Calvin* saith that he doubts not but that hereby the Prophet meant the readinesse of the servants of wicked Princes to humor their Lord in their oppressions of the poor, to whose houses they came as victors proudly bearing themselves as masters over them. For of Princes he had spoken before, v. 8. and threatened them, now he also threatneth their wicked servants: whence we may note that souldiers who come at their Masters or Generals appointment into mens houses, and there take power upon them, as if they were masters of them, as too many doe now adays, shall be visited for by Gods judgments as well as they that set them a work when necessity requires it; I grant they may come amongst the people of the Country being friends in a friendly and submisive way, acknowledging their host, under whose roof they come, being tender of oppressing him, but who so doth otherwise is here sentenced as a great offender, and the time shall come that he shall bear his sin. Thus in following *Calvin*. But for the Exposition first mentioned, which he rejecteth as frigid, to me it seems worthy the considering, because the Prophet is in describing the manners of Idolaters, and having spoken of their superstition in apparell, why may it not be thought that he here addeth another superstition in leaping over the threshold of the Idols house? If the next words, which fill their masters houses with violence and deceit, shall seem to make against it, Hebr. it is filling their Lords houses, and it may well be taken as spoken of the Idols which they had chosen for their Lords and Gods, the true God being forsaken. For it is well known the Priests and Chamberlains of those Gods used fraudulent means to enrich their Temples, amongst which the Temple of *Apollo* was most famous for exceeding

V. 9.

*Hieron.**Calvin.*  
*Gualter.*

Note.

ing



ing great treasures of gold and silver, and unto deceit violence was added, whereby to bring in this wealth, it being for the most part raked together out of the spoils of many in warre and dedicated to those false Gods.

V. 10.

1 King. 13.

*There shall be a noise of a cry from the fish-gate, &c.* Here the Prophet comes by the effects to shew how great the judgment of their enemies coming upon them in Jerusalem, should be, it should make them cry from the entering of the City which was the fish gate, of which see Ezra 3. to the second, where *Huldah* the Prophetesse dwelt, the one, as *Jerome* saith, being next to the Sea, the other at the second wall of the City, and from thence the cry went to Mount *Sion*, set forth by the name of the hills, and the moaning is in all parts, that they might not think in any place to escape.

V. 11.

Calvin.

Hieron.

*Howl ye inhabitants of Maktesh, Hebr. Machtesh*, signifying a mortar wherein spices and other things are beaten, or any hollow thing, for which *Calvin* hath, *habitatores concavi*, Vulg. *pila*, and *Calvin* understands it of some lower part of the City in the middle where Merchants dwelt, and therefore might seem to be more secure; and to make this the more probable, he turns the next words by Merchants, and argueth from the last words, *all that bear silver are cut off*, for silver is not more stirring amongst any then Merchants, Call all ye laden with silver, Vulg. *involuti argento*, I prefer that of *Jerom*, who understands it as shewing that the Jews should be powned in every place by their enemies, as in a mortar, being in the next words called Canaanites for their Idolatries, whereby they were made like the old inhabitants of the land, which should now also spue them out as it did the Canaanites; by their being laden or wrapt about with silver he sets forth their riches by wicked means acquired. In a word, he sheweth that Jerusalem should be all made as a mortar in which they should be beaten to pieces, even the greatest and wealthiest of them.

V. 12.

Calvin.

*I will search Jerusalem with candles*: this is added, saith *Calvin*, to shew that in the day when enemies shall spoil Jerusalem, no treasure shall lye so hidden in darkest places but it shall be found out and taken away. And he chargeth them with being settled upon their lees, to shew their great security and contempt of Gods judgments threatned, whereby they were no more moved to repentance then the lees of wine being once settled there is any stirring in that vessel afterwards, and the ground of all this was their atheism, whereby they thought that God did neither good nor evil, as not caring for humane affairs, how they went, well or ill, which is in effect to deny God. Hereby also is meant that none can so cunningly hide their sins but God will finde them out, although acted in the greatest darknesse, and he takes a similitude from one searching with a candle to speak the more to our capacities, because men do so when they would find out any thing in the dark; v. 14, 15. are the same with Joel 2. 11.

Note.

V. 14, 15.

V. 17.

Note.

*They shall walk like blind men*, because as a blind man seeth no end of his way, so they being in straights should seek to get out, and consult and study how, but as blinded in their understandings not find any means, but continue to walk up and down in them, as in a maze. And this he sheweth should come justly upon them because they had sinned against the Lord, who by his Prophets had often given them good counsell, but they would not follow it, sought to open their eyes by the light of his word, but they shut them against it. And to the like judgment they all may look to be given over that sinne against the Lord likewise by shutting their eyes, or suffering themselves in the midst of the light of the Gospel to be blinded by the Devil, as all the children of disobedience do, they shall for this walk as blind men another day, being involved in misery and never seeing a way how to get out.

## CHAP. II.

**B**efore the decree bring forth, and the day passe away as chaffe: The Prophet having in the former chapter threatned them with Gods judgments now exhorteth them by repentance to prevent them in time, before the decree brings forth, that is, the decree of bringing destruction upon you published by me and other Prophets which is as a woman with child, but the child is long hid in the womb, but at length is brought forth, so will it be with this decree although ye see nothing now but only hear words, that ye think to be as wind, it shall shortly bring forth terrible destruction unto you: For these words, and the day passe away as chaffe: Hebr. it is, as chaffe passeth the day, the sense being, that day being come as chaffe suddenly is blown away by the winde, although it be a great heap, so shall ye in a short time; the Lord will not be long in bringing you into your enemies hands, and so scattering you into other Nations, although your power may seem unto you to be great, and that no forces raised against you can so suddenly bring you to destruction.

*Seek ye the Lord all ye meek of the earth, seek righteousness:* Having bidden them gather themselves again and again, v. 1. that is, to the Lord by turning to him to prevent the judgments that were coming v. 2. now finding that the multitude would not be moved by all that he could say, he turns himself to some few amongst them, viz. the meek, that did righteousness, not being carried away by the common stream to the contrary, and exhorts them to constancy. For he sets them forth to be such as did righteousness, and yet stirreth them up hereunto, as needing continuall exhortations to this end, as being by humane frailty otherwise ready to faint, seeing them most averse from it, and themselves as much endangered in the world as them. Whence note, that even the best have alwayes need to hear the word of God, that this their godly care may be continued, and that which is good in them increased, and evill beaten down: it may be ye shall be hid in the day of the Lords anger: that is, when his judgments come upon the Land, ye happily shall be exempt from them, and he saith not that they certainly should, lest they should expect it as a due, and not coming from Gods grace. For such is the modesty of the righteous, that when they doe that which is required, they challenge nothing at Gods hands as due therefore, but all this notwithstanding depend upon his grace only, because they have done but their duty, and their righteousness is mixed with many imperfections, there being yet this difference in respect of everlasting salvation and being temporall preserved, for that they look certainly by faith for this if God pleaseth to favour them so far, being otherwise ready to bear patiently any sufferings in this world, believing that a greater good in the world to come shall hereby be wrought unto them, yet *Jeremy and Baruch and Daniel*, and the three Children were temporally saved in times of greatest danger even miraculously, and so are many more from time to time.

*For Gaza shall be forsaken and Ashkelon a desolation:* Having put the faithfull in hope of being preserved in the evill day, he now proceedeth to prophesie of the destruction of their enemies, of which the Philistims were the chief, and therefore are first threatned. For there were two things that might trouble them in the day of *Jerusalems* destruction by the Caldees.

1. Because no difference was then likely to be made betwixt the righteous and the wicked, all pell mell then suffering at the hands of their enemies, to think upon which was a great discouragement unto them; against this comfort hath been already spoken in saying, *peradventure they shall be hid.*

2. Because the people of God being subdued and captivated, their heathen enemies that would insult over them were spared, against this scandall opposed, which is here said.

V. 2.

V. 3.

Note.

V. 4.

Gualter.

The Philistims should suffer also, and which was more, after a time the Jews who could never get their land into possession before should possess it, v. 7. And he mentioneth the Lordships of the Philistims which were five, in particular, all but one, Gaza, Ashkelon, Ashdod, Ekron, but Gath is omitted, of which place Goliath was; it may be, as Gualter conjectureth, because then obscure and brought under one of the other, as the Heptarchy in England was sometime brought to an Hexarchy, then a Dnarchy, and finally a Monarchy. And it is to be noted, that the Prophet in setting forth the same judgment useth an elegancie of speech threatening it in one terme to one, and in another to another by a Paronomasie in the last and the first, גַּזָּה shall be forsaken, and עֶקְרוֹן עֶקְרוֹן Ekron shall be rooted, whereby it appears, that although the Prophets many times speak plainly, yet their speeches to the people and sermons were not uttered in a rude, but a well polished phrase, becoming the gravity of that which they taught, against them that condemne all eloquence in preaching, because humane eloquence is denyed, 1 Cor. 2. 1.

V. 5.

The Nation of the Cherethites, thus the Philistims altogether are called, because they were cutters off, or destroyers, as the word Chereth signifieth: and from hence one band of men about David was called Cherethites, because they were his stoutest souldiers, and commonly did most execution upon the enemies whensoever they went out. And in speaking thus of the Philistims he intimateth their great valour whereby hitherto they kept themselves unsubdued by other Nations, although they had many times been overthrown in battle: but now he sheweth that so great a destruction should come upon them, that their land should be left desolate, so that if they rightly considered it, they had no cause to rejoice at the fall of the Jews, after which their own must so soon follow: the word of the Lord is against you, O Canaan; the Philistims are also thus called, both because they dwelt in that land assigned to Israel, but could not by Israel be expelled, but were purposely left to be as thorns and goads to the Israelites for their sins, and to intimate that they should be as the Canaanites spued out of the Land never to be replanted therein again. The Hebrews by the Cherethites understand a part of Philistia spoken of 1 Sam. 30. 14. But Jerome, as hath been said, and Vulg. Lat. hath it gens perditorum, and the text is plain, for the Philistims in generall meant here, because it is added for explication, the land of the Philistims.

Judg. 3.

V. 7.  
1 Macc. 10.  
11, 13.

The coast shall be for the remnant of the house of Judah, they shall feed thereupon in the houses of Ashkelon, they shall lye down in the evening: This was fulfilled in the time of the Maccabees, when Simon the brother of Judas is said to have taken Gaza and Ashkelon, together with his brother Jonathan, and the evening is spoken of, and that they should lye down then, in opposition to that which was said v. 4. of the Philistims being destroyed at noon-day, the meaning being, that whereas they could not be safe in the very midst of the day, when there is lesse danger of being surprised by enemies, all men standing upon their guard, these new inhabitants should be safe both day and night, resting quietly without any thing to terrifie them, as they had walked abroad in safety in the day.

V. 9.

Mosab shall be as Sodom, and the children of Ammon as Gomorrah, and the residue of my people shall spoil them: Here to the greater comfort of the faithfull amongst the Jews, two peoples more infest enemies of the Jews are also prophesied against after the same manner or more terribly. But that it might not be expected that they should be destroyed by fire from heaven, he addeth for explication, that all their land should be nettles and salt pits, as Strabo saith, that it was, becoming most barren ever after their carrying away, and coming to be the possession of the Arabians the great Turks Subjects. So that this is not to be understood of the Jews returning out of captivity, that they should possess this land as the Philistims, but of some of them under the Gospel, who should take it into possession for Christ by subduing them to the faith, for this was done and herein they continued, till that by Mahomet, being corrupted, they

tell



fell away again. Thus *Grotius*. But whereas he denyeth that the Jews possessing of the Moabites and Ammonites countries is to be understood as of the Philistines, the contrary appeareth 1 Mac. 5, 6, 7. where it is said that *Judas Maccabaeus* went against the Ammonites, and after many hot battles fought subdued them. And when *Alexander* was King of the Jews, *Josephus fil. Gorionis* saith, that he subdued *Edom*, and *Ammon*, and *Moab*, &c. and *Lyra* followeth this.

*Joseph. Gor. lib. 4. c. 12.*

He will smite all the gods of the earth: *Vulg.* he shall attenuate, *Calvin*, he hath consumed: but the word signifieth to attenuate or to make lean, the destroying of Idols and Idolatrie in all places indeed being meant, to shew which it is added, *man shall worship him, even the Isle of the earth*, being by *Lyra* first expounded of some of all Countries, who being drawn by the fame of the Temple at *Jerusalem*, should come thither to worship the true God, Idols being left, *Act. 2.* then of the fall of Idols in the time of the Gospel in all Countries, and the coming in of all both farre and near to worship God and his son *Jesus Christ*, which conversion, because it should not be so universall but that some would still continue hardened in their superstition,

V. 11.

*Lyra.*

He addeth further, *The Ethiopians shall be destroyed by my sword*: But in joining this to the Prophecie of the conversion of the Nations, I cannot assent unto him because it is a continuation of his prophesying against the Jews enemies, beginning *v. 4.* and here, and *v. 12, 13.* continued against the Ethiopians and Assyrians, and because there is a plain prophecie of the conversion of the Ethiopians in the Psalms, *they of Ethiopia shall stretch out their hands to thee*, and in this prophecie, *c. 3. 10.* wherefore he proceedeth here in comforting the Jewes by telling them of Gods judgments, that should come upon all their insulting and cruell enemies, briefly upon *Ethiopia* joining to *Egypt*, and more largely upon *Assyria*, of the overthrow whereof prophesied of, because so much hath been said already upon *Nahum*, I will here say no more, especially because all is easie to be understood.

V. 12.

V. 13, 14, &c

### CHAP. III.

**V**OE to her that is filthy and polluted, to the oppressing City, *Vulg.* Wo to the provoking and redeemed City, to the Dove. For מְרִינָה is derived from מָרָה signifying to change or to be disobedient, but no where put for filthy, but מְרִינָה is either polluted or redeemed. מְרִינָה if a Noun a Dove, if a Participle oppressing, *Jerusalem* is by the consent of all hereby meant, that alwayes provoked God by her grosse sins, and may well therefore have this epithite of provoking and for the same reason polluted, because sin polluteth; or if it be rendred redeemed, shee was redeemed many times from great dangers, and thus most probably she is set forth by way of exprobration being one that God had done so much for, but why it should rather be dove then oppressing, I see not, because although the pure and undefiled spouse of Christ be sometime so called, yet a polluted Church no where.

V. 1.

Her Judges are evening wolves, they gnaw not the bones till the morning. *Hebr.* They break not the bones to the morning: some, they leave not: but to hold us to the signification of the word, the Judges are hereby accused to be unreasonable bribe-takers, devouring suddenly all that they can get, even as hunger-starved Wolves that have eaten nothing all day, coming in the evening and getting a prey devour it presently, both flesh and bones, so that hereby men most greedy of gain and unsatiable are set forth, that stand not breaking the bones of such as come unto them about their cases unto the morning, that is, are not long in devouring all their substance, for they wil do it quickly either by taking great bribes, or judging against them wrongfully if they bribe them not, to their undoing: of the like phrase see before, *Mich. 3. 2, 3.*

V. 3.

V. 4.

Her Priests have done violence to the Law: Heb. have contemned, removed, or cast away the Law, as Psal. 50. 17. it is said, thou castest my words behind thee, they then at whose mouth others should inquire the law rejected it, and were not themselves ordered by it, which was a great abomination. The word *דבר* also here used, signifieth *rapere*, to ravish; so that here is another great sin in the Priests noted to corrupt the law by false glossing upon it, as did the Pharisees and all such preachers as turn the word of God to any other sense then that intended by the Holy Ghost.

Note.

V. 5.

Gualter.

Every morning he bringeth his judgment to light, but the unjust knoweth no shame: In this verse, as Gualter saith, an objection that might by the Jews be made is answered thus. God, say they, is in the midst of his Temple amongst us to defend us, and by being there, sheweth that he beareth a great love towards us whatsoever thou sayest in way of reproof and threatening us. *Ans.* It is true he is in the midst of his house indeed, and of you, but it is not to approve your evill doings, but to teach you his will, and for your walking contrary to it, to lay his judgments upon you, for this is meant by his judgments bringing forth as the light morning by morning. But the unjust know no shame, that is, lay neither his word nor judgments to heart, to be ashamed, under a pretence of piety and nearness to God to do so wickedly, they hold God to be in the midst of them to behold their sins, but are not ashamed even in his sight to commit them.

V. 6.

I have cut off the Nations, their towers are desolate: Here the Prophet sheweth that besides his word which was continually amongst them, whereby they might have been reformed, he set divers examples of his judgments upon others before them, whereby they might have been made to fear, to turn from their sins lest they should likewise be proceeded against. By his cutting off Nations he meaneth the Egyptians and Canaanites of old destroyed before them, and more lately divers Countries subdued by the Assyrians, whereof Sennacherib boasted when he came against Jerusalem, and even Israel it self carried away captive by Salmanasar. But by none of all these were they moved, but hardened their hearts to goe on still in their sins.

2 King. 19.

V. 7.

I said surely thou wouldst fear me, so shouldst not thou be cut off: the Lord expected that Judah should have taken warning by these examples, that she might have stood still, but she profited nothing hereby, but rather waxed worse and worse.

V. 8.

Lyra.

Therefore wait upon me, saith the Lord, till the day that I rise up to the prey: Vulg. therefore wait for me in the day of my resurrection hereafter: and the verse before going, I said, yet thou shalt fear me, and receive discipline, and her habitation shall not perish for all in which I have visited her, expounded by Lyra, of the conversion of some of the Jews by the preaching of the Gospel, which is hereby shewed should be after that heavy visitation by the Babylonians, they not being thereby quite cut off, as it might have been feared. But when some beleaved, but they were for the most part hardened, set forth in the next words, they rose early and corrupted all their doings, he foresheweth their long continuance in their infidelity even till towards the end of the world, saying, therefore wait for me in the day of my resurrection, that is, ye shall abide in sin and misery till towards the end of the world when the dead shall rise againe; but then yee shall acknowledge the true Messiah and turn to him; and for their rising early and corrupting themselves before spoken of, he expounds it of their great diligence in persecuting Christ unto the death, about which they went late at night and early in the morning, not ceasing till they had gotten him crucified. Thus Lyra, and for the rendring of the words in the Vulg. Lat. it agreeth so well with the Hebrew, that it cannot be excepted against, the word rendred in N. Tr. to the prey, being Hebr. *אֶדְאָה* ad usque, or ad predam. But Expositours generally understand v. 7. as hath been said before, the Lord expected that by the means before spoken of, the Jews should have been reformed, but loe the contrary, they dayly grew more and more corrupt. Therefore as is said v. 8. they should expect the Lords rising up against them to make a prey of them, or in the time

time to come to destroy them & their city by the Romans, after which he saith v. 9. *I will turn to the people a pure language*: intimating the conversion of the Gentiles under the Gospel: but tell when judgments should come upon all peoples by Nebuchadnezzar they should despair of any such work ever to be wrought amongst them, he saith, *my determination is to gather the Nations to purge out mine indignation upon them*, as meaning, that great destructions should before this passe through all Countries by the Caldees, then by the Persian Kings, after that by the Grecians, and finally by the Romans, last of all which should the conversion of the Nations to the Gospel follow. And this I also take to be the best because it is the manner of the Prophets in inveighing against the wicked Jews by all wayes to aggravate their sins, and then to threaten them with judgments before he speaketh any comfort, and likewise in prophesying against other Nations. Now for the pure language to which all Nations should turn, the Jews say, that it is the Hebrew tongue which the people of every Country shall speak when the true Messiah is come and they are converted to him: but hereby nothing else is meant, but godly and holy speeches in praising of God and Jesus Christ, and praying and confessing Jesus to be the son of God and the Saviour of all that beleve in him in all places, as the next words shew, *that they may all call upon the Lord and serve him with one consent*, but the lip is spoken of to intimate the Holy Ghost coming down in fiery tongues upon the Apostles, in whom he sent a pure lip unto them, when to all Nations they went preaching to them in their own language, being in them sanctified or made pure for this end and purpose.

From beyond the river of Ethiopia my suppliants, the dispersed of my daughter shall bring mine offering. Having spoken in generall of the Nations that should be converted to Christ, here he proceedeth in particular for examples like to Ethiopia, and beyond the rivers thereof to shew that none were so remote, but they should be gathered and joined in spirit and tongue to this number. Of which Ethiopia this is spoken, is questioned by some standing for an Ethiopia in India, and by others standing for Ethiopia joining unto Egypt, for Geographers speak of two Countries in the world of this name. But it is most commonly taken of Ethiopia Egyptiaca, because that was well known to the Hebrews but the other not, and it was beyond Nile the great river of Egypt with his streams. And it is not to be doubted but Zephany speaks of the same Ethiopia with Esay ch. 18. of which see more in that place. But who are meant by the dispersed here spoken of called the dispersed of my daughter, whether the Jews, who are commonly thus set forth, or the Gentiles here nominated? Sol. It is agreed that the Gentiles are here meant, that is, such amongst them as were the elected in Gods secret counsell to come into the faith of Christ, and because they lived amongst others of the Nations, some in one place, some in another, they are called the dispersed, and the daughter of the dispersed, according to the phrase often used setting forth a Congregation, or City, or Nation by the name of a daughter. For offering, which he saith they shall bring, it is of praise and prayer, as Psal. 50. in the dayly offerings hercof every one that is elect is continually after his conversion, it being so inseparable from faith, that it is said of Saul beleevving, Behold he prayeth, and Rom. 10. *How shall they call upon him in whom they have not beleevd*, which implyeth that every one that beleeveth, calleth upon God, and they call not upon God, is said of the Atheists, Psal. 14.

In that day thou shalt not be ashamed for all thy doings wherein thou hast transgressed against me: By these words it should seem that not the elect amongst the Gentiles but the Jews were before spoken to: for he saith, *thou shalt be no more haughty because of thy holy Mountain*, which cannot be applied to any but the Jews only, and therefore they are the daughter of his dispersed, and his suppliants before spoken of. This indeed must needs be so, if the same were spoken of there and in this verse. But they are plainly distinguished, for it is not said, *as there, the people*, but thou, that is, thou Jew, herein prophesying of the conversion of the Jews after the Gentiles, who might well be ashamed before of

V. 10.

Note

V. 11.



Rom. 6.

Note.

1 Joh. 1.  
Jam. 4.

V. 12.

V. 13.

Note.

Rom. 5.

V. 14.

V. 19.

their blindnesse, infidelity, and malice against Christ, but being now by faith justified, and sanctified by his grace they should be so holy and zealous for the truth, that the shame for their former mis-doings should be done away. So that it is not meant that one converted is now no more ashamed of his evill doings past: for to the Saints at Rome the Apostle saith, *what fruit had ye of those things whereof ye are now ashamed?* or from henceforth of any. evill that he doth, because he is a justified person, and it is no sin in him, as the Antinomians of these times foolishly contend. For we ought alwayes to be ashamed and cast down in our selves for grosse sins past, as the Apostle 1 Tim. 1. 5. and of our imperfections still remaining, as the same Apostle, Rom. 7. 2 Cor. 13. 2. and to confesse them and crave pardon dayly therefore, although our lives now be led so blamelessly, that men cannot judge us, neither do we know any thing in our selves, as he saith, 1 Cor. 4. 4. *I will take away from the midst of thee them that rejoyce in thy pride:* that is, such as in times past gloried in this, that they were the seed of Abraham, and Gods peculiar people, &c. having nothing suitable to his people in them, but being full of hypocrisie and sin, insalting over other Nations only for outward priviledges. And this pride was then taken away when all these and the Temple it self, meant by Gods holy Mountain, were not any more confided in, but counted vain things, without uprightness of heart and holiness of life, and faith, as was in Abraham.

*I shall also leave in the midst of thee, an afflicted and poor people:* Here is shewed further, that all their former pride should be beaten down, and their sins mortified, which should follow upon their sufferings: as the fruit thereof. So that by afflicted and poor, he meaneth poor in spirit, and afflicted in soul for their sins past. And for time to come they shall no more doe iniquity or speak lies, for so doth the spirit of grace work in them that are sanctified, as 1 Joh. 3. 9. If any then be workers of iniquity, or lyers, or deceivers, that beleeve in Christ, they are no true Jews but counterfeit, Rom. 2. 29. *They shall feed and lie down, and none shall make them afraid:* that is, they shall live in rest and peace, as being then by faith justified, and so at peace with God: of lying down in rest and peace for this reason see also Psal. 4. and of feeding by faith, Job. 6. upon the true manna Christ Jesus.

He prophesieth of the joy that should be to the Jews, as Esay 12. 6. c. 34. 1. For the fruition of good through Christ now beleeved in, and the cessation of misery for all time to come, v. 19. *I will save her that halteth, and gather her that was driven out,* as was before said, Mic. 4. 7.

THE

# THE PROPHECIE OF HAGGAI:



**H**is and the two Prophets following were stirred up to prophesie after the Jews return out of Babylon, as was before noted, *Ezra* 5. 1. and here again chap. 1. touching *Haggai*. And these were the last Prophets which the Jews had, till the coming of the great Prophet Christ Jesus. *Haggai* signifieth *festivus* or pleasant, as *Jerome* noteth; it cometh of *ἡγῆ* a feast, and it is a name not unfit for him, at whose prophesying the Temple was built, and festivals were againe kept with great joy. For the time, when he began, it is shewed, *vers.* 1. the second year of *Darius*, the sixth month the first day; of which *Darius* I have said enough before upon *Ezra* 5. and of *Zerubbabel* the Prince and *Joshua* the High Priest, to whom it is specially directed; as the rulers of all.

Is it time for you (*O yee*) to dwell in seiled houses (*O yee*) and this house of mine to be wast? He taxeth the people before for saying, the time is not come to build &c. wherein *Gualter* noteth a double fin. 1. That in saying thus they intimated it not to be the Lords will, that his house should yet be built, whereas it was their negligence, and not that it would have been unpleasing to him, that the building thereof should have been gone about long before, although impediments came in the way after *Cyrus* his making of a Decree for the doing of this work. For God made his will knowne sufficiently by secretly stirring up the mind of *Cyrus* to this work, and therefore when enemies stood up to hinder them, they should notwithstanding have gone on therein, but they contrariwise shewed great negligence and lukewarmnesse all the rest of the time of *Cyrus* his reign; for it is noted, that the foundation of the house was laid *An.* 2. of their returning from *Babylon*, neither did the King countermand their proceeding therein al his days. And although in the days of *Artaxerxes* it were forbidden, yet it was a foul negligence in the time of this *Darius* to goe on two yeares and an half more without doing any thing in this work. They finned then in their negligence about a thing of so great moment, and aggravated their fin. 1. By laying the fault upon God, saying

V. 1.

V. 4.

Gualter;

Ezra 5;

saying in effect if it had been his will, that the Temple should yet have been built, hee would have taken away the impediments. They thought in charging them also in effect with temerity and rashness, who went first about this work as attempting it before the time was come. They are therefore sharply here reproved, and their pride and covetousness, which made them more to mind worldly things, are taxed. The labour and tosse and fear of enemies made them, that they did nothing towards the building of Gods house, but in the meane season they could build themselves sumptuous houses, not sparing for either, which he meaneth by saying, *is it time for you to dwell in sealed houses?*

V. 6.

*Yee sow much, but reap little, yee eat, but have not enough.* It seemeth by this that God punished them by a famine, for their negligence before spoken of, and this would *Hagai* have them lay to heart, it was even against their worldly profit to be thus engoddy; and therefore, as they would have Gods blessing upon their labours, he seeks to move them to goe on in this work, and not to let it lye still neglected. Whence note, that to be remisse about Gods worship, and the promoting of the right way thereof, is highly displeasing unto him, and bringeth a curse upon mens labours in stead of a blessing, ver. 7. for the removal of this judgement of famine he exhorteth them to fall to building of the Lords house, recounting over again the judgement of drought and famine more largely, for their negligence herein. Then ver. 12. *Zerubbabel* and *Joshua*, and the people did as *Hagai* moved them, and had encouragement further from him, and their falling to the work of building is expressly spoken of the 24 day of this moneth, wherein they were exhorted to it the first day, to teach all the people of God to doe likewise in edifying or building themselves, and not to defer this most necessary work from year to year, even from youth to old age, and from health to sickness.

Note.

V. 7. 8.

Note.

## CHAP. II.

V. 1.

**I**N the 7. moneth the 21 day of the moneth. The Jewes having begun to build the Temple, as they were by *Hagai* stirred up, another temptation occurred to hinder them in this work, viz. the consideration of that, which the Temple had formerly been as it was built by *Solomon*, and that which it now was likely to be, then so large and magnificent, but now much inferiour to that. To encourage them therefore against this *Hagai* bath another word of prophesie put into his mouth, as followeth ver. 2, 3. &c. to the 9. that this house should be filled with glory, and be more glorious then the former. And great need there was, that they should be thus encouraged, because by the foundation laid they saw, that it came much short of the former Temple in outward glory, and not that in so few dayes as they had now again been in building, (wherein it cannot be conceived, that much could be done, it being but from the 24. day of the 6 month to the 21. of the 7. since they began) they could see such a difference. Now their discouragement might bee from their calling to minde, what other Prophets had prophesied touching the rebuilding of the Temple in a more glorious manner, then that of *Solomon*, as *Ejai*. 54. *Ezek*. 41. &c. wherefore against this he saith, ver. 7. *Yet once it is a little while, and I will shake the heavens and the earth, the Sea and the dry land.* Ver. 8. *And I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with glory:* whereby it is meant, that his son *Jesus Christ* should come into this house, and in it teach, and so from thence the Gospell should goe out into all Nations, and this should be the glory of this house, and not any outward glory standing in shining gold and silver, and precious stones, but in graces which are far more precious, then they, wherewith the house of God, that is, his Church, is indued, and every true faithfull soul, of which it is constituted: for their faith is more precious then gold, 1 *Pet*. 1. 7. *Revel*. 3. 18.

Ezra 3.

V. 7.

For



For the shaking of the heavens here prophesied of, it was when the Angels came down from heaven to bring tidings to the shepherds with joy, and singing of Christs most blessed birth, and the heavens bare a new star, and at his death the Sun was darkened. For the earth, it was shaken by an earthquake, and the opening of the graves, and coming forth of dead bodies at the same time: Lastly, for the Sea, it was shaken, when the Islands thereof were moved at the Apostles Preaching to turn to Christ, and to destroy idols in all places. And to this the Apostle doth apply the shaking here spoken of, saying, that the earth was once before shaken, when the Lord descended upon Sinai to give the Law with an earthquake, but now it should be shaken once more, and the heaven also, applyed by him to the abolishing of the carnall and earthly service formerly appointed in the Temple by the Lord, that came downe from heaven, but now by his Son coming down from thence, having an end put thereunto, and another service established, viz. in spirit and truth, to continue everlastingly. And the desire of all Nations shall come. Thus Christ the glory of the second Temple is called, not that the Nations desired him before he came by his Gospell amongst them, for of them it is said, *I was found of them that sought not after me*, but because when he was preached amongst them, they most earnestly desired him, as in *Samaria*, *Joh. 4.* and when his star appeared, the *Magi* who were the first fruits of the Gentiles coming presently so long a journey unto him, and so diligently seeking to find out the place where he was born, thus *Gualter*. But *Lyra*, by the moving of all Nations, understands that moving of them by the decree of *Augustus Caesar*, that all the world should be taxed, before which the Sea and dry land being shaken, is by him understood of the worlds being brought into subjection to the Romans. Against the former exposition of *Gualter*, maketh the time of Christs coming here prophesied of, because it is said first these commotions shall be, then the desire of all Nations shall come, therefore the earthquake at his passion and resurrection, which were after, cannot be meant, nor the eclipse of the Sun which was then, but only the shaking of the heavens before in the coming down of the angels to the shepherds, and in the direct motion of the new star. And *Julius Obsequens* writeth, that in the time of *Augustus Caesar* about his seventh year three Suns appeared in the heavens, which came all together into one. For the shaking of the earth *Josephus* saith, that at the time when *Augustus Caesar* fought against *Anthony* at *Actium*, there was so great an earthquake, the like unto which had not formerly been, whereby many perished, and this was in the 7. year of *Herod King of the Jews*. For the shaking of the Sea and the dry land, it was by the wars made in all places by the Romans in the time of their divisions under the *Triumviri* by Land and by Sea, the Islands set forth by the dry land, according to *Augustine*, not being free. And well may they be understood by the dry land, because they were the dry lands in the midst of Seas surrounding them. For the time which he calleth a little while, it was not much above 500 years, which with the Lord is but a little while, sith 1000 years are with him but as a day. For his being called the desire of all Nations, the Jews seeing this so plain an evidence of Jesus being the Messiah, if it be understood of him, seek by all means to blindfold mens eyes by saying, that this is not spoken of the Messiah, that should come, but of the Gentiles coming, the verb *shall* here used being a plurall, and therefore they read it thus, *I will shake all Nations, and they shall come with the desire of the Nations*, supplying the letter *s*, and by the desire of the Nations, understanding their desirable and most pretious things, they give this for the sense, they shall come with their cost to beautifie and adorn this Temple, which was partly done by the Persian Kings and Princes, *Exra 7.* and when *Herod* not thinking the Temple built by *Zerubbabel* magnificent enough made it more glorious, then that which was first built by *Solomon*, in height, length and breadth, making it equall to it every way, and besetting it with pretious stones, and paving it with gold, and adding another large Court for the Gentiles to come into, of which see more in my Preface to the Gospels, and of the Nations coming as drawn by the fame of the Temple, thus magnificent-

Gualter.

Heb. 12. 26, 27

Rom. 10.

Lyra.

Jul Obsequens,  
lib. de prodig.  
c. 128.Jes ph. lib. 15.  
antiq. c. 7.

ly made to see it, and to worship here, they say it is thus spoken. But although it be read, *they shall come*, yet it is not said, *with the desire*, but *the desire of all Nations*, the meaning being, I will after the conations before spoken of in heaven and earth, &c. move the hearts of the Gentiles, and they shall come to him, that they shall being come and beleving desire unanimously, above all worldly things, that is, the Messiah. And in making out the sense thus, I supply nothing but *is*, which is often in Hebrew understood. Or we may supply it thus, they shall come, and the desire of all Nations shall come. Some nothing moved at this that it is said *IN*, as if it must needs be therefore understood of the Nations coming, say, that a verb plurall may well be joined with a noun singular setting forth the Messiah, because although he be but one, yet two came in him, God and man, or many graces and favours coming to the faithfull with him. The reader may take it which way he pleaseth, but to me it seemeth best to understand these words, *and shall come*, as hath been said. The Nations shall come for devotions sake to this Temple, as obscure as it might seem to be, so as they never did before to that built by Solomon, and besides the glory, that thus this Temple should have, that desired and longed for one, the Messiah of whom Jacob said, *I have waited for thy salvation*, and of Simeon it is said, that *he waited for the consolation of Israel*, shall come into it. For there were after this Temple built some of all Nations under heaven that came to it for devotions sake, and Christ at 40 days old was brought to the Temple, and afterwards came many times, and taught and wrought miracles there. Thus this house was filled with glory, and with greater glory then the former, as followeth, v. 9. And that of this filling with glory it is meant, appeareth by the words added, *and here I will give peace*. For what was the peace in the time of this house in comparison of that in Solomons, unlesse in regard of that which came with Christ, and by Christ the Prince of Peace, externally it being a time of the greatest and longest continuing peace in the time of Augustus Cesar, that ever was since Rome was built, which was many hundreths of years before, and internally of conscience through peace with God. What little peace there was after this Temple built till now, the history of the Jews war declares, viz. very little, and if there had been al peace externally, there was not that which could give internally through justification from sin, the greatest trouble of all others. Some saith Lira, hold, that it is said, *the glory of this house shall be greater*, because it stood longer a few years then that of Solomon, which is absurd, seeing the glory of an house stands not in the long continuance, but in the splendor of it, and the things belonging to it, in which regard that built by Solomon excelled this, because the golden Ark with Aarons rod that budded, and the golden pot of Manna, all most glorious things were wanting in this, but not in that as long as it stood. Moreover the Lord saith, v. 8. *the silver is mine, and the gold is mine*, intimating the little regard, that he had to these things when he spake of glory, and the little worth that was in them, to make an house glorious, as Psal. 50. it is said of beasts offered in great abundance, that they are not of that value to procure acceptation to the offerer, but this is done onely by a spirituall offering of praise, for so much as all other things are the Lords, as there is said, *the whole world is mine and all that therein is*; wherefore they are too grosse that expound the glory here spoken of, of glory externall standing in the precious things of this world, and it is certainly Christ, God and man, Jesus our Saviours being in this Temple, that made it so glorious, as that the glory of the Lord filling that built by Solomon, and the fire coming down from heaven made it not so glorious, as Christs presence here did this. For that was but the glory of power and majesty not to be indured by mortal man, for it is said, that the cloud filled the house, so that the Priests could not stand there to minister, but this was the glory of grace, mercy and peace, giving unto men access to God, so that they may draw near unto him with boldness and confidence; then the glory of God only appeared, which was naturall to him, now the glory of God shone in a man, and man was divinely glorious, although not seen by carnall eyes, yet by spirituall, saith John, *We saw glory of*

the

Gen. 49. 18.

A. 2.

Rom. 5. 1.

Joh. 1. 14.

the only begotten Son of the Father full of grace and truth. This place thus opened, and the sense confirmed is most plain to prove, that the Messiah is not yet to come, but already come, even whilst this Temple stood, because otherwise this prophetic must fail, it being impossible, that in the sense given, it should be fulfilled, yea and some Hebrew Expositours also understand it of Christ as *Rob. Aquiba*, of whom it is said in *Lib. Sederin*, that he is authenticall. For he saith in commenting upon this place, that after Zerubbabel the Jewes had Princes of their own, and they being worn out, *Jahannes* the son of *Hircanus* took the Crown upon him, and after him his son, &c. untill *Herod an alienigena*, in whose days the Messiah was born. And therefore some Christian Expositours are greatly to be blamed, who understand this of Christ indeed, but not of his first but second coming, for by this means they suppress one of the most convincing prophecies that is to prove Jesus Christ the true Messiah, which how unadvisedly it is done, appears by the advantage hereby given to the Jew to harden himself still in unbelief to his destruction. Whereas v. 8. it is said *the silver is mine and the gold is mine*, *Lara* understands it as meant, that they should take no care to provide themselves of these things, for he would furnish them with them sufficiently, but I rest in the former.

*Rob. Aquiba.*

V. 8.

Here the Prophet cometh with a new Vision punctually setting forth the time again the 24 day of the 9 month of the same second year of *Darius*, when they were now in building the Temple, as they were exhorted to doe the 21 day of the 7 month, ch. 2. 1. And herein he taxeth them for thinking to be accepted for their sacrificing whilst they lived in their sins, which made them unclean. Ask the Priests if a man carrying holy flesh in his garment toucheth any thing that is unclean, shall it be clean? and they answered no, &c. of asking the Priest touching the Law, see *Mal. 2. 7*, wherefore the question is here made unto them, and the meaning is *lawed*, *verl. 14*. So is this people and the works of their hands, and that which they offer, the Altar which was holy, and the Sacrifices did not sanctifie them living in sin, and going on still in their evil wayes when they offered, but their uncleanness made their very offerings unclean and abominable to God, *Esa. 1. 14, 19, 22*. This is true touching sin in generall; but in particular the sin here taxed, was their grosse negligence about building the house of God, as appeareth by the words next following.

V. 10, 11, 12.

V. 14.

Consider from this day and upwards before a stone was laid upon a stone, &c. wherein he saith the same in effect which he spake, ch. 2. 9. it being made evident by the judgment of famine, whilst they ceased from this holy work, what a great sin they lived in, because judgments come not but for sin. Whence note, that all sin is unclean, and makes them that live therein unclean, yea if it be but a sin of omission. 2. That the unclean make things most holy unclean to them, yea their very sacrifices of praise and prayer. 3. The wrath of God is by uncleanness so stirred up, that he therefore curseth the earth unto such, so that it can not fructifie but is made barren, and the course of nature is overturned by their punishment: On the contrary side, obedience in doing carefully what God commandeth, and specially about building his house, procureth his blessing, as followeth, v. 19. from this day I will bless you. The foundation of the Temple was laid long before, *Exra 3. 12*. and praises were then offered, but because upon some discouragement by their enemies they then ceased, God was offended and reproved them by his Prophet *Haggai*, and sent his foresaid judgment upon their land: hereby teaching us, that it is not acceptable to God for us to begin well, but we must go on & not cease through faint-heartedness from doing any good. And for things more immediately relating to God, as spiritual edification, it is not enough to lay the foundation either by teaching or learning the Principles of the Christian Religion, but we must grow in knowledge and grace also, till we come to a perfect stature in Christ; for we are his Temple, *Eph. 2. 20*. of which he, his Prophets and Apostles are the foundation, & this foundation is laid, when we beleeve, and the building goeth forward when we dayly grow more holy and heavenly minded, for these words the seed in the barn, *Vulg. Latine* hath *femen in germine*, because in the fourth month, answering to our

V. 15.

Note.

Tit. 1. 15.  
Psal. 107.

V. 19.

Note.  
Gal. 6. 9.3 Pet. 3. 20.  
Heb. 5. 12.

December,



V. 20.

December, corn was sown and came up in that countrey, and was in the stalk, and the word *וַיֵּבֶן* signifieth a potbeca, as well as horreum, and *תֵּבֶן* is an hiole, the meaning is no man could yet tell, what increase the corn upon the ground should yeeld, but God only; but at the time of harvest it should appear, that Gods blessing was upon their corn and fruits for their obedience in building.

Also the word of the Lord came to Haggai the 24. day of the month, Vulgar, for more exprellion, the second time, so that he had the former Vision, and this both in one day. And what is the word that now came unto him? *Vers. 21. Speak to Zerubbabel, saying, I will shake the heavens and the earth, and I will overthrow the Thrones of the Kingdomes, vers. 23. In that day I will take thee (O Zerubbabel) and make thee a signet.* Here by another shaking of heaven and earth he sheweth, that he meant the overthrow of earthly Kingdoms, which should all be under one Throne, and the establishing of that which should come of him, that is, the Kingdome of Christ, and thus make him in it as a signet on his right hand never to be plucked off. For that this is meant by a signet may be gathered from *Jer. 22. 24. Though Coniah were as the signet of my right hand, &c.* But to explain all things here more particularly, His directing of this prophesie to Zerubbabel the Prince shewed that it was a singular prophesie worthy to be considered by the highest and nearly concerning him and his posterity. The Lord had said before he would shake the heavens and the earth, and now he repeats the same again in another Vision after that, to shew, that Christ the desire of all Nations being come, and thus the house then built made more glorious then the former, there should after this be great commotions in the world again, in heaven the Sun darkened at the passion of Christ, and in the earth by an earthquake wherein graves were opened, and many dead bodies arose at his resurrection. And after these commotions and others fore-running the destruction of *Jerusalem* prophesied of by our Lord, *Matth. 24. 7.* where it is said, Kingdoms shall rise against Kingdoms, and there shall be famines, pestilences and earthquakes. *The Throne of Kingdomes shall be overthrown*, which is diversly understood by divers, by some of the Persian Kingdome overthrown by *Alexander* and the Grecian, again by the Romans: and by some of the Roman, which after the division made thereof by *Constantine the Great*, into the East and West between his sons, lost the strength, which it formerly had, and decayed first in the West by the Goths and Vandals subduing it, and then in the East by the Turks winning of *Constantinople*, in the midst of which changes yet Zerubbabel, that is, Christ and his Kingdom, called here Zerubbabel, as elsewhere, by the Prophets, *David* should be kept as a signet, which Kings use to seal withall, and therefore have a singular care about the keeping thereof. And so this prophesie and that, *Dan. 2. 44.* are all one. And this I see no cause to reject, but the time maketh against the former. Wherefore I conclude, that the Roman Empire, to which many Kingdoms were subject, is here meant, and much more all other earthly Kingdoms subject thereunto, one fighting against another, and destroying one another, and some by it destroyed, as that of the Jews, before which in speccall the heavens were shaken by battels seeming to be fought in the air over *Jerusalem*, and the earth where the Temple stood, was so shaken, that the great brazen gates thereof that could not be opened, but by the strength of 20 men, opened alone. And hereby the care of God over his Church appears to be such, that all Kingdoms shall be overthrown by the commotions made in the world, but Christs Church which is his Kingdome shall stand firmly, as *Matth. 16. 16.* not onely in the midst of these commotions, but also doe all worldly powers what they can against it.

Lys.  
Gualter.  
Ribera.

THE

# THE PROPHESE OF ZECHARIAH:

## CHAP. I.



**I**N the 8 month of the second year of *Darius* the word of the Lord came to *Zechariah* the son of *Barachiah* the son of *Iddo* the Prophet: That *Haggai* might with the greater courage and confidence execute his propheticall office; God joined *Zechariah* at the same time unto him; and the more to confirm that which he taught, that the faithfull might be the more comforted and the wicked moved to repentance. Thus before the captivity God sent more Prophets together, as *Isaiah* and *Hosea*,

V. 1.

etc. as hath been before noted, and in the time of the Gospel Christ sent out 12 Apostles, then the LXX, two and two together. This *Zechariah* is thought by some more probably to be the Prophet spoken of by our Lord, *Mat. 23.* that was slain between the Temple and the Altar, then that *Zechariah* who was slain there in the dayes of *Josiah* King of *Judah*, both because the name agreeth best, the other being the son of *Jehoiadah*; this of *Barachiah*, and it is not likely that our Lord would make that *Zechariah* the last Prophet slain, as he seemeth there to doe, for he beginneth at *Abel* the first Martyr, and therefore doubtlesse endeth with the last Prophet of note slain by the Jewes. But after that *Zechariah* to this, many others of note suffered, as *Esay* and *Jeremiah*, and divers others in the time of *Manasseh*, who filled *Jerusalem* with innocent blood.

2 Chr. 24. 20.

If it be objected, this *Zechariah* is not said to have been slain, and if he were, it could not be done betwixt the Temple and Altar, because it was not yet built: I answer; that Christ and his Apostles bring some things to light touching History, which before were not spoken of, and therefore this *Zechariah* might also suffer thus, although not spoken of before; and touching the Temple, it being finisht in the 6 year of this *Darius*, in whose second he began to prophesie and went on in his fourth *ch. 7. 1.* after which he had many

N n n visions

visions more most probably above two years, and if so, he lived till the building of the Temple was finished: yea it is plain by *Ezra 6. 14.* that *Haggai* and he both prophesied, till the building was fully ended: of this see more in my Exposition upon *Mat. 23.* The son of *Iddo*, this *Iddo* is thought by some to have been the immediate father of *Barachiah*; being a man of great note: but forsomuch as *Iddo* a Prophet that lived long before, is famous in Scripture, most probably he is meant, other progenitors of his being omitted. Some hold him to have been the Prophet that came to *Bethel* in *Jeroboams* time to threaten Gods judgments against the Priests that sacrificed upon the Altar there.

V. 2.

The Lord hath been sore displeased with your fathers: He beginneth to move them to repentance from the consideration of Gods dealing with their fathers in times past, when they sinned, and being admonished by his Prophets would not turn, to whom therefore it came to passe according to their threatnings, although those Prophets did not many of them live to see execution done upon them, as was threatned. And he beginneth thus, because as the history of *Ezra* sheweth, they lived in many grosse sins, especially the neglect of piety towards God, as touching the building of his house, and taking strange wives, being from their former lawfull wives divorced, as their lusts led them.

V. 7.

Calvin.

Upon the 24. day of the 11. month, called *Sebar*, which answered to our February. V. 8. I saw by night a man riding upon a red horse, and he stood amongst the myrtle trees: After reproof and exhortation to repentance, here followeth, as *Calvin* conjectureth, matter of comfort, they being effectually moved by that which had been said before. For the meaning of the Vision, it is shewed by the man upon the red horse standing by the myrtle trees, V. 10. Only it may be demanded who that man was, and why he appeared riding upon a red horse, and who the other coloured horses white and speckled, and what is meant by their running through the earth? *Ans.* The man upon the red horse was Christ Jesus for a prelude of his incarnation appearing in the likeness of a man, as he also did at some other times. For the other horses with the men riding upon them (for so it must be understood, although none but horses are named, because v. 11. they are brought in answering this man, as horses cannot do) were behind him, as souldiers at the back of their Captain: and who ruleth over the Angels of heaven as Captain but Christ? called elsewhere the Archangel *Michael*, who is, as the word signifieth, one like God; upon a red horse he is seen riding to shew the bloodshed of the enemies of his faithfull people, as blood is red and makes garments look red. See *Esay 63. 1, 2, 3.* Christ then appeareth thus to shew his wrath, whereby his heathen enemies should have their blood shed and be destroyed, and he rides upon an horse to do this, to shew that it should be done by war, because horses be for war, and horsemen of greatest force: and for this cause the same Christ appeareth almost in like manner *Rev. 6.* and *ch. 19. 13.* only there the horse is white, but his garments red with blood, to shew peace and comfort to such as embrace and follow his word, but destruction and terrour to unbelievers and despisers, according to which also here be some horses white, and some particoloured, red and white, to shew the same. And this man upon the red horse appeared in the night, to shew that Christs incarnation was yet only darkly set forth by types and figures, for which the time of the Old Testament is called the night, *Rom. 13. 12.* and he was by myrtle trees with great leaves making it shadowie like the night, to shew the same. The horses behind him with their riders represented the Angels of God, by whom, as by his horsemen, God makes war where he pleaseth in all the world for the good of his people, and the destruction of the wicked, the white horses being with these, to shew that they shall be victorious in the end, but the diverse coloured with those, to shew that although sometimes they prevail, and by subduing all have peace, yet this lasteth not long, but horses both white and red are seen with them, intimating the variability of their condition, although they be in peace and rest for a time,

V. 12.



as they upon the party-coloured horses say, that they had gone through the earth and all were quiet and at rest.

Whereupon request is made to the Lord by the man upon the red horse, that his own people who had been in misery 70 years might now come to have rest also, for it could not but be counted an unworthy thing that heathens having rest every where, Gods own people should still be troubled and interrupted, especially in so excellent a work as the building of the Temple was, which was no sooner said, but comfort was spoken to his people, and that both Temple and City should be built, and v. 18, 19, 20, 21. destruction and dispersion is threatened to them that had scattered the Jewes. Note from hence that the Lords horsemen walk up & down in the earth, that he doth not neglect humane affairs, as the Prophane think, for he sends out his Angels, and they are alwayes walking about for the good of his people, and nothing done in the world is hidden from them, that we may be encouraged in doing good and deterred from evill, as being sure that we have them to guard us, and to stand for us when we fear God, but otherwise upon horseback and armed as it were, to destroy us. Now God can do all this without the ministry of his Angels, but because we cannot so well conceive of our being in safety, but by having a guard about us, God is pleased to use them and their ministry in doing this office about his.

How long wilt thou not have mercy on Jerusalem against which thou hast had indignation now 70. years? Here a great question is made by some, how it could be said thus, seeing it was 70 years long before this, in the first year of Cyrus, who reigned after this 7 or 8 years, and after him Cambyfes, or Ahasuerus called also Artaxerxes, Ezra 4. 9 years, and because they see not how it may be otherwise resolved, they answer, that the time may be counted two ways, either from the 1 year of Nebuchadnezzar, & so the 70 ended the 1 year of Cyrus, or from his 19 year, and so the 70 years ended not till now. But there needs no such device, for here is no word shewing that just now the said 70 years of desolation were ended, but only that they were at an end, as they were indeed long before, for the word is *in this or these 70 years*, that is, the 70 years determined, Jer. 25. and certain years longer also they being still molested by their enemies, when as the people of other countries returning to their habitations in the time of Cyrus lived in peace. And this is said to move the Lord the more, because not only the full time set by his Majesty for the Jewes punishment was ended, and many years more also had passed since, so that it was time now not only to bring them back from their captivity, as he had graciously done in the dayes of Cyrus, but also in their own land to grant them peace; delivering them from their enemies who disturbed them in that necessary work of building the Temple and City again, that they might come to the state in which they had formerly been. And for this Exposition is *Lyra, Calvin, and Gualter*, rendring the words therefore, *these 70 years*, v. 16. *my house shall be built and a line stretched out upon Jerusalem*: that is, a measure taken of the dimensions of the City, that it also might be built and divided amongst the Jewes as in times past.

Then I lifted up mine eyes and saw and behold 4 horns, what was meant hereby the next words shew, *these are the horns that have scattered Judah, &c.* It is usuall in scripture by horns to set forth strength and power, and consequently mighty and strong Kingdoms, and because that of these there were four chiefly which afflicted the people of God, the Caldean that destroyed Jerusalem, the Persian that domineered over the Jewes, and at their pleasure restrained them from building the Temple and City, the Grecian that after Alexander, both in the Egyptian and Syrian Kings, were infest enemies against the Jewes, and the Romans, that by force and might set up Herod a stranger to reign over them, the Lord shewed Zechariah the 4 horns which R. Solomon will have to be enemies about Jerusalem in the 4 parts of the world, East, West, North, and South, but because the Jewes were not by them scattered, although many times annoyed, the former Exposition, which is most commonly followed; is to be

V. 13.

Note.

V. 12.

Lyra,  
Calvin.  
Gualter.

V. 18.

R. Solomon.

V. 20.  
V. 21.

Calvin.  
Gualter.

preferred. Against these 4 horns, 4 Carpenters are next shewed, which are said to come to fray them and to cast them out for their scattering of Judah. These 4 Carpenters were such as God stirred up to bring the enemies of the Jews to ruine, whom Calvin and Gualter will not have to be the 4 Monarchies before named, but Ammonites, Moabites, and Syrians, &c. distinguish thus by Gualter by the 4 parts of the world, the Ammonites, Moabites, and Edomites, on the East, the Philistims on the West, the Egyptians and Ethiopians on the South, and the Syrians on the North, confirming thus that of R. Solomon before mentioned, but they were rather figures of them that brought the 4 Monarchies to ruine, because it was a prophesie of things to be done, not a representation of things already done, as was the destruction of all those enemies near about Jerusalem by Nebuchadnezzar. Wherefore the carpenter destroying the Babylonish Monarchy was the Persian, he that destroyed the Persian was the Grecian, and he that destroyed the Grecian the Roman, each one of these 3 being first an horn and then a carpenter, and although the Persian had acted his part already, yet that all four might be put together, as opposite to the 4 horns, he is shewed together with the rest, and the Goths in the West, and Turks in the East were the fourth carpenter confounding the Roman Monarchy.

## CHAP. II.

V. 1.

**B**ehold a man with a measuring line in his hand; It was said before ch. 1. 16. *A measuring line shall be stretched forth upon Jerusalem*, now therefore one is seen with a line in his hand going to measure the length and breadth of that City, it being hereby intimated that it should be built again, as it was indeed in the time of Artaxerxes by Nehemiah, and it was expressly promised, chap. 1. 17.

V. 4.

*Tell this young man, Jerusalem shall be inhabited as a Town without wals, for the multitude of men and cattle:* This is not a prosecution of the same, but a new revelation touching the spiritual Jerusalem which is the Church under the Gospel. And therefore it is to be noted, that he saith, v. 3. *The Angel that talked with me went forth and another Angel went out to meet him, and he said, Tell, &c.* The man with the measuring line had told him before of the building of Jerusalem properly understood, but now another cometh forth from God and bids the Angel assigned before to talke with him, to tell him that the Church of Christ spiritually called Jerusalem should be so populous that no wals should be able to contain the number that should be thereof, as other Prophets also, especially Isaiah often foretold.

V. 5.

And about this, he saith, *The Lord will be a wall of fire round about, and a glory within*, so that the Church under the Gospel was more safe from the danger of enemies, then Jerusalem of old so well fenced with wals and gates, for that was destroyed by the Romans, but against this the gates of hell neither could nor ever shall prevail, as it is impossible for any to prevail against God, who is as a consuming fire ready to burn and devour all enemies that come near him or the place which he takes into his protection, and much lesse to extinguish the light and glory thereof, which he is to his Church, although the Kings who were the glory of the materiall Jerusalem, might be, and were divers times taken away. Some make no distinction betwixt this and that which was shewed, v. 1, 2, 3. but expound all of the spirituall Jerusalem taking the man with the measuring line to be Christ in this vision shewing himself in the humane nature which he afterwards took, who is the builder of this Jerusalem his Church. But if it were so, where were the present comfort in respect of any materiall building, or by what vision shewed? And if none, Zechary came short of his office, of whom it is said together with Haggai, of whom it is said Ezra 5. *they prophesied to the Jews and then they rose up to build:* And if it is

Gualter.

this and that v. 4, 5. be all one, why are Angels imployed after this to tell Zechary here called a child, for so he was, although a man of good years, in comparison of the Angel that spake so. For these things seem to me certain arguments of a new matter further revealed of the spirituall Jerusalem distinct from that which was before spoken of, which was the type or it. Lastly that had wals after this by Nehemiah built about it, this had none, but the Lord as a wall of fire round about it to defend it, as Ps. 125. and it appeared by experience in the time of the Primitive Church, which had all powers humane against her, and none but the Lord for her defence, whilest she consisted only of the common sort of people, and there were not many noble of her.

Ho, ho, flee from the North, saith the Lord, for I have spread you abroad as the 4 winds: This is by Lya expounded of errors after which the Nations were before the preaching of the Gospel diversly led by the Devill, for which they are said to have been dispersed abroad as the 4 winds.

And to the same he applyeth the words following, Deliver thyself O Zion that dwellest with the daughter of Babylon, that is, thou Church of Christ that art at Rome, called spirituall Babylon for the enmity of the Romans and their Emperours against Christians whilest they were Heathens, for by the name of Babylon, saith he, Rome is called 1 Pet. 5. 13. For of Babylon properly taken it cannot be understood, because that was long before this destroyed. Deliver thyself, that is, by being still intangled with none of her superstitions, or un-equall yoking with infidels, and the North is it called, because that of old the people of Israel were both corrupted and suffered from the North, whence their greatest judgments came by the Assyrians and Babylonians, whose evill manners they followed.

After the glory he hath sent me to the Nations that spoiled you, he that toucheth you toucheth the apple of his eye: that is, after the Romans coming to that height of glory to be rulers over all countries under one head, Augustus Caesar, who raigned in peace, the Lord hath sent me, the Lord Jesus his son by mine Apostles to preach to the Gentiles, and to convert them to the faith, after that it was rejected by the Jews, and after the faith imbraced ye shall be so dear unto me that I shall count them that touch you to doe you hurt, as men touching the apple of the Lords eye, which he will not suffer to goe unrevenge, and this he speaketh in threatening both the Jews persecuting his Church, and such of the Gentiles, as being stirred up by them joined herein: thus Lya, saying, that because it is the Lord of Hosts that speaketh of himself as sent, it must needs be understood of God the Son sent by the Father. And herein Calvin agreeth with him, but for the glory of which it is here said, after the glory, he dissenteth much, as also in expounding v. 6, 7. for he understands all of the Jews remaining still in Babylon and the adjacent parts, who are bidden to flee out of the North, that is, those parts being slack so to doe, happily projecting in themselves that Cyrus gave them leave to return only to try them, and when he saw what they would doe, intending to set upon them and cut them off, which made them fearfull, and because also they would avoid the trouble and tediousnesse of removing so far, although into their own country, they resolved still to settle there having no heart to returne. Therefore the Prophet in way of taxing them for this, and to stir them up to hasten their return to join with their brethren that were already returned, in building the Temple and City, and to look at Zion their proper habitation, and not to be taken with any pleasures of Babylon to settle their abode there. And here v. 8. to move them the more effectually so to doe, he addeth, Thus saith the Lord of Hosts, &c. hereby assuring them of the Lords singular care over them, after the glory, that is, after that he had begun to glorifie his power and mercy and truth in working upon the heart of Cyrus to give them leave to return, so that now they should not need to fear any thing, but resolvedly apply themselves to the journey, and for the enemies they had best take heed how they did any thing against them, for the Lord would take that which

V. 6.  
Lya.

V. 7.

V. 8.

Calvin.



was done against them as done against himself. Some he saith, by the glory understand the glory gone from *Israel*, when the Jewes hardning themselves by unbelief, the glory of being Gods people removed to the Gentiles; and some the glory of the Nations that had subdued the Jewes, and triumphed gloriously over them, which went away when they were subdued by the Medes and Persians.

Whereas he saith v. 6. *I have scattered you as the 4 winds*, he takes this also as spoken to intimate the greater hope of deliverance and safety now in their return, because the same Lord that had scattered them, promised it unto them, and moved them therefore unto it. If they had been thus scattered indeed by the will of man, and not of God, they might well have feared successe in returning; but forso much as their scattering was Gods act for their sins, he being now pacified, they might well hope, that he would as surely gather them home now again, as he then scattered them. These divers Expositions considered it is very hard to determine the truth. But th it it cannot be altogether understood of the Jewes yet remaining in *Babylon* and refusing to return appeareth, because they were not dispersed as the 4 winds, but hereby the elect both of Jewes and Gentiles must needs be understood, as *Esa* 43. 5, 6. where the gathering together of the Jewes from all the 4 parts of the world spiritually so called, is spoken of. It is to be held therefore, that this is a mixt prophetic both touching the Jewes yet in *Babylon*, for it was not so destroyed, as *Lyra* saith it was, but that many Jewes were dwelling there still, as appeareth *Ezra* 7. and touching the faithfull in all Nations. The Jewes still remaining there are stirred up, as *Calvin* hath it, and all Christian people, as *Lyra*, and then by these words, *after the glory*, is meant after the glory of being the redeemed people of the Lord offered to the Jew, but refused, *I was sent to the Nations*, or understanding Christ by the glory, as *Hag* 2. 7: For the last words, *be that toucheth you, toucheth the apple of his eye*, they are by some, as *Calvin* saith, turned another way, he hurteth himself in that part of which he is most tender, but by other like places it is plain, that the meaning is as hath been said, viz. by *Deut* 32. 10.

*Psal* 17. 8.

V. 9.

*Lyra.*  
*Calvin.*

*I will shake my hand upon them and they shall be a spoil to their servants, or a prey*, which is spoken by Christ to shew that the Romans who had domineered over and persecuted the faithfull, should be converted and thus become servants to Christ and his Church, bringing in their worldly goods for the maintenance of Gods worship and service, so *Lyra* and *Calvin* agreeeth also, neither can it be otherwise understood: and ye shall know that the Lord hath sent me, here Christ continueth still speaking and shewing that when it should thus come to pass, the Jewes should be convinced that he was the Shiloh or sent One of God, so long agoe spoken of by *Jacob*, *Gen* 49.

V. 10.

*Sing O daughter of Zion, for I will come and dwell in the midst of thee*: that is, I Christ, which was fulfilled, when having taken flesh he came and dwelt sometime amongst the Jewes, according to that which is said *Joh* 1. *And he dwelt amongst us and we saw his glory*.

V. 11.

*In that day many Nations shall be joined to the Lord*: a plain prophetic of the conversion of the Gentiles at the time of the Gospell of Jesus being preached in all places unto them, for then do men join themselves to the Lord, when they beleeve in his name.

V. 12.

*And the Lord shall inherit Judah in the holy Land*, that is, in heaven, saith *Lyra*, but rather in the Kingdoms of this world, being sanctified to the Lord to be his inheritance by the conversion of the inhabitants, according to which it is said *Psa* 2. *I will give thee the Heathen for thine inheritance*.

V. 13.

*Be silent all flesh before the Lord, for he is raised up out of his holy habitation*: Here is added an insulting conclusion against all enemies of Gods Church, as if he had said, tell not me what your power is to oppress my people, neither brag thereof, ye are truly but flesh, and therefore most frail and weak to withstand me, therefore speak nothing of this more, for now God that seemed formerly to sleep is raised up for the defence of his, and who dares then mutter against him?

## CHAP. III.

**A**nd he shewed me Joshua the high Priest standing before the Angel of the Lord: Of Zerobabel the Prince, Haggai prophesied, ch. 2. 23. that God would make him as a sign, intimating hereby the restitution of the care that God anciently had of the line of David, that he might ever have a light amongst his people unextinct, as he had in the posterity of Zerubbabel, and finally in Christ that came of him, who liveth and reigneth for ever, although for a time suspended from the principality. Now because the state of the Jewes could not be compleatly flourishing, unless the Priest were also brought to that splendor by glorious apparell which he formerly had, and the authority to judge in things pertaining to God, which by his office belonged unto him, his restitution to these dignities by God assigned unto him, is here prophesied of. Zechary seeth him standing before the Angel of the Lord, in doing the office of his ministry unto him, and Satan standing at his right hand to resist him: where by the Angell, Christ is commonly understood, who is alwayes neare to those his servants in the ministry, that minister to God to assist them in this holy service, for the comfort of all such as are called to this office, and their encouragement if they be faithfull, he will see that they shall not want gifts which be necessary for their function, if they seek unto him. But what is this, Satan standing at his right hand to resist him? His accusing of him before the Lord as unworthy here to minister for his sins: for if there be any thing amisse in any of Gods servants, the Devill is ready to accuse him of it, to procure, if he can, Gods rejecting of him, so that we had need to walk circumspectly, that we lye not open to his accusations. Touching this Joshua, he might certainly, saith Gualter, find somewhat against him, as namely a neglect in common with others of building the house of God so long a time, and that he suffered so many Priests under him to sin so foulely in marrying strange wives, Ezra 10. and that it was in regard of his sins, appeareth v. 4. where the Lord saith that he had taken away his iniquity.

And the Lord said, the Lord rebuke thee Satan, even the Lord that hath chosen Jerusalem: here the Trinity is thought by some to be intimated in that the Lord is thrice named, the Lord the Son said, the Lord the Holy Ghost rebuke thee, even the Lord being the Lord the Father that chose Jerusalem: thus when the Devill opposeth and accuseth the servants of God, the Lord taketh their part and reproveth him, which may be a great comfort to them that have been humbled for their sins, and so have through Gods grace attained justification therefrom, as it seemeth by the next words that this Joshua had been. For he is said to have been a brand plucked out of the fire, that is, out of the fire of adversity in Caldea and brought back to Jerusalem. And v. 3. he was clothed in rich garments, further to expresse his poor and low estate, to which he had been brought. And v. 4. the doing away of his iniquity, is spoken of, to shew that he was now justified, and therefore the Devill could have nothing against him, and in his coming to stand against him he had nothing but a check, and he an happy change of his raiment from filthy to glorious, viz. such pontificall robes as God anciently appointed his high Priest to be clad withall in his ministration, even exceeding the robes of Kings. Whence note that sin causeth abasement in this life, but in Christ is remedy for all the faithfull against all their sins, and sin being done away the Devill may accuse them, but shall not be able to hurt them, but they, notwithstanding his malice, shall when they have been abased, be glorified, if not in this world, yet in that which is to come.

And I said, Let them set a fair mitre upon his head: Here the Prophet seeing a preparation of priestly garments made for Joshua the high Priest, but no mitre yet spoken of, which yet was one ornament by God appointed out of his zeal to the worship and service of God, that there might be no defect of glory in

V. 1.

Note.

Gualter.

V. 2.

Note.

V. 3.

V. 4.

2. V.

Note.

V. 5.

Gualter.

any

any thing about the high Priest, moveth for this also to be set upon his head, and it is done accordingly. Of the high Priests garments and mitre, see Exod. 28.4. and what the Mitre was v. 36. a plate of Gold, whereupon was ingraven, *Holiness to the Lord*. The Vulg. Lat. for mitre, hath *Cidarum mundam*, and the word signifieth either, or a crown or diadem: and for *I said, he said*, but the word with the pricks, as it now goeth *אמר*, *I said*, but the pricks taken away, *he said*, and it is most probable that it should goe so, for what authority had the Prophet to appoint what should be done, but only the Lord, who before commanded to cloath him in pontificall raiment, and as that, so this upon his word was immediately done; whereas if the Prophet had spoken, there should have been some word inserted intimating his humble suit to have it thus done. Moreover it is to be understood, that the most ancient translation of the Sept. hath it also, *he said*, and R. David was the first that rendred it thus, whom others since have followed, and if it be read without pricks, as all Hebrew was till the dayes of the Masoreth, first inventing the pricks, being of a later time, it signifieth *he said*. And by all these glorious ornaments put upon *Josua* the present high Priest, was set forth his restitution that now should soon be, that he might minister in the Temple being built; in as great perfection of glory as ever any high Priest did before. But till the building was finished, although the ordinary Priests are said to have been set in their apparel to praise the Lord, yet the high Priest was not, yet all things being finished and the Temple coming to be dedicated, it was not to be doubted but that he was, and thenceforth the high Priest successively ministered there in the like glory, as *Josuephus* expressly sheweth in many places.

Ezra 3.10.

V. 7.

I Sam. 1.

*If thou wilt walk in my wayes and keep my charge, then shalt thou judge my house, and I will give thee places to walk amongst those that stand by:* Here is a further dignity of the high Priest set forth of judging in difficult cases, as was of old appointed, Deut. 17.8. but then he must walk uprightly as God enjoined him, not priding himself in his high dignity, or abusing his power by himself or his sons, as *Eli* sometime did, wronging God in his sacrifices and grieving the people, till they had them in abomination.

For the next words the Vulg. hath it, *I will give thee walkers of these, who stand by these*, Hebr. and *I will give to thee walkers amongst these standers*: They that follow the N. Tr. will have the meaning to be, that *Josua* doing, as was before said, should have after this life ended, a place amongst the Angels in heaven. But because the words will not bear that reading, the better sense is, *I will give thee of my Angels to guard thee*, as Ps. 34. and to assist thee against Satan and his Angels, who will be ready to oppose thee. For of good Angels some stand to minister unto him and to praise him continually, as *Esey* 6. and some are sent out for the good of those that are appointed to life, Heb. 1.14. And this could not but be a great comfort unto him, and it is a comfort and encouragement to all the faithfull at all times, that they have, whilst they keep their charge, a guard so mighty and glorious about them, but sail hereof, and this guard shall be withdrawn and in stead of it Satan cometh.

Now.

V. 8.

*Hear now Josua, thou and thy fellows that sit before thee, for they are men wondered at, behold I will bring forth my servant the Branch:* Heb. for men wondered at, it is men of portending, that is, men in whom other things to come, as in strange and prodigious signs are set forth, for such was *Josua* the high Priest and his fellows, other holy Priests under the law, in them things to come under the Gospel being portended, and to this agreeth well that which followeth touching the Branch, that is, Christ Jesus, as if he had said, I would have you to hearken to that which I shall now speak, which is fuller of comfort then any thing hitherto said, yea, and in you it is portended or foreshewed, as in signs and figures, and therefore worthy by you especially to be attended to, that is, the coming of my servant the Branch, that is, Christ the high Priest, that excels all others in glory and the perfection of priestly glory. For so he



is set forth at large and proved, *Heb. 7. 8. 9. 10.* And that of him the high Priest and other Priests, and that which they did in their ministration were types, is there also plainly shewed, the high Priests going into the most holy place with blood for the expiation of sin, typifying his offering of his own blood, and then entering into heaven, as it were, with it to make propitiation for our sins, and the Priests killing and offering sacrifices dayly, typifying his suffering death upon the crosse to purge us from the uncleanness of sin; thus *Gualter*, and before him *Lyra*, but more briefly *Calvin* yet will not have *Josua* and his fellow Priests called portentous signs for this, but because they were wondred at as Monsters, by the wicked of those times for their rare piety, and forwardness about the works of the Temple, wherein they are much commended *Ezra 3. 10. 16. 20.* as *Esa. 8. 18.* he saith, I and my children are figs and wonders, the same word being used that is here. But *Gualter* reasoneth against this out of the consideration of the time when this was spoken, and the persons then in authority, *Zerobabel* and *Josua*, and other holy Priests that were so far from being wondred at in way of detestation, that they were had in honour, as appeareth in *Ezra* the Priest, who came in the dayes of the next King *Ariaxerxes*, and the Priests joining with him in the service of God, and were much honoured by the people, and to him doe I subscribe. And for Christ being here set forth by the name of a Branch, it was most apt to signifie, and foreshew him springing out of the stock of *Jesse*, because he came even a branch growing out of the stubbe of a tree long before cut down, from which therefore no man would have expected it; nothing so long a time appearing, but it being thought dead. Of his calling him his servant, that hath been often spoken of before, and the Lord saith of himself that he came, not to be ministered to, but to minister, or serve.

Behold the stone that I have laid before *Josua*, upon one stone shall be 7 eyes, I will engrave the graving thereof, and I will remove the iniquity of that land in one day: Here by the stone the same is doubtlesse set forth, that was by the Branch, even *Jesus Christ* called by *Esa* also a stone of foundation, and he is said to be laid before *Josua* because here prophesied of unto him. But what are the 7 eyes upon this one stone? divers conjecture diversly, some say the spirit dwelling in Christ without measure filling him with eyes of understanding, so that he alone had a great number of eyes as it were, and because 7 is a number of perfection, it is said 7 eyes upon that one stone; others by these eyes will have the eyes of all the faithfull meant, which are set upon Christ, as *Simon* saith, mine eyes have seen thy salvation, and of *Abraham* it is said, *Abraham* saw my day, and many Kings and Prophets desired to see that which ye see: Lastly some understand 7 Angels sent out by Christ into all parts for the good and preservation of his Church bringing for the proof hereof, *ch. 4. 2.* where a golden candlestick is seen with 7 lamps to give light.

And *v. 10.* these are said to bee the Lords eyes that run to and fro through the whole earth, and *Rev. 5. 6.* where 7 eyes are spoken of, and expounded to be 7 spirits sent out into all the earth, and said to be in the Lamb. But why these spirits should be thought to be Angels, I see no reason, yea there is rather reason why they should not be Angels, but the Holy Ghost because they are not said any where to be in Christ, but the spirit came down upon him, and he was full of the spirit, wherefore it is best understood by *Jerome* of the spirit with his manifold light and graces as eyes in Christ, so that although he be a stone we must not thinke him to be a dead thing, as a stone, but living and full of light, from which fulnesse his ministers receiving light inlighten and convert others unto him, and they truly are the eyes of his understanding, or the 7 lamps spoken of *ch. 5.* or spirits sent out to preach the Gospel.

For that other conceit of many mens eyes set upon him, it is altogether from the purpose, for although 7 be a sacred number setting forth the Spirit with his manifold gifts, yet the faithfull are no where thus called or said to be upon him, but in him, and they put him on, and it is not the eye; but the

*Lyra.*  
*Gualter.*  
*Calvin.*

*Ezra 7. & 8.*

*Esa 11. 1.*  
*Jer. 23. 5.*  
*Ch. 33.*

*V. 9.*

AR.2.23.

V. 10.

sight of the eye that is upon him, when the faithfull see him. For the Lords engraving the graving, hereby is set forth the piercing of his body upon the crosse with nails and spear, because thus iniquity is done away in one day, the sacrifice expiatory being thus at once offered therefore. And well might this be set forth by graving upon a stone, because that is done with an instrument of iron piercing it, and to be the Lords doing, because by his predetermineate counsell, he suffered.

*Ye shall call every one his neighbour under the vine and fig tree:* Here the Prophet concludeth with the great benefit of peace that should be by Christ, iniquity being done away. In time of war men betake themselves to strong holds, or hide themselves in secret places, but in time of peace they sit securely abroad and recreate them in the shade of their vineyards, & therefore to set forth such peace that now should be to the faithfull, this metaphor is used. Yet by peace here not externall peace is so much meant, but internall, that of conscience arising upon justification from sin, yet amongst the faithfull themselves there followeth unity and peace when Christ dwells in the heart, there being none amongst them now that hurt or devour one another, as *Esay 11. & 2. Mich. 4. Hag. 2.9.*

## CHAP. IV.

V. 2.

**A** Candlestick all of gold with a bowl upon the top of it, and 7 lamps thereon, and 7 pipes on the 7 lamps, on the top thereof: Here is another vision further to comfort and confirm both Zerubbabel the Prince and Joshua the high Priest against all attempts of Satan and his instruments seeking to hinder the building of the Temple, that they and all Gods faithfull people might go on therein with a good courage. A golden Candlestick with its 7 lamps is shewed unto him, and 7 pipes through which the oil was poured and did run into the lamps, as was in the Tabernacle of old by Gods appointment, *Exod. 25.* and now by the like appearing again it was shewed that the Temple should be fully built, forsomuch as the golden Candlestick and the lamps could not be therein setup, till all was fully finished.

V. 3.

By this Candlestick and the boul upon the top thereof appeared also two Olive trees, one on the right side, the other on the left: By the golden Candlestick of old there were boulds and branches of Almonds standing up, here of Olives.

V. 6.

V. 7.

The signification of all which followeth v. 6. *This is the word of the Lord to Zerubbabel, Not by might or by power, but by my spirit, saith the Lord. V. 7. What art thou, O Mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace, unto it: that is, this vision sets forth the word of the Lord to Zerubbabel the Prince, that had begun to lay the foundation of the Lords house, and was now going on in this work; and what was his word? that no impediment, if it were as a great Mountain, should stand in his way, but become as a plain before him, being easily overcome. Yea, Satan himself who is said before to stand at Josephs right hand to hinder him in this work, who was as a most huge Mountain in the way, at the Lords rebuke should vanish. And if it be demanded by what mighty power this should be effected, it is added, not by might or power, that is, humane power, but by the power of the Lord, and by his spirit moving the heart of Darius hereunto, at whose letters commanding that the Jews should goe on in this building all their enemies on this side the river, that before hindered them, were quaint, and durst not once stirre against them more, as is shewed Ezra 6. 13. but supplied them with necessaries for the work: and he shall bring forth the head stone thereof, &c. Vulg. and he shall make grace equall to his grace, Hebr. יְהִי־יְהִי־יְהִי acclamations, grace, grace, to it, the meaning being then, there shall*

be acclamations in token of rejoicing for this great and glorious work of Gods house finished, wishing abundance of grace and glory and renounce unto it.

And it is by *Rabbi David*, whom new writers follow, understood of the laying on of the last stone upon the Temple, the whole work being now finished by *Zerubbabels* godly care. But *Jerome*, whom the ancients follow, by the head stone understand *Christ*, who *P. 118.* is said to be the head stone of the corner, saying, that hereby is meant, that *Christ* shall be revealed to the Jews towards the end of the world to be the *Messiah*, which was a thing before hid from them, as by a vail before their face, but then brought to light, and so the grace shewed to the Jews, shall equall that before shewed to the Gentiles at the first going out of the Gospel. Some that follow this, seeing that the word here used signifieth not equality, but shoutings, and that in the plural number, not in the singular, say that *MY* signifieth to equalize, and if it be put for *me* as it is sometime done, the word may be rendred equality, and because herein must be a concurrence of abundance of grace, it is put in the plural to shew this. Or yeilding, that the best reading is, shouting, *Grace, grace, to it*: the sense will be good if the former words be expounded of *Christ* brought forth to the Jews, for hereupon shall be great shoutings for joy, and crying, O the grace, the wonderfull grace in this stone towards us so desperate enemies to him so long a time. I think, that the literall Exposition is so to be followed, both in these and the words going before touching the Mountain being made a plain before *Zerubbabel*, meerly by virtue of the spirit, and not by humane power, as that we exclude not the mysticall, but take what is said to *Zerubbabel* so eminent a type of *Christ*, as mystically spoken of him, for it was the *Zerubbabel*, to whom it was said, not by might, but by my spirit, &c. for no humane power was used to subdue the Devil, and to make him of a Mountain to lye flat before him as a Plain; and when *Zerubbabel* laid the head stone of the Temple, Gods laying of *Christ* for a foundation stone of his Church was pointed at, and in his bringing it forth, *Christ*s bringing to light to the Jews, as hath been said, whereupon so great rejoicing shall follow by shouting and singing of his wonderfull grace, for which the joy at *Christ*s coming is said to be like the joy in harvest, or when men divide the spoils after victory.

For who hath despised the day of small things? they shall rejoice and see the plummet in the hand of *Zerubbabel* with these seven, they are the eyes of the Lord which run to and fro through the whole earth: Having plainly set forth *Zerubbabel* finishing the house, as he had long before begun in the time of *Cyrus*; so now he falleth upon them, that seeing the foundation then laid despised it as nothing in comparison of the former Temple, and saith, that the faithfull shall rejoice seeing the plummet in *Zerubbabels* hand, that is, the measuring line and plummet, intimating a progresse in this work till the full finishing of it. Then in the next words he openeth the mystery of the 7 lamps, saying, these 7 they are the eyes of the Lord, and not with these 7, as in N. Tr. the meaning is, they figure out the eyes said likewise to be seven upon one stone, ch. 3. which are, as was shewed before out of *Rev. 5.* ascribed to *Christ* the Lamb, and set forth the manifold graces of the Spirit in him; and they are said to run to and fro through the world, as denoting the going out of the Apostles furnished with these graces as eyes giving light to them and to the whole body of the Church in all Countries and Nations, and sometime returning to *Jerusalem* and then hastening forth again. *Calvin* by these 7 eyes understands nothing else but such perfection of sight in the Lord, seeing all things before, behinde and on either side, past and to come, that nothing can lye hid from him, and therefore if there be any impediment in the way to hinder the going forward of his Temples building he saw it, and would provide against it, and what he spake of the bringing it to perfection, he would see that undoubtedly it should be fulfilled, that the faithfull who see and know but little, and so cannot foresee dangers to come to prevent them, might confidently rely upon his providence in all

R. David.

Hieron.

2 Cor. 3.

Esay 9.

V. 10.

Ezra 3.

Calvin.

Note.



all things, who hath eyes enough for himself and them also, and trust in him for the accomplishment of any thing by him promised, and wicked enemies might fear, as not being unseen in any attempt against his Church, or in any other evill way, which I must needs say, is a very pious Exposition, and may be confirmed from 2 Chron. 16. 9. *the eyes of the Lord ran to and fro, &c.* But because 7 eyes were spoken of before upon one stone, which is the Lord Christ, this is more properly to be applied to him, and the proceedings of the Gospel through the gifts of the Spirit, wherewith he sent out his Ministers into all parts, yet I deny not, but that it was also spoken for the comfort of the faithfull then intending Gods building, wherein they found so many difficulties and dangers, and knew not more might occur.

V. 14.

*These be the two anointed ones that stand by the Lord of the whole earth.* After the mystery of the 7 lamps and the golden Candlestick opened, now is shewed the mystery of the two Olive trees or branches, by anointed ones here spoken of, meaning *Zorobabel* and *Josbua*, and they are set forth by Olives yeilding oil, because the Prince or Magistrate used to be anointed to his supreme office, and the high Priest to his. Now they are said to stand before the Lord of the whole earth to shew the Lords continuall care of them, that none in all the earth should hurt or hinder them from their work begun, as *Esay 49. 16.* it is said of *Jerusalem*, *thy walls are continually before me.* But according to some, here is a further aim at setting forth *Enoch* and *Elias*, whom they suppose to be the two witnesses spoken of *Rev. 11. 3, 4.* but that they are not, and who they are, I have there shewed at large, viz. *Moses* and *Elias*, or the Law and the Prophets, the one given by *Moses*, the other Books called the Prophets, set forth by *Elias*, who was the chief of them, and therefore they are spoken of as one, and generally all such inspired writings as set forth the truth of God, whether of the Old Testament or new, and all the faithfull preachers, who set forth nothing but the same, *Gualter* assenting to that which was first said touching *Zorobabel* and *Josbua*, saith, that all godly Magistrates and Ministers are also hereby meant, who labour in the work of building the house of God, which is his Church in all times and ages, the one sort in teaching and doing other Ministeriall Offices, and the other in defending them and the whole Church, punishing evill doers and encouraging them that doe well, and providing for them that labour properly in this work. For if it had been meant only of *Zorobabel* and *Josbua* the present Prince and high Priest, the comfort had not been so great, but in saying, that they stand before the Lord of the whole earth, intimating hereby, that such shall never be wanting to his Church any where or at any time to the worlds end, he layeth a ground of continual comfort, and herein I subscribe unto him.

Gualter.

## CHAP. V.

V. 2.

**I** See a fleeing soul the length 20 cubits, and the breadth 10 cubits. After joyfull things of finishing the Temple, and furnishing it, &c. ch. 4. now follow sad things, threatnings of judgments against the wicked, lest they should apply to themselves the comforts before propounded, and goe on in their sins without any sense of their misery to come therefore, after the great grace before spoken of done to *Zerubbabel* and *Josbua* men of so great piety, and the eyes running to and fro all over the earth, in the Apostles coasting about being now indued with extraordinary gifts of the Spirit. So that here is not a vision representing things past, as most hold after *Lyra*, for God used not by visions to set forth things past, but to come, and therefore this may best be understood of the judgments upon the wicked Jews degenerating again into grosse vices, although not into Idolatry as in times past, but into the foul sin of theft, and swearing here particularly taxed, as may well be conceived, that they of the sect of the Pharisees did, who were a sect arising about 200 years before

Lyra,  
Calvin,  
Gualter.

before Christs incarnation, and are noted by him to be very covetous and to bear with all swearing commonly, so that perjury were avoided, and although covetous persons haply will not all play the thieves directly, yet indirectly they will by bribes taking and oppression, or otherwise unlawfully getting their neighbours goods, which make men thieves as well as plaine stealing, witnesseth Esa. 1. 23. *Thy Princes are companions of thieves, they love gifts.* And *Burgensis* noteth, that they compiled the two *Targums*, one called *Targum Hierosolymitanum*, the other *Targum Babyl.* containing many false doctrines by way of Exposition upon the Laws of *Moses*, tending to the allowance of theft from some men. But for this the Lord here sheweth his curse coming in the form of a flying roul or parchment twenty cubits long and ten broad, which was just the longitude and latitude of the porch of the Temple. And this most probably was represented thus to intimate, that the sinnes of the people, who heard the Law there taught, were written before God, as it were in a long and broad roll, as being very many equalling the commandements, which were ten in all their extent, and long lived in, which made twice as hainous, as the simple committing them, for which the length is twice as much as the breadth. And this appeared flying, to intimate the swiftnesse of the judgments for sin intimated hereby coming upon the wicked; because although it be long before they come, yet when they come, they come suddenly, as the serpents in the Wildernesse upon the Israelites, that murmured.

And it is said, that it shall enter into the house of the thief and of the swearer as the curse of God, and it is said, *vers. 3. To goe over all the earth, and every one that stealeth shall be cut off on this side according to it, and on that side according to it,* that is, according to the curses written herein, and the threatnings often iterated, such and such shall be cut off from his people, for so the Law of *Moses* runneth, *Deut. 27.* and in many other places, on this side and on that setting forth whether he be a thief or a swearer, and here although by all the land is first and chiefly meant the land of *Judea*, through which this curse should fly, yet like sinners of other lands, where they have teaching, are not excluded, but meant also. And he speaks of entring into the house of the thief and swearer, alluding to the threatening of the Law, *Deut. 18. Cursed shalt thou be in the house and in the field,* and because it is said, *vers. 3. Shall be cut off,* the Septuagint hath it, for a roul, an booke, to which cutting off properly belongeth, and the word differeth but little *לִבְנֵי* signifying an booke, and *לִבְנֵי* a roul. Now touching the two sins here threatened Furt and Swearing, I hold the reason of *Burgensis* to be good, that is taken from the consideration hereof, that this Vision cannot be demonstrative, shewing what the Jews had formerly suffered, and for what, because it is plain, that they were delivered into the hands of the Caldeans, chiefly for idolatry, *2 King. 25.* and whereas *Lysa* justifieth his exposition, because idolatry for the robbing of God of his worship may be called theft, it is weak and cannot hold here, seeing this is a theft, whereby somewhat comes in towards the building of a mans house, as appears by his threatening, that the curse should enter into the house of the thief, and consume the stones and timber thereof, as intimating it to have been gotten by stealth and unjust dealing. But as *Gualter* saith, Let no man, because these two sins and none else are named, that no curse shall come upon men for other sins, for these are mentioned onely as most notorious, and commonly going together, for he that stealeth is most vilely accounted of, of all other men, and is most ashamed to have it known, and therefore will not stick to deny it and swear to it also, as is intimated, *Prov. 30. 8. Give me not poverty, lest I steal and take thy name in vain.* And indeed almost all sins may be referred to these two, dishonouring Parents, murder, adultery, false witness-bearing and coveting; in the first, parents being robbed of their honour, in the second, a man of his life, in the third, a woman of her chastity, in the fourth, of justice in his cause, and in the fifth the ground of stealing any thing of our neighbours is laid.

*This is an Epistle that goeth forth, and this is their resemblance throughout all the earth*

Matth. 23.  
Matth. 5. 33.

V. 4.  
V. 3.

*Burgensis.*

*Gualter.*

V. 6.

Lyra.  
Calvin.  
Quaeter.

Matth. 23. 32.  
37.

Josephus.

earth. Here Zechariah hath another Vision, by Lyra and such as follow him, thought to be Propheticall touching mercy to be shewed to the Jews, their sins, superstition and idolatry, wherein they had formerly lived, being hereby shewed to be so taken away and fixedly set in the land of *Shinar*, that is, *Babylon*, that they should never return thence again, but here abide together with the judgements thereunto belonging, to bring it to desolation. And they expound the two women bearing the Ephah thither, of the two wicked Kingdomes *Israel* and *Judah* carrying the burthen of their sins, as it were, to *Babylon*, their captivity thither being suffered for them, but now the remnant of the Jews returning, that great sin of idolatry was sealed upon the basis there, and stirred not from thence to *Judah* any more. But forso much as this going away into captivity was long before, and this a prophesie of things to come, and although *Judah* were carried to *Babylon*, yet *Israel* was not, but into the countrey of the Medes, this Exposition cannot stand, no more can that, which is of the Medes and Grecians made by some, nor that of others understanding by these two women weak means, for they were mighty and strong, that carried them away. Therefore it is rather to be held, that by the Ephah being a measure amongst the Jews, wherein a woman sat, that is, iniquity, their fulfilling of their sins, or sin amongst them growing to the full is to be understood, as it is said, *Gen. 15*, that the wickedness of the *Ammonites* is not yet full, but when it should be full, the great judgement of the lands spewing them out should come: so the Jews wickedness growing so great, that it filled this great measure, they should be carried away, and the talent of lead being a most heavy weight of more then 60 pounds laid upon the top of the Ephah, did set forth one other most heavy sin, viz. the crucifying of Christ, which being done, they could not stand long, but be thus carried away, as our Lord threatened, saying, *Fill ye up the measure of your Fathers sins, behold your habitation shall be left desolate*, and it was accordingly done, the Romans destroying them and their City, and carrying away the survivors into other countries. Of their iniquity before this destruction by the Romans *Josephus* saith, that it was so great, that wise men thought, if the Romans had not come to execute that wrath upon them, fire must needs have come down from heaven upon them, as upon *Sodom*, there being no foul sin, but it was there commonly committed in the height. The two women having wings of fowles, that took up this Ephah between heaven and earth, and carried it into the land of *Shinar*, were Pride and Hypocrisie, whereby they were lifted up in their own conceits above other men of the earth, because both *Matth. 23*, and *Rom. 2. 17*, their pride is shewed to have been very great, and their hypocrisie palpable, and by women are these vices set forth, because they are most apt by painting and decking their bodies to desire to seem more beautifull then they are, and they are most proud. And being thus elevated they are carried into the land of *Shinar*, and with their iniquity together with them is sealed, as it were, in an house in judgement prepared, and as upon a basis or firm foundation to continue, not for a little, but a very long time. Herein it being alluded to that which was done *Gen. 11. 2, 3*, &c. where they being all of one language found a plain place, and there consulted together to build a tower, the top whereof might reach to heaven, but when they were in building God divided their tongues and so made them cease, and that Tower was called *Babel*, that is, confusion, and they were scattered all over the earth. So it is shewed here, that it should be fall the Jews, they should be carried through their pride and hypocrisie to the building of another *Babel*, which they did when they completed the foresaid *Tolmud Babylon*: that is so full of absurdities, wicked inventions, and a confused Chaos of untruths, that it is worthy to be called by this name, and specially touching the Messiah to come, seeking by false glosses to blind the light given to the truth touching Jesus; and herein it is shewed, that they should continue long sealed, as it hath indeed fallen out, for it being now almost 1600 yeares agoe since they suffered by the destruction

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tion of their City and Temple, they yet continue a scattered Nation, in all parts, and settled in their first Principles of malice and enmity against Christ to this day, whereas many ancients by their carrying into the land of *Shinar*, understand the Jews being carryed after Antichrist, that should arise in *Babylon* and fight against Christians, and subdue all Nations in three yeares and an halfe, it is rather to be counted a common errout, wherein one was carryed after another rather then a truth, seeing Antichrist hath been already long acting his part, pretending to be for Christ, but indeed being against him and his faithfull people, and for this he is called the mystery of iniquity. Whereas vers. 6. it is said, *this is the eye in all the earth*, he hath herein reference to that, which was said before of the seven eyes of the Lord going out into all the earth, chap. 4. 10. touching the New Translation, *this is their resemblance in all the earth*, I see no reason of thus rendring it, the word being *ן* which signifieth nothing but *an eye* and *א* signifying *their*, affixed to it, and therefore the Vulgar best renders it, *this is their eye in all their earth*. But how is the Ephah said to be their eye? *Ans.* not actively, whereby they see, but passively, whereby their iniquity was seene by the Lord, *this is their eye* then, is as much as if he had said, it is that which mine eye set upon them seeth, as it also doth all wickednesses, that are committed all over the world. Some by *their eye in all the earth*, understand their sin continually in their sight, wheresoever they be. The Septuagint for eye hath, *this is their iniquity in all the land*, by the change of one letter *ן* for *א* but to the same effect. This Vision then and that of the roul before going are not touching divers things, but the same, viz. the great sins of the Jews, into which they should fall after the worke of the Temple finished, first represented in a rool of curses coming upon their habitations, which were therefore demolished at the destruction of *Jerusalem* by the Romans, and then by an Ephah, whereupon followed their carrying away and scattering, as hath been said. And from hence note, that it is most dangerous for a people to sin so much and so long that the measure comes now to be full, and the roul of writing against them extended to such a length and breadth, that it is now ready to flee. When we sin of infirmity, God hath patience for a time, and still spares, expecting that his goodnesse should lead us to repentance; but if his patience be abused and sins be still multiplied, he stayes but till they are grown to a certain measure and undoubtedly destruction shall come as the swiftest fleeing fowl upon wings therefore.

V. 6.

Nom.

Cmil.

## CHAP. VI.

**B**ehold four chariots came from between two mountaines of brasle, in the first were red horses, in the second blacke, in the third white, and in the fourth divers coloured. After sad things spoken of and shewed, chap. 5. here follow joyfull things again, at the least in a great part, although mingled with things sad and heavy. For by these four chariots with their horses, the Lord shewed what had already, and should hereafter happen in the world concerning the Jews. For by these four chariots are set forth four Monarchies. 1. Of the Babylonians represented by red horses, because they were so cruell and bloody towards the Jews, and because this was already past, nothing more is said of their going forth. 2. Of the Persians, the chariot representing whom was drawn by black horses, bending their course to the north, because they took revenge for the Jews upon *Babylon*, lying north from *Jerusalem*, yet they were black, to shew, that the Jews both had and should find them instruments of black and heavy things unto them. For so they had been in the time of *Cambyses*, who hindered their building of the Temple, after leave given by his father *Cyrus*, all the residue of his time, he being far off, and busied in forein wars, and in his own time also. And after this *Darius* under whom they had incouragement to bring the work of the Temple to per-

V. 1.

V. 2.

O o o o 2

fection

V. 5.

*Satis te sanguine quem turn  
diu sifisti.*

Dan. 10. 13.

Nota.

V. 6.

V. 7.

fection, they were again by the Persians put under Tribute, from which they had been formerly freed, although through the default of some amongst themselves, viz. *Joannes* and *Jejus*, who striving for the High-Priesthood one slew the other in the very Temple, which *Darius Ochus*, that then reigned, tooke so hainously, that he both tooke away the allowance before given by *Darius Hystaspis*, and laid a tribute upon the Jews, came and destroyed many of them, and banished some into *Hircania* near the *Caspian Sea*, as I have more at large shewed in my continuation of the History from *Nehemiah*. And it is to be noted here, that these four chariots are said to be the four spirits of heaven, that goe out from the Lord of the whole earth, and the chariot drawne by the black horses went out from him into the north, and therefore whilst *Cyrus* did so he prospered, but because he would goe out of a desire to enlarge his Dominion against other Countreys, as against *Scythia*, he was there suffered to perish by *Thomiris* queen of the *Scythians*, who cut off his head from his dead body, and filling a vessell full of blood, cast it into it with this exprobration, fill thy self with blood, which thou hast so long thirsted after. In that these chariots are called 4 spirits of heaven, it is meant, that 4 angels of heaven went out with them, by whose vertue they so greatly prevailed, as long as they went but the way, that these, as their Princes led them. For angels are said by *Daniel* to be Princes of particular countries, as the angel set over the Kingdom of *Persia* is called the Prince of *Persia*, and *Michael* the Prince of the Jews. So that there is nothing done in the whole world, but by the Ministry of angels sent from heaven, by whom, as by his Lord Deputies he ruleth over all Kingdoms, and when one Nation cometh to be under another or more are subdued to one, it is by the power of the Lord, and not by the prowesse of the conqueror, or by chance or fortune of war; and that potentate, who now subdueth all, is when God will subdued by another, that no man may be insolent, but walk before God in reverence and fear in the highest pitch of worldly dominion. Or these chariots are called spirits of heaven, to shew, that these Kings were carryed per *improvisum* calitus venientes, to doe so as they did, according to *Calvin*. And hitherto of the black horses, now of the white, it is said, they goe forth after them, hereby the Kingdom of the Grecians was set forth, of which *Alexander the Great* was the Monarch, that went against and subdued the Persian King, after that he had subdued the Babylonian, and continued long the Monarch of the World. And he and they after him, that divided his Empire amongst them are set forth by white horses, because as white, and light is an embleme of comfort, so under that Empire the Jews had comfort by *Alexanders* favour towards them, and the favour shewed them by *Ptolemie Philadelphus* King of *Egypt*, who restored the pretious vessels of the house of the Lord, that were in his land, and honourably entertained the 70 Interpreters of the Bible, for whom he sent to this end and purpose. Lastly, touching the grissled horses, that went towards the south, by them the Roman Empire was represented, being set forth by horses of divers colours, because that Empire was diversly governed, sometimes by Kings, then by Consuls, after by the Decemviri, then by Tribunes of the people, after by Dictatours, and lastly by Emperors, wherefore these horses were not onely grissled, but also bay, v. 7. that walked to and fro through the earth, as they had done first towards the south, that is, *Africa*, where they subdued *Carthage*, that great and mighty City, which had long contended with them for Dominion. And towards the Jews they were as party-coloured horses, because sometime receiving them into friendship, and sometime turning their enemies, especially *Pompey the Great*, that went proudly into their Temple and *Craffus*, who robbed it of all the pretious things thereof, and finally both City and Temple were destroyed by *Titus* and *Vespasian*; for the word *צב* rendered by *Pagnin* ash-coloured, it signifieth strong, being therefore in Vulgar *robustissimi*, according to which if we read it, the sense will be good, the grissled or party-coloured horses, that were strongest, fought to goe not onely towards the south, but also all over the earth, and they were permitted, and as in the south, so they prevailed

prevailed every where. And these things it pleased God to reveal for the comfort of his faithfull people, that knowing all worldly mutations to be moderated by the power of heaven they might upon all occurrences continue unshaken in their faith in their greatest sufferings expecting an happy end of them all, and not look at men, as if by their will it came so to passe, but at God onely. And these things were shewed by chariots and horses, because with these wars are made and Kingdoms and Nations subdued according to the old manner of fighting. And whereas the other chariots and horses went but one towards one part and another towards another, these walke to and fro as Lords all over the earth, to intimate their Dominion much more enlarged then any of the Monarchs that went before them, and the same touching these foure Monarchies is by *Daniel* represented, sometime by an image of gold and silver, brasse, and a compound of iron and clay, ch. 2. and sometime two of them onely by a Ram and a Goat, chap. 8. Only hitherto nothing hath been said of the brazen mountaines, from which these chariots came, wherefore of these to speak a little, and then I shall have done with this Vision, and come to the Kingdome of Christ subduing and bringing under all other Kingdoms, as is shewed, *Dan. 2*. These mountains of brasse intimating height and strength set forth the Almighty power of God stopping the course of these chariots and horses, till he be pleased to open them a way to come forth, teaching us, that no humane force, or any other can come out to prevail, but when God permits and gives way unto them, or as *Calvin* hath it, they come forth between two mountaines of Brasse, to shew, that things, which are done in this World are from eternity decreed by God, and till they come to passe are hid from us, as it were by mountaines of brasse, none being able to pierce into those secrets any more, then to break through such mountaines, untill that he be pleased to reveale them: but when the time is come, that things so decreed by God shall be effected, very mountaines of brasse cannot stop the course of them, but they shall undoubtedly come to passe, which the heathen seeing into held the same touching fate or destiny, that all the world cannot hinder, but we, Gods providence or eternall Decree. Wherein we may well goe with him, but whereas differing from other Expositours he understands by the black horses the Babylonians, and by the white the Persians, and by others of a divers colour the diverse events in all the earth, the people of God in all places being sometime in adversity and sometime in prosperity, as God pleaseth, without restraining them to any particular people, by whom, he cannot but be thought to erre, if we consider, that the black are said to be foreseen to goe out, as the red spoken of before are not, of which silence touching them, but telling of these going towards the north, no reason can be rendered but that which hath been given before, nor of the going of the black towards the north, if the Babylonians be by them understood. For when their coming against the Jews is threatened by the Prophets, it is commonly said that they should come out of the north, which is contrary to going towards the north. And for so much as there were four such Monarchies succeeding one another, it cannot be turned another way without some derogation from the presence and providence of God to say, that hee onely foresaw things in generall, which indeed he did particularly, intimating his singular wisdom and providence in these most remarkable mutations in the world. Again whereas it is said, *these that goe towards the north have quieted my spirit in the north country*, how can this be applyed to the Babylonians, unless the Spirit of God liked well and were quieted, when they had destroyed *Jerusalem* with such pride and cruelty? but to the Persians it agreeth very well, when they by destroying the Babylonians revenged his quarrell against them for his people; whence note, that the wrath of God and spirit of revenge is up against the wicked enemies of his Church, and cannot be quieted again, but troubled till revenge be taken upon them, and not onely against such enemies, but against all notorious wicked persons in

Note.

Calvin.

V. 8.

Note.



any kind, whom he counts his adversaries also, *Esa. 1. 24. Ah, I will ease me of mine adversaries, they being till condign punishment inflicted upon them, a burthen to him.*

V. 10.

V. 11.

*Take of them of the captivity of Heldab, Tobiah and Jedaiah, and goe into the house of Josiah. Vers. 11. And take silver and gold, and make crownes and set them upon the head of Josua.* Here after the prophesie of the four Monarchies of the world, followeth another of the greatest Monarch of all, Christ Jesus, set forth by Zerubbabel in respect of his Kingly dignity before, and now by Josua the High Priest in respect of his Priestly, to denote both which, not a Crown, but Crownes must be made and set upon Josua his head, to intimate both these dignities in one person. And by the way hereby was shewed that a Priest should arise, that should come of Josua and be both Priest and King, as was *Aristobulus* and *Alexander*. And whereas it may seem unfit by a Crown to set forth the Priestly dignity, because the Priest did not wear a crown, but a Miter, it is understood, that Christ was a Priest after the order of *Melchizedek* King of Righteousnesse and King of Peace, as his name signifieth, and therefore he might well be set forth by more then one Crown; and that this is a prophesie touching Christ, under whom all other Crowns should come, and *Dan. 2.* was shewed, that he should break in peices and destroy all other kingdoms, appeares *vers. 12.* where he declares plainly, that he meant hereby the branch, whom hee would bring forth, that should sit upon the Throne and build the Temple, and sit as Priest upon the Throne and beare the glory of both Crownes, and by both settle peace. But what is meant by his taking of *Heldab, Tobiah, &c.* *Ans.* This was done because the people returned out of captivity were faint-hearted, and feared, that they should now live in a miserable case by reason of their enemies about them, and these potentates prophesied of, from whom they might perceive, that although they should receive some good, yet much more evill. To incourage and comfort them therefore against all this, the Prophet is bidden to goe and take from these men, which the Lord knew, that they would willingly give, *silver and gold* to make Crownes of for the use here declared. What these men were we know not, but most probably they were both able and godly men, as their names signified, and not of the pusillanimous sort, although in high place, as *Calvin* conjectureth against *Lysa, Gualter* and others, for he will have the Prophets going to them, and placing the Crownes made afterwards in the Temple for a memoriall, to be placed there to their ignominy for a remembrance of their faint-heartednesse, that both they might be ashamed, and now gather more heart, and others warned by them not to be so timorous and distrustfull. For why they should be thus conceived of I see no reason, but rather of the contrary, seeing hee took from them silver and gold, which cannot be conceived to have been done, but they voluntarily giving it out of their great piety, being herein exemplary to others to move them to liberality towards the Temple and the appurtenances thereof, as *Gualter* saith. And for the placing of the Crowns, that were made hereof in the Temple for a memoriall, when they had beene first set upon Josua his head, how can it be thought, that they were placed there for any other end, but that by seeing them men might from time to time be held in expectation of the Messiah, as the *Caldee* renders the word, which wee read *Branch*, and remember the goodnesse and bounty of these men, who contributed readily at Gods appointment, so bountifullly to the making of these Crowns to their everlasting praise, as our Lord Jesus said of the woman, that was at so great cost in providing a box of ointment, whereby to anoint him to the buriall, *This shall be spoken of for a memoriall of her in all countries.* For the signification of these names, *WT* signifieth knowing me, *MT* the goodnesse of God; and both the other names are compiled in part of *NT* signifying God. Touching Josiah in particular, to whose house he is bidden to goe and make Crowns, the Hebrews say, that after the Jews return from their captivity they made a treasury and that Josiah was the Keeper thereof, so *Cyrill*, and *Jerome* calleth him *edituum* the Keeper of the house.

V. 12.

V. 13.

*Calvin.*  
*Gualter.*

*Cyrill.*  
*Jerome.*

Hee shall grow up out of his place, and he shall build the Temple of the Lord. This he speaks of Christ, the branch, as he was also called before chap. 3. 8. Heb. it is, he shall branch from under him, *וְצֶמֶחַ מִתַּחְתָּיו*, whereby it is meant, as Jerome hath it, he shall grow into many branches, who shall by the Preaching of the Gospell spring out of him, for which cause he is said to be the Vine, and beleevers the branches, and the Olive tree into which the Gentiles are graffed by faith, and they are said to branch from under him, because by vertue coming from him, and not by humane force or might, whereby they were compelled, for which cause, and to shew which he sent not out great men or learned men at the first to preach the Gospell, but poore and ignorant men; yet not so shew, that it was his will, that such should alwayes bee the instruments of converting soules, but that the Gospell might appear to be the very power and wisdom of God, and therefore after the 12 he called Paul; a learned man to goe out preaching also, who planted more Churches, then any of the other Apostles, as branches of this Vine or Olive tree, for the confusion of those, who in these confused times, (wherein every one, that will, becomes a Preacher, as in the days of Jeroboam, men of the basest sort became Priests) plead for the Preaching of illiterate men, as sent of God; and cry down learning. These words are also by some understood of his owne springing up, by vertue in himselfe and not borrowed from any other. But the former is the best, and approved by the words following, *he shall build my house*, &c. this is done by thus branching out, fith the house of God hereby meant is nothing else, but a company or Congregation of beleevers, as *Ephes. 2. 20. 1 Tim. 3. 15.* And for further confirmation of the same, he saith again v. 13. *Even he shall build the Temple of the Lord, and he shall bear the glory*, that is, the glory of the crowns before spoken of, being both King and Priest for ever, in pointing whereat, David saith, *Thou hast set a crown of pure gold upon his head*, and *Psal. 110. Thou art a Priest for ever after the order of Melchisedech*, and *sit thou on my right hand, till I make thine enemies thy footstool*: and of this glory, see before ch. 2. 8. *After the glory he hath sent me to the Nations*, where by glory is meant Christ filling the second Temple with glory greater then the first, as was prophesied *Hag. 2. 7, 8.* not of silver or gold, but of an high Priest a King of Kings that should come into it, whereas none but an high Priest after the order of Aaron came into the other, adorned only with pontificall robes wrought with gold and silver, the glittering & glorious things of this world, but he shining in heavenly glory, although not seen with carnall but spiritual eys, unless when he pleased by a few in his transfiguration upon the Mount, and by *John. Rev. 1. And he shall sit and rule upon his Throne, and be a Priest upon his Throne, and the counsell of Peace shall be between them both*. As he hath two crowns, so he hath also two thrones, ruling as a King by powerfully subduing all enemies, either making them to yeild and submit unto him, or breaking them in pieces and destroying them, and as an high Priest, sacrificing and making intercession for his people. And between these two, he saith, is the counsell of peace, that is, when men are subdued unto him by beleeving and obeying, and their finnes are done away by his sacrificing of himselfe and continuall intercession for them; there followeth peace with God, who in his eternall counsell hath thus provided to make peace betwixt sinfull man and himselfe, and betwixt Jew and Gentile, and Nation and Nation, and the people of a Nation amongst themselves; there being otherwise no peace to the wicked, so also *Hag. 2. 8. Esa. 11. And in me, saith Christ, ye shall have peace*. If it be at any time otherwise in the Church, there being strife and contention, it is for want of one of these, Christ doth not rule in the heart, or in the Church, all things in worship and discipline being ordered according to his will, as indeed it is seldom done, and to be sure is not done at this day in our Church, wherein either there is no government, or they have a stroak in the government thereof to whom the Lord never committed it, being neither Bishops, Presbyters, Pastors, or Teachers, or Deacons, who only are his Officers, all others being introduced by men. The Jewes expound this counsel of peace between these two, of the good agreement be-

V. 12.

Hieron.

Joh. 15. 1.  
Roh. 11.

V. 13.

Psal. 23. 3.

Matth. 17.

Psal. 45.  
Psal. 2.

Esa. 57. 21.

swixt

V. 14.

twixt the King and the Priests, Zerubbabel and Joshua, whereas in times past there were sometimes jarres, as betwixt Darius the King that would offer incense and Azarias the Priest resisting him. But because the crowns were set, not upon two mens heads, but only the head of one, this falleth to the ground and the Exposition before going must needs stand firm.

And the crowns shall be to Halem, and Tobijah, Fedajah and Hen: where two of the names before mentioned are named again, Tobijah and Fedajah, the goodnesse of God; and the knowledge of God, but for the other two, Haldai and Josiah, here are new names, Halem and Hen, the first חלם signifying a dream, the other חן grace. Hereupon the Rabbins, bold to invent any thing, say, that by Halem was meant Daniel, so called for his expounding of dreams, and by them Azarias, Azarias, and Misael, for the great grace that was in them, not to be moved through fear of the fiery furnace to worship Nebuchadnezzars image, for to these, say they, coming from Babylon and bringing much treasure with them, the Prophet was bidden to give for this gold and silver. But to passe this over as a conjecture, it is most commonly held, that Haldai before spoken of, had two names, and so had Josiah, and therefore having spoken of them by one before, now he speaks of them by the other, being most significative to set forth the men to whom Christs glory shall be communicated, viz. the knowers of God, and such as have goodnesse like that of God in them, such as God reveals himself to, as by dreams he did of old, so that they understand his mysticall things; and lastly such as have grace to walk before him in holinesse as they ought, and righteousness all their dayes. Now to them it is said, that these crowns shall be to them for a memoriall in the Temple of the Lord, that is, having been set upon the head of Josua and then taken and laid up in the Temple, so that all who should see them should remember and praise their piety, out of whose bounty these were made. And consequently, hereby was shewed, that able men, who are liberall in doing any thing in the Church of God, according to his will by their purses to his glory, shall not be forgotten but be had in everlasting remembrance in heaven, which is chiefly Gods house.

Note.

V. 15.

And they that are far off shall come and build in the Temple of the Lord, that is, Heathen Kings contributing heretunto, as after this Darius did Artaxerxes, spoken of Nebem. 2. and Ptoleme Philadelphus, who sent precious vessels unto it. But it is specially meant of the Temple, which the Branch Christ Jesus should build under the Gospel. For to building of this spirituall Temple the Ministers of Christ in most remote places, being stirred up from amongst the Gentiles, came and laboured, as in Eph. 4. 12. not only Apostles, but Pastors, and Teachers are said to build the Church of Christ which is his body. And this is spoken for the encouragement of the Jews to goe on in building and to shame those that were not forward herein, when as foreigners that had not so much reason, should come to doe that, which they either for fear of danger, or for the costs and charges, of the building refused to doe, and this shall come to passe, if ye diligently obey the voice of the Lord your God; this is added to shew that Gods promises of good take not effect, but are frustrated to them that disobey and sin against his commandments, as is further expressly said, Jer. 18. 9, 10. And therefore if so much were not done for the Jews as was promised by the Lord, it was through their own default in not injoying so happy a time after their return out of captivity as the Prophets spoke of. Whereas the Hebrews say, that this Prophecie of Foreigners building was fulfilled in Hiram, who built their Temple most magnificently, because he neither came from far nor had they peace, but were full of troubles and vexation under him for his cruel practises against their high Priest and his many other enormities, which made them sometimes to flee to the Senate at Rome to complaine; It was therefore fulfilled only spirituallly to the fully as was before said upon Hag. 2. 7. and but in a little part before according to the letter by that which forein Kings did.



## CHAP. VII.

**T**He 4 year of Darius the 4 day of the month Chisleu: The time of the Lords speaking to Zechariah was noted twice before, ch. 1. 1. the 8 month of the 3 year of Darius: and v. 7. the 11 month called Shebat, whereby it appeareth that the Jews reckoned their years by months, two of which were called *Shebat* and *Chisleu*, and of the first called *Nisan*, see *Esth.* 3. of the third called *Sinen*, *Esth.* 8. of the tenth called *Tebeth*, *Esth.* 2. and of the twelfth called *Adar*, *Esth.* 14. of the names of the other months we read not in sacred History, but elsewhere the second month is called *Jiar*, the fourth *Tamuz*, the fifth *Ab*, the sixth *Elul*, the seventh *Tisbri*, the eighth *Mathefan*, all which are Caldee names, and hereby the Jews began not to call their months, till the time of their captivity and living amongst the Caldees. Before, their first month was called *Abib*, *Exod.* 13. the second *Zio*, 1 *King.* 6. the seventh *Eshanim*, ch. 8. 12. But it is to be understood, that the first month so accounted amongst the Hebrews was not the first amongst the Caldees, or other Nations: For they reckoned from the time of their deliverance out of Egypt, as God commanded *Moses* and their holy feasts were appointed by months, the Passover in *Abib*, and their feast of Tabernacles in *Ethanan* the 7 month: *Abib* answering to our *April* in part, and to *March* in part, thereafter as the Moon happened to change, because they began their month with the Moon, we note. And then the 7 month answered to *September* in part, and in part to *October*, which was to the Caldees and other Nations the first month of the year. So that the year was reckoned two ways, either civilly from *September*, &c. or religiously from *March*, the first account holding in all civil matters, the second in holy things, as feasts. Some hold that the months are here counted by the reign of *Darius*, and according to the time of the year wherein he begun his reign, but this is sufficiently proved to be false, by the reckoning of the months already made, it was then in the 9 month of the year, according to the common account that this word came to *Zechariah*, almost two yeares after his revelation had before, not that he went all that time without Preaching to the people, but many things being in the mean season shewed unto him, as appears *chap.* 3. 4. 5. 6. onely this was the next most remarkable time of a new revelation about 2 yeares after their setting on to build the Temple againe, in which it seemeth that although they had both this Prophet and *Haggai* amongst them continually inculcating good unto them and disswading them from evil, yet they lived wickedly, and therefore had need as well to be quickened to holiness of life and to leave their sinnes, as to the building of Gods house, for which he here proceedeth as he doth in telling them of their fathers wickedness, v. 9, 10, 11, &c. and their own abusive fasting, v. 5, 6, 7, and exhorting them to justice, ch. 8. 16, 17. But to proceed as the words of the Prophet ly in order. V. 2. When they had sent to the house of God *Sharezer* and *Regemmelek* and their men to pray before the Lord. Heb. *Regemmelek* sent and *Sharezer* and his men; and both *Calvin* and *Gualter* follow this reading, *Calvin* rendering it, *Regemmelek* had sent, in which words the occasion of this prophesie is intimated. This *Regemmelek* and *Sharezer*, were prime men and of great authority amongst those Jews, who yet remained at *Babylon* and returned not with the rest to their own country, as they had liberty to doe, but being there long settled and probably grown wealthy they preferred to continue there still in a certain estate before removing to uncertain. They now hearing of the welfare of the Jews, the captivity also being long agoe at an end and of the going forward of the work of the Sanctuary by the present Kings allowance, began to conceive, that whereas fasts had been kept by the Jews in *Babylon* during the 70 yeares captivity, and now a long time after, that the cause being removed these fasts should cease and be kept no more. But because they would doe nothing rashly, before they would cease from keeping them, they

The Caldee names of the moneths.

SWA

V. 2.

V. 2.

Gualter,

Note.

they thought it necessary to send to the priests at *Jerusalem* and the Prophets there to inquire the will of God in this matter, and did therefore send, as is here said, and it is not meant, that others sent them, as in the New Translation which the Hebrew will not bear, but *Sbarezer* sent *Regemmelech* and his men, that is, the men of the place where he lived by his motion, being therefore called his men, because drawn by him to subscribe to this embassy and to contribute to the bearing of the charge. He sent principally some about whom they agreed to *Jerusalem* to inquire about this matter, and to pray there for them as God of old appointed, *Deut. 17. 8.* touching inquiring in difficult cases and controversies, and touching praying in the house of God, when *Solomon* had built and dedicated it. Hereupon the Lord by his Spirit spake unto *Zachariah* to say, as followeth, *vers. 5, 6, &c.* To which words before we come, note 1. that the Jewes who lived far from *Jerusalem*, yet were not without piety towards God, for so much as they sent thither some to represent their whole congregation, and to pray for it, as God had appointed, that the length of the way may not be a hinderance to any of Gods people in comming to the place, to which they should, for devotions sake. 2. They would alter nothing in the service of God without advice taken with those at *Jerusalem*, where the Synedrion or great councill of the Jewes was, by the determination whereof things were to be ordered: a manifest ground for a Synod in a Christian Kingdome for the ordering of things in the Church of God, and against those particular conventicles, that without consulting with such a councill dare alter things in Gods publick worship, holding an independency, and liberty for every one to follow his own conscience in matters of religion. For if these men, that came short of their duty in not returning to help build the house of God, yet had so much goodnesse in them, as that they would not upon their own heads go from the custome of the Church to the making of a schisme herein, how much are they to be condemned, that without any regard of this by their tenet of independency lay a ground of innumerable schismes? Lastly, for the question made, *vers. 3.* whether they should weep separating themselves in the 5 moneth any more, as they had done for many years, that is, ever since the beginning of the captivity, note, that fasting ought to be joyned with weeping, as also is commanded *Joel 2.* and then a man ought to separate himself from worldly employment, that he may wholly intend his duty.

V. 5.

Now to come unto *vers. 5.* *Speak to the priests and to all the people of the land, saying, when ye fasted the 7. moneth and the 5. moneth, did ye fast unto me?* The men comming from *Babylon* moved the question, but the Prophet in stead of answering them is directed by the Lord to turn to the priests and people inhabiting at *Jerusalem*, taking occasion from this question moved to taxe them for their formall fasting the 5. and 7. moneths all that long time that they had continued so to do, as thinking that the very duty doing was a great point of piety, although without reformation of their manners. But why did he thus, and not rather answer the inquirers? *Sol.* It is probable, that this question being moved to the priests, they stood for mens going on in keeping the fast, affirming it to be such a duty, as that none could question, whether they ought still to go on in keeping it without being branded with the note of prophanenesse. And this is the more probable, because the Pharisees, that rose up afterwards boasted of their often fasting, as if for this very thing none other men were comparable to them. To take them down then, who now bare themselves upon their continuall going on in fasting in the moneths aforesaid, and despised these, that were come to inquire, the Prophet being asked by these speaks to them, vilifying their fasting all this time, as nought worth, because they fasted not from sin, as they should chiefly have done, no fast, that is kept, being otherwise a fasting unto God, but unto our selves, and so altogether unacceptable to God, and he saith, that they fasted to themselves, because that although their present case required fasting and prayer extraordinary, yet to keep set times month after moneth was their own in-

invention, neither had they any warrant for it from Gods word but only sometime to call a fast, and the judgement still continuing to call another, there being danger by customary keeping of it, to bring it to be a formall thing, and so rather a sin then a vertue, as the Pharisee's fasting afterwards twice a week, according to the tradition of the elders, puffing him up above other men. Moreover the people, amongst whom *Zachary* was set to teach being wicked, and without all power of godlineffe in their lives, there was good reason that he should first by reprovng the abuses amongst them seek to reform them, before that he dealt with others further off. For hereby he intimated, that a pastour should first and chiefly look to his own flock, and every private man to his own house before that he intermeddles with matters concerning others, which yet is also to be done, because by the Lord required, saying, *Thou shalt not hate thy brother in thine heart, but tell him, and not suffer sin in him.*

And when ye did eat, did ye not eat for your selves? That is, as ye fasted, so ye ceased fasting and fell to eating and drinking, as ye thought good, and not as I require. For God would have us, when we eat and drink, to do it to his glory, looking up to him to give him praise, taking heed of excess hereina, and not following our own appetites, but in our eating and drinking having respect unto this, viz. to be hereby refreshed and strengthened, and so to be made the more fit to labour in our vocations, and to serve him in duties of piety. Whosoever doth not thus, but intends merely the filling of his belly with things most delicious, he doth not eat unto the Lord, but to himself, and so offendeth.

Should ye not hear the words which the Lord hath cryed by the former Prophet? Here *Zachary* cometh plainly to declare his meaning in that, which he had challenged them for before, viz. that their fasting could not be acceptable to God, because they did their own wills, and were unjust and deceitfull in their dealings one towards another, and when they did so, *Isaiah* had taught them how much the Lord despised all their fastings, and outward humiliations, yea and this he did by extending his voice to the uttermost, for which it is said, he cryed, and accordingly the Lord said there, cry aloud, lift up thy voice as a trumpet.

Execute true judgement, &c. In calling upon them thus to do it is intimated, that they did it not, but sinned one against another by injustice and wrong, as their forefathers had done, when the kingdom of *Judah* flourished, but was therefore come into their enemies hands and brought to desolation, which is here commemorated for a warning to them, that they might now beware and not go to do likewise, as they would not suffer by the like terrible judgements.

#### CHAP. VIII.

**I** Have been zealous for Zion with great jealousy. The prophet having upon occasion of those Jewes question about the fast which came from *Babylon*, taxed them at *Jerusalem* for their unjust dealings, and not being malle any whit the better for all their fasting 70. years together, seeking by all means their reformation, now he cometh to them that were sent from *Babylon* to inquire about the fast, whether it should still continue or no. And that he might win them the more and make them willing to return to *Jerusalem*, the country being left in which they still continued to their great shame, he prophesyeth of a most prosperous estate, wherein *Jerusalem* should now be, their enemies who had spoiled them being severely animadverted against, and brought down so, that they should not be able to stand up to hurt them any more. For these words, *Lyra* expounds the jealousy here spoken of, as if Gods wrath or jealousy against *Zion* were meant, whereby he had been moved to bring such judge-

Note.

Levit. 19. 17.

V. 7.

1 Cor. 10. 30.

V. 8.

Esa. 58. 1.

V. 9.

V. 1.

Lyra.



Calvin.  
Gualter.

judgements upon him, as he had done. But Calvin and Gualter, of his wrath against her enemies, into whose hands she had been long delivered for her sins, and had been vilely entreated: but now the Lord protesteth all his tury against her enemies, as laying to heart the indignities by them offered to her, his Spouse. For the preposition here used is *⁊*, signifying, not *against*, but *for*, and a jealous husbands wrath is not only against her, when she proveth false unto him, but also being reconciled against such as abuse her. And this seems to be best, because in explaining himself what he meant hereby, vers. 3. he saith, *I am returned to Zion and will dwell in the midst of Jerusalem*, which could not be done without judging their enemies, that formerly kept them under. Touching the application of this Prophecie, it is by them, that are of soundest judgement made first unto the Jewes, towards whom it was fulfilled in part, when after their setting on again to build the Temple they had plenty, being before in great want and scarcity, as was shewed, Hag. 1. Touching which plenty see vers. 12. here following, and when after contention with their neighbours, of which see Ezra 4. they had peace, as is said, vers. 10, 11. But most perfectly were all gracious promises here made fulfilled to the faithfull under the Gospel consisting both of Jewes and Gentiles, *Jerusalem shall be called a city of truth, and the mountain the holy mountain of the Lord*, the Church or congregation of the faithfull being hereby understood, as in many other places.

V. 7.

*I will save my people from the east country and from the west.* This is manifestly spoken of the faithfull gathered together from all parts into the Church of Christ, because the Jewes are every where said to have been carried not into the east or west, but into the north. And therefore this our Prophet speaking of the same, chap. 2. nameth not only east and west; but also north and south, and our Lord Jesus in speaking of the nations, that should come in said, they shall come out of the east and the west, and sit down with Abraham, Isaac, and Jacob, &c. the children of the Kingdome, that is, the Jewes, who believed not, being shut out of doors.

Luk. 23. 29.

V. 10.

*Before these daies there was no hire for man or beast.* That is, men and beasts labouring in tilling the ground, it payed them not with her increase. And there was no peace to him that went in or out. That is, neighbouring nations were at such enmity with the Jewes, that a man could no sooner go out of the city, but some were ready to seize upon him to rob or kill him, and every one was against his neighbour, without the city it was as hath been said, and within it was as ill, because there were false brethren seeking advantages against their brethren the Jewes. Thus almost Jeron and Cyrill. And this is premised as done before the building of the Temple, that the mercy to be shewed after, might be the more magnified, viz. the mercy of peace and of the plentiful increase of the fruits of the earth, as followeth, 11, 12, 13, 14, 15. Then vers.

Hieron.  
Cyrill.

V. 12.

16, 17. he prescribes them rules to walk by, that they might be as thus happy and blessed, hereby intimating, that the promises of God are but conditionall, of what good soever he speaketh, that he wil do for his people, the perfect fulfilling thereof cannot be expected, if they walk unworthily, as is expressly also taught, Jer. 18. we must, to have Gods promises made good unto us, abhorre from lying, wrong doing, & false swearing; which the Lord hateth, as is here said.

Not.

V. 19.

*The fast of the 4. 5. 7. and 10. moneth shall be to the house of Judah feasts, therefore love Triub, and Peace.* In expectation, that it shall be so, if ye thus doe, but if ye be false and unjust & contentious, never expect such an happy time. Touching these monthly fasts, Cyrill saith, that in the 4. moneths they kept a fast; because the city Jerusalem was then broken up by the Caldees; 2 Ki. 25. 4. and the 10. moneth, because it was then first besieged, 2. 2. & the 5. moneth, because the house of the Lord was then burnt, 2. 6. and the 7. moneth, because that Gedaliah being then slain, who was appointed by Nebuchadnezzar to be governour over the Jewes remaining in the land, there followed an utter extermination of them from thence into Egypt, v. 25. But Jeron ascending higher, besides these reasons of keeping these 4. fasts, assignes others for two of them, viz. Moser his breaking of the Tables, when he came down from the Mount, which was done, & Gods

Cyrill.

Hieron.  
Rupert.

wrath

wrath declared against *Israel* for their idolatry with the golden calf. For that this was in the 4. month of their departure out of *Egypt* appeareth, because they came out in the month of *Abib*; which was the first month, and came to Mount *Sinai* in the 3. month, and then *Moses* was called up to the Mount, where he stayed 40. daies, and coming down again he brake the Tables out of indignation at the aforesaid idolatry. For the fifth month he giveth this reason, the heavie tidings came then of Gods wrath against them for murmuring at the return of the spies out of the land of *Canaan*, who therefore threatened them that they should never come there, but perish in the wilderness. For that this was in the fifth month may be gathered from *Numb. 10.* where it is said the cloud was lifted up and they began to travell in the 2. month the 20. day, then coming to *Kibroth batavah* they tarried there an whole month, and for *Miriam* smitten with the leprosie 7. daies, after which the searchers were sent into *Canaan*, and returned not, till after 40. daies, and then was that murmuring for which they were threatned. But however the times may agree to the sad things by him mentioned, yet it is not to be thought, that these fasts were now kept therefore, but the reasons before said, for it is spoken of fasting these 70. years, whereas if they, had begun upon these occasions, they had now continued many hundreths of years.

But now he by way of answering them that were come from *Babylon*, saith, in effect, that they should keep these fasts no more, the cause why, being at an end, and that in stead of fasts they should keep their feasts again with joy, as they could not do all the time of their exile, because they were to be kept at *Jerusalem*, from whence they had been in these 70. years far removed. And in saying thus he doth in a manner invite them, leaving the parts where they now lived to return to *Jerusalem*, that they might have indeed a time of perfect rejoicing in Gods great mercy in delivering them from their long continued miseries in *Babylon*.

Thus said the Lord of hosts, there shall yet come people, &c. Having spoken all comfort to the sincere and peace loving Jew; vers. 19. now he prophesieth of the conversion of the Gentiles by the preaching of the Jewes, that is, the Apostles under the Gospell, which shall tend further to the increasing of their joy; and in speaking of the Lord, that shall do this, he saith, the Lord of hosts. As he also doth very often in this prophesie, lest any should doubt of the power whereby such mighty things should be effected. In saying, there shall yet come people, he meaneth, that the joy and feasting before spoken of shall long hold, *will*, as the word *will* signifieth, peoples come in unto God through the Apostles preaching, the vulg. hath it *usquequo*, or it may be read, *untill that*.

And one city shall say to another, Let us go to pray, and I will go also: a notable expression of the earnest desire of the nations unto Christ being once enlightened by the word, as *Esa. 2.* and *Mich. 4.* and finally the city, that exhorteth another is brought in saying, *and I will go also*, that is, not move you to that, which I will not do my self, but I will be one of the forwardest. And in stirring up one another to go to *Jerusalem* he meaneth, to the Church of Christ, vers. 22.

Then shewing in what great numbers they should come in he saith, Ten men shall lay hold of the skirt of a Jew. By ten a multitude being understood, as in many other places, and in saying, they should lay hold of his skirt, he alludeth to the Jewes manner of apparell, being a long garment with fringe upon the skirt thereof, and intimateth that the nations hearing of Christ, should be as ready to follow the preacher and to be led unto him, as a childe, that takes hold of his fathers skirt, of whom he is most fond to goe with him to any place.

Exod. 32.

Exod. 19.

Numb. 14.

Numb. 11.

Numb. 13.

Chap. 5.

V. 20.

V. 21.

V. 23.





ther. And why did the Lord thus to the Philistims? The next words shew, *For their pride, and I will take the blood out of his mouth and the abomination from between his teeth.* Whereby is meant, that the Philistims were great shedders of blood, and therefore he speaks of them as of Lions, or Wolves, out of whose mouthes silly sheep are plucked, which they are devouring blood and flesh and all, & by victories and getting other mens goods into their possession they were greatly puffed up with pride. But he addeth, *he that remaineth shall be for our God, and a governour in Judah and Ekron, as a Jebusite,* wherein he prophesieth of their conversion to Christ also, after all this suffered, so many of them, as escaped. But why shall Ekron alone be as a Jebusite, one of the old inhabitants of Canaan, whom the Lord expelled before Israel without any mercy. Some, saith Calvin, think, that hereby it is meant, that they of Ekron shall have the honour to dwell in Jerusalem, as the Jebusites long did, but he rejecteth this, saith, that the meaning is, Ekron, although it shall be longer in destroying, then the other cities of the Philistims, yet it shall be but as the Jebusite, who kept the tower of Sion till Davids time, but then they were by him expelled. But forsomuch as the judgements to come upon the Philistims cities or principalities went before, whereof Ekron was one, and here the Prophet turns from speaking terrour to speak comfort, I rather hold that as of them, which remained he saith, that they should be to God, and be as princes in Judah; for so the word signifieth, that is, in high and honourable account in the Christian Church set forth by Judah, so the inhabitants of Ekron in particular, that remained, should be as the Jebusites dwelling amongst the Jewes, when the Amorites, and Canaanites were expelled, and that in the chief part of the land Jerusalem, which anciently was called from them *Jebus*, according to the distick. *Solyms, Luzs, Betel, Jerusalem, Jebus, Elia, Vrbs sacra Jerusalem, dicitur atq; Salem:* for so it is said, *Josh. 15. The Jebusites dwelt with the Jewes in Jerusalem to this day, neither could they be expelled.* But of these Philistims it is not meant so much, that they should be, as the Jebusites, in that place, but that they should be by faith incorporated into the Church, the company of which it consisteth being called *Jewes within*, according to the spirit, though not in the flesh. *Lyra* expounds it of their being at length subdued to the faith of Christ, as the Jebusites were finally subdued by David.

*And I will encampe about my house because of the army.* Having hitherto spoken of the heave judgements to come upon the Jewes enemies, so that they should not need to fear them, but cheerfully go on in the work of building God house, now he addeth further for their comfort, if any other enemies should arise, something of his continuall keeping watch and ward about it. For these words, *because of the army and him that goeth out and returneth*, the vulg. hath it, *of the army passing and repassing:* expounded by *Lyra* of *Judas Maccabaeus* with his army subduing the enemy and purging Gods house from idolatry, of which we read in the Maccabees, and the Hebr. will well bear this reading, although the preposition *מן* here used be most commonly translated from, and it may well go either way, it being hereby shewed, as from whom his should be saved, so by whom, and thus the oppressour or exactour, *Antiochus Epiphanes*, who raged so much against Gods people, he sheweth should be kept from doing so any more, and as a reason hercof, he saith, *for I have seen with mine eyes*, that is, saith Calvin, I have seen the great sufferings of my people to come by that tyrant, and therefore out of my great compassion to mine own, I have thus decreed to succour and help both them and my house so horribly abused. For neither doth the Prophet speak this of himself, as if nothing were meant, but that by the spirit he foresaw it, according to some, nor of the bare foreknowledge, or foresight of God, according to others.

*Rejoyce, O daughter of Zion.* Here the Prophet commeth plainly to prophesie of Christ, of whom he spake but obscurely before, in saying, that the remnant of the Philistims should be as princes in Judah. That which is here

V. 7.

Rom. 2. 29.

V. 8.

Lyra.

Calvin.

V. 6.

Calvin.

said, is so well explained *Math. 21.* that I shall need to say nothing more upon it in this place: only whereas he saith here, *poor and saved*, there it is meek, for the word, *עָנִי* signifieth to be saved, vulg. poor and a Saviour, New Translation, *Bringing salvation*, Calvin, *saved*, expounding it of his being saved in his members through his humbling himself to the poor and to suffer.

V. 10.

*I will cut off the chariot from Ephraim and the horse from Jerusalem, and the battell bow shall be cut off and he shall speak peace, &c.* Here lest any should imagine, when the coming of *Zions* king is spoken of, that he would gather the people of *Israel* and by force of armes joyning the two kingdomes together subdue the nations unto him, he saith so, as that they might easily gather the contrary, that none of his people should be armed to set him up as king over all either with chariots, horses, bowes or other warlike instruments: but that by speaking peace wheresoever he should come with his word this should be done, as indeed it was, when he had his disciples coming to any city or house say, *peace be to this city or house*, and going thus out into all nations set up his kingdom there, and by preaching subdued the world unto him, of which large Empire of his he speaketh in the next words, *And his dominion shall be from sea to sea, and from the river to the ends of the earth.*

V. 11.

*As for thee also, by the blood of the covenant I have sent forth thy prisoners out of the pit, wherein there is no water, the vulg. Thou also hast sent forth.* Hebr. *Thou also I have sent forth.* Here for *אִנּוּ* thou a masculine is *אִנּוּ* thou a feminine which the Rabbins expound of the Church of the Jewes, as if the Prophet had turned his speech to them, thus seeking to elude a plain evidence touching Christ Jesus, as if it had been said, *also thou O Judah, I have sent out thy prisoners*, making use of the letter signifying thy being a feminine also further to confirm the same. Some to avoid this inference, say that the Jewes have corrupted the Text, putting *אִנּוּ* for *אִנּוּ*, and *אִנּוּ* or *אִנּוּ*. But Calvin saith also; that this speech is directed to the Church of the Jewes, as a wife by God married to him, rendring the words, *hew tu, O thou, I have sent out*, as if he had said, thou haply maist slight all that hath been spoken of the king riding upon an asse to come bringing salvation, &c. because thou hast many enemies still, and sufferest much misery, but fear nothing, by the blood of thy covenant, which thou hast from me confirmed by blood, *Exod. 24.* when *Moses* sprinkling the book, wherein it was written, bound the people unto it, for which he saith, *by the blood of thy covenant, I have sent out thy bound ones, &c.* that is, thy members in the bands of many and great miseries, wherein they lay, as in a pit without water, that is, both in misery like a dark deep pit without all comfort, and a place, where for want of water there is danger of dying through thirst. And likewise *Gualter* saying, he argueth from their deliverance past to confirme them in the hope and expectation by the King or Messiah to come, taking *Babylon* to be the place here compared to a pit without water for the uncomfortable and dangerous case, wherein they were there, but God had graciously delivered them from thence, and therefore this might be a ground of confidence, that as by the blood of the Old Testament, or covenant in circumcision they had been delivered from thence, so by Christs blood, which is the blood of the New Covenant, or Testament, they should have everlasting deliverance and life through faith in his name. These words then hang together with the former, and carry this sense thus. He had said, that this King in appearance poor should speak peace to the nations, and extend his dominion amongst them farre and wide. Now that the Church of the Jewes might not be without hope in him he addeth, *also thou my first wife, by the blood of thy covenant*, that is, the blood of my son, the said King, whereby I have made a new covenant with thee, not of works, but of faith, *I have brought out thy prisoners, or bound ones*, that is, long bound up in infidelity, but towards the end of the world converted, *out of the pit, wherein was no water*, that

Calvin.

Gualter.

is, the foresaid pit of infidelity, so called, because deep, and no hope of a mans self to get out; and through darknesse uncomfortable, for no man, saith Christ, cometh to me, except the Father draw him. And when one by believing comes to Christ, he comes out of darknesse into a marvellous light; and it is a pit without water, that is, water of which Christ speaketh, saying, *If any one thirsteth, let him come to me, and I will give him of the water of life*: and all this is spoken of in the preter tense, as already done; for the certainty thereof, whereas Ribera supposeth a corruption in the Hebr. to be here, it may be conceived, by that which hath been said, how vain an imagination that is; besides that, it is dangerous to yeild herunto; as being derogatory to the credit of Gods Word in the Originall, which is by all means, in every title to be upheld. And whereas Lyra, by the *pit wherein there is no water*, understands *Limbus Patrum*, where the faithfull were before Christs Ascension, but then taken up with him, they being the bound here spoken of; it is not solid, neither is it seconded by any other place of Scripture, teaching, that there ever was any such place. To conclude, for corruption here in the Text, it would nothing avail the Jewes, to make it for the avoiding of a Prophesie touching Christ; seeing it is neither thus avoided, as I have shewed, neither is there an evidence touching Christ, in the words before going, ver. 9. 10. more full and plain wanting, although this should not to him be applyed. Yea, so plain, as Chrysostome, and other ancients say, that alone it is sufficient to convince any Jew, that Jesus is the King, who was to come, because never any other King but he, rode into Jerusalem upon an Ass whilst the city stood.

John 6. 44.

John 7. 37.

Lyra.

Chrysost.

V. 12.

Turn ye to the strong hold, ye prisoners of hope, even to day doe I declare, that I will render double unto thee. Here the Prophet upon the premises, cometh to the Jewes sent from Babylon, chap. 7. 2. bidding them to return to Jerusalem, under the name of the strong hold, and not to dwell any longer in Babylon; and he calleth Jerusalem a strong hold, for promises of God made of incamping about his house there, because they might think it, being yet without walls, that it was weak, and in continuall danger of enemies; and he calls them prisoners of hope, to distinguish them from the wicked Jewes, that would not beleve any thing spoken by the Prophets touching the future happinesse of their Nation; wherefore the Prophet speaks not to them, but giving them over as desperare, he addresseth himself to such as beleved; that although they had long been prisoners in Babylon, yet they hoped still for a better, and more joyfull time, according to Gods Word, and then he saith, *I will render double unto thee*: that is, making thine estate far more happy than ever it was: Which, because it was not done before the coming of the Messiah, must needs be understood of the time of the Gospell, at their conversion to Christ, and then mystically by the strong hold must be meant the Church of the faithful under the Gospell, which is built upon a rock, so strongly, that it cannot be shaken, and the prisoners of hope must be those before spoken of, thy bound ones, but by being turned to the faith, loosed and brought into perfect liberty.

V. 13.

When I have bent thy sons for me (O Judah) filled the bow with Ephraim, and raised up Zion against thy sons (O Greece) and made thee as the sword of a mighty man: Here the Prophet goes on in particular to foretell to the comfort of the Faithfull, what mighty acts he would inable the Jewes to doe in the time of the Grecians power, which he foresaw by the spirit in the time of the Kingdomes in Egypt and Syria raised up out of Alexanders Empire. For then specially did this Prophesie work according to the letter. Judah was bent as a bow, by the strength not of man, but of God, and Ephraim, as arrowes filled it, &c. when Mattathias rose up, and his sons, Judas Maccabees, and his brethren in the time of that tyrant, Antiochus Epiphanes, and so mightily prevailed against his Armies, and Captaines, as in the books of Maccabees is shewed at large. For then God most apparently made them his Bow, and Arrows, and Sword, as it were, against this Grecian King. And the sons of Zion were raised up against the sons of Grecia, because the Captaines, and most renowned, used



Note.

V. 14.

1 Sam. 7.

1 Kings 14.

V. 15.

Esay.  
Revel. 19. 18.

V. 16.

V. 17.

by God, in these expeditions, were men of the Church, or House of God in Zion, which the Heathen intolerably prophaned, and for this they were stirred up against them, and so miraculously prevailed. But all this is spoken of, as done by God, because by his power: and so it is alwayes, when the people of God prevail against their enemies; it is not by their own strength, but God useth them as his instruments, they being able of themselves to doe nothing, no more then a bow, or a sword, but by the hand of a mighty man, shooting, or smiting therewith.

*The Lord shall be seen over them, &c.* Here the same is further prosecuted, in alluding to that, which was done of old, when the Heathen enemies saw, and confessed, that God fought for his people, and that by thunder, and lightning, as in the dayes of *Samuel*: and so he did afterwards, when in the time of *Marcus Aurelius*, at the intercession of the Christian Legion in great want of water, he sent thunder and lightning, and rain, whereby the whole Army was relieved, and the enemies, by the tempest, being upon their faces, confounded, *With the sound of trumpet, and whirlwinds out of the south*: in adding this, he puts them in minde of Gods powerfull presence amongst them of old, when with the sound of a trumpet he came down to mount *Sinai*, and the Priests in war at his appointment, sounded with the silver trumpets, at it is particularly noted in the dayes of *Abijah*, and a wonderfull victory was obtained. For the *whirlwinds out of the south*, this is spoken to shew the irresistible force, whereby God came upon their enemies, for the south, *Hab. 3.* speaking to the same effect, saith, God came from *Teman*, which lay southward from *Jerusalem*, when from that wilderness, where he had shewed himself so full of terror, he went as a whirlwind overthrowing the *Canaanites*.

*And they shall devour and subdue with sling-stones, and they shall drink, and make a noise, as through wine, and be filled like bowls, and as the corners of the Altar*: that is, as *David* with a stone out of a sling slew *Goliath*, so shall they their mightiest enemies; and for devouring, and drinking, it is allegorically spoken, their subduing of their enemies being likened to a feast unto them. For as at a feast men eat flesh, and drink wine abundantly, till they are filled herewith; so they in destroying their enemies, did, as it were eat their flesh and fat, for which, in the like case it is said, *I will make a feast in Bozrah of fat things, and of wine upon the Lees*. And *Revel. 19.* there is an invitation to a Supper. But what is it, that is added, *as the horns of the Altar*? verily, that they should, by the slaughter of their enemies, be outwardly, as dipt in bloud, or sprinkled, because, when a sacrifice was killed, the priests put some upon the horns of the Altar: and this is added, to shew, that the slaughter of the enemies made, should be as an holy offering acceptable to God, and well-pleasing, although bloud-shed generally be most defiling. And it is said, they should make a noise; as men having drank wine plentifully, sing and shout for mirth, so they should make a chearfull noise, in chanting out Gods praises.

*For they shall be as the stones of a crown, lifted up as an ensigne upon his land.* This is spoken in respect of the honourable account, wherein they should be had, even as pretious stones adorning a Crown after the subduing of their enemies before spoken of. And truly the *Maccabees* were for this had in high honour amongst the *Romans*, who take them for their friends, and other great potentates of the Earth a long time, as may be seen in my continuation of the History after *Nehemiah*.

*How great is his goodnesse, how great his beauty? corn shall make the young men cheerfull, and new wine the maids.* Here he concludeth with an Epiphonema to the Lord, as good and gracious to his people beyond expression, and returning again, to the great increase of the Vine, and of the earth before spoken of, *chap. 8. 12.* he concludeth with it, *Corn shall make young men cheerfull, and wine the maids*; not hereby to countenance maids drinking of wine, but to shew the abundance should be so great, that not onely parents should have enough of the best, and most refreshing *Corn* and wine for themselves, but for their children all to give them some with them, whereas at other times, when there

is no such plenty, their sons are fed more covrly, and there comes little wine to their daughters share, but water, and to this effect almost Calvin. But in all this, as most Expositours agree, the subduing of Nations to Christ in the time of the Gospell, is Mystically set forth, and the great joy then of both Sexes, from the oldest unto the youngest, in him who is the true Bread, that came down from Heaven; and wine causing more cheartulnesse to the heart of the Faithfull; then that wine, which the Vine yeildeth to make glad the heart, and the Corne, which the earth bringeth forth to strengthen man. For then Judah was bent as a bow, &c. when the Apostles, who were Jewes, went out by preaching, and miraculous operations subduing Greeks, and Barbarians, as if conquered by bow and arrows, and the sword, as the penetrative force of the Gospell is called, *Psal. 45. Thy Arrows are sharp and keen; and Heb. 4. 12. The Word is sharper then any two-edged sword;* and these went out of Zion. And to thunder and lightning the Lord compared some of them, when he called them *Boanerges*, and preaching is spoken of, as the trumpets sounding, *1 Cor. 14.* and as a whirlwind the Gospel went out with such celerity, overthrowing strong holds, and of the Apostles being pretious stones, see *Revel. 21. Esai. 54.* Then the Spouse, the Church makes acclamations of Christs beauty, as in *Cant.* and the spirituall joy coming by him.

Calvin.  
The Mystery.

*Psal. 104.*

# CHAP. XII.

**A**sk the rain of the Lord in the time of the latter rain. Having spoken of the great plenty, that should be, now he shewes the means, that must be used for this, viz. Prayer for seasonable rain, and then it should follow accordingly, and the ground should be fruitfull. And he speaks of the latter rain, saith *Gualter*, because in those hot countries it was then necessary to make the corne the more flowery, and the grasse to grow again after mowing. And for the producing of rain, the Lord would gather bright clouds together, or lightning clouds, as the word signifieth. Whereby we may see, that the good things of this life, which are needfull for us, and God hath promised, are yet by us to be sought by Prayer, and to encourage us thus to seek them, he saith, that God being prayed to for it, clouds shall gather together, and rain shall follow, against those that say God will send what weather he pleaseth, whether we pray for it, or not. And the Prophet speaks of this, because that now the Temple was in building, which was the house of Prayer; and before they applied themselves to this work, they had sowed much, and reaped little, as *Hag. 1.* therefore now God being more propitious upon their turning from their former negligence, he would have them to make use of this house by pouring out their prayers here for this great blessing. Mystically also, heavenly Doctrine is by rain set forth, as *Esay 55.* and *Deut. 32. 1.* and how we ought to pray for this, where it is said, *Pray the Lord of the harvest to send forth labourers into his harvest;* which labourers in harvest are also waterers, by distilling heavenly Doctrine, as the rain upon the ground of mens hearts; for which, unprofitable hearers are compared to ground, that receiving the early, and latter rain, bringeth forth bryars and thornes. And as the rain cometh out of the clouds, so doctrine out of the Scriptures, out of which only the true men of God raise them, and not from unwritten Traditions, or Apocryphals, as *Saint Paul* saith, that he taught nothing but what the Prophets had foretold, and then the grasse by this means made to grow, is all manner of grace increasing in the heart.

Therefore they went away as a flock, they were troubled, because there was no shepherd. After comfort, and instruction to the faithfull, here the Prophet sheweth the cause of the Jewes former suffering, viz. their serving of false Gods, and their being led by their prophets dreams, and divinations. For by this means they

V. 1.

*Gualter.*

Note.

The Mystery.

*Math. 9.*

*1 Cor. 3.*

*Heb. 6.*

*Acts 10.*

V. 2.

they were carried away into captivity, as a flock of silly sheep, not able to defend themselves, but as wanting a shepherd to defend them, lying open to the violence of wolves, and Lyons, such as the *Caldees* were unto them. And he apply cometh here to inveigh against their former Idolatry, having, ver. 1. exhorted them to seek to the Lord, as convincing them by their grievous sufferings, whilst they sought to idols, that this was a dangerous vanity. For what followed hereupon, but their being made a prey, like sheep unto wilde and savage Beasts, God not vouchsafing to be their shepherd, as otherwise he would have been to save them from those great evils, thus

Calvin.

V. 3.

*Mine anger was kindled against the shepherds, and I punished the Goats, for the Lord of hosts hath visited his flock, and hath made them as his goodly horse in the battell.* Here the Prophet proceedeth, to shew how full of wrath the Lord was against the diviners, and dreamers spoken of, ver. 2. whom he now calleth shepherds, because of the office in which they were. He was full of wrath against them, because that by their means the people came to such misery, through their seducing them, instead of leading them in the right way. For as the people thus misled, shall perish; so above all others, such shepherds shall suffer the fierceness of Gods wrath; and not only the shepherds, but the *Goats*, that is, wicked Princes and Rulers, by whose Authority and evil example the people are thus misled, and wronged: see also *Ezek. 34. 17.* where such Princes are likened unto Goats, hurting the sheep, and *Mat. 25.* In the next words he prophesieth comfort yet to come to the faithfull, and elect amongst them, for he saith, that he will visit them, and make them as goodly horses; upon which he rode out conquering, and of whom he had a singular care, as a great man of his fair horses, causing them to be well lookt to, and fed, as taking great delight in them; and not using them as Husband-men doe Asses, and Oxen, in carrying burdens, and doing their work, beating them, and pricking them with Goads: of such a fair Horse, highly esteemed of by *Alexander*, we read of in his History, called *Bucephalus*; and of another of *Julius Cæsars*, that would suffer none to ride them but their Masters. This is not much unlike to that, which he had said before of bending *Judah* as his bow, and filling it with *Ephraim*, chap. 9. 13. and therefore we may well apply it likewise, and mystically to the conquering of the world, and subduing it to Christ, by his preachers, to set forth which also, a representation is made by a white horse, *Revel. 6. 2.*

V. 4.

*Out of him came the corner, out of him the nail, and the battell-bow, and oppressour together.* To shew further, that out of *Judah*, called his goodly horse, should come all things necessary to an happy being, he saith here, *Out of him shall come the corner*; that is, the Prince, as the Corner stone, joyning the two Kingdomes of *Judah*, and *Israel*, before divided, whereby they should be greatly strengthened. *Out of him the nail*; that is, one upon whom all the glorious vessels of Gods House should be hanged, as it was laid of *Eliakim*, *I will make him as a nail in my house, and they shall hang all the glory upon him.* *Out of him the battell-bow, and the exaltour*: that is, warlike prowesse to subdue, and bring under, all enemies, and to make them pay Tribute unto him, which being partly fulfilled in *Judas Maccabæus*, were all most perfectly accomplished in Christ, the chief Corner stone, and the most glorious *Eliakim*, subduing all peoples farre and wide, and exacting by his Spirit from them, the tribute of Praise and Prayer, and of liberrall contributions to his Church.

Esa. 22.

V. 5.

*And they shall be as mighty men, that tread down their enemies as the mire in the street*; that is, as they before spoken of, likened to a fair Horse, should subdue peoples unto Christ by the Word, so through the power of God, obstinate unbelievers, here called enemies, who persecuted them, should be cast down before them, to be trodden upon as mire in the street, that is, most base, which was done in the dayes of *Constantine the Great*, who overcame all his enemies, after his embracing of the Christian Faith.

And



And I will strengthen the house of Judah, and save the house of Joseph, &c. that is, both Kingdomes, making of them united together again a mighty Nation, the fulfilling whereof, is yet to come, when they shall be converted. Then also, he saith, that he will bring them again to place them, their sinnes, which were the cause of their casting off, and casting out of Canaan, being removed, they shall inhabite there again. And Ephraim, that is, the Kingdome of the ten Tribes, of which there was least hope, because they never returned out of their captivity, shall through this blessing of God conferred upon them be made as joyfull, as they that drink wine liberally.

And I will sow them, and they shall remember me in far Countries, &c. A further amplification of the same favour, shewing how they should come to this happinesse, viz. by being made as seed sown, very populous in the time of their exile, and then be turned to the Lord after a long time, with this their numerous issue, return home into their own land. And ver. 10. he sheweth expressely, by naming some parts of their land, Lebanon, and Gilead, whither they should be brought back.

And he shall passe through the sea with affliction, and shall smite the waves in the sea, &c. Because he had spoken of Egypt, and their being brought from thence, he alludeth to the History of their being brought from thence of old, through the Red sea, being smitten by Moses with his Rod, and divided, and through the great river Jordan, hereby intimating, that nothing should hinder their return, how mighty obstacles soever should stand in the way. Some by Judah understand the Jewes; and by Joseph, and Ephraim, the Gentiles converted to the Faith, and that no locall motion is meant, when he speaks of their bringing to their place, but onely their coming in to the Church, because the land of Canaan, since the Jewes expulsion thence, lyeth under the curse for ever. And yet they apply that which is here spoken in part to that which God did for the Jewes in the time of the Maccabees, in which they grew so strong, and mighty, and had their dwelling by their many Victories so greatly established. And for bringing them out of Egypt & Assyria here spoken of, and their being sown & increased, this is spoken in opposition to their carrying down into Egypt by Ishmael, Gedaliah being slain; after which many miseries were there indured by them, & great slaughters made of them in the time of Ptolemee Latburus, who slew 30000 of them, and made the survivours to eat of the flesh of them, that he had killed. Now this being done to them in Egypt, that remained of Judah, after the City and Temple destroyed; it is well known, that the Assyrians carried away those of the Tribes, for which he names them now together, promising a multiplication of them again after all this, and that the pride of Egypt and Assyria should be pulled down, which was done as touching Assyria, when Alexander subdued both Persians, and Assyrians; and as touching the Egyptians, when the Romans subdued Egypt in the dayes of Cleopatra, their last Queen, with whose love Anthony had been long intangled; but at length, that she might not come into Casars hands, who was the Conquerour, she slew her self. But because thus the things here prophesied of, were but done in part, their perfect accomplishment is to be looked at in Christ, no Ephraim, or Joseph, having this any way made good unto them before his coming. And touching the Israelites coming to their proper place again after their conversion; nothing can be certainly said, but of their conversion in the end it may, being properly understood according to Rom. 11. A redeemer shall come to Zion, and turn iniquity from Jacob, and so all Israell shall be saved, as hath been touched before. And for this case we pray for the conversion of the Jewes, as nothing doubting, but that it shall be in Gods good time, although it may yet seem never so improbable to mans reason, in regard of their avernesse from Christ to this day.

V. 6.

V. 7.

V. 9.

V. 10.

V. 11.

Lyra.  
Gualter.

Note.

## CHAP. XI.

V. 1.

R. Joban.

Gualter.

Lyra.

**O** Pen thy doores, O Lebanon, that the fire may devour thy Cedars. After joyfull things prophesied of to Judah and Israel for Christ to come, and the multiplication of the children of the Church and their great safety, here because the Prophet foresaw by the Spirit that the wicked Jews would reject and crucifie Christ coming unto them, for which Gods judgments should follow to the destruction of their City and Temple, and of all the principall men amongst them by the Romans, he prophesieth of this. And in calling upon Lebanon to open that the fire might enter, he foretelleth what should be done in way of revenge for their malicious persecuting and murdering of the Lord of life, viz. that the Temple built of Cedars out of Lebanon should lye open to destruction by fire, and in way of prodigious foreshewing this a little before the Romans coming and besieging the City, the east brazen gates of the Temple, which were so heavy that 20 men were few enough to open them, opened of themselves at the 6. hour of the night, as Josephus saith, and Rabbi Joban thereupon said, Now is the prophesie of Zechariah fulfilled, the Lord hath taken away his protection from the Temple, that the fire may come in and destroy it, as indeed it fell out soon after. For although Titus having taken the City, would have spared the Temple, and gave a charge to his Souldiers to let it stand, yet the desperate Jews themselves who fled thither and made of it a strong hold, fired it so that it could not be quenched, although endeavoured by the very enemy, till that it was all burnt down and demolished. Now for the Temples being set forth by Lebanon, see something that may give light hereinto, Jer. 22. 26. where the Prophet challenging Jeconiah for his wickedness, and having told him that he closed himself with Cedar, bids him goe up to Lebanon, and to Basban, and cry for all his lovers being destroyed, in saying which he giveth this name of Lebanon to the fair and strong house which he had built of Cedars of Lebanon, and Oakes out of Basban, whereby he thought to be safe from all violence. Some indeed hold that by Lebanon the passage to Jerusalem and the Temple is meant, which was so thick with trees, as Cornelius Tacitus saith, that it seemed impossible for an enemy to enter that way, and this seemeth to be favoured by the word passages, there added, cry from the passages: but v. 23. O inhabitants of Lebanon, that makest thy nest in the Cedars, sheweth plainly that the Kings house built of Cedars out of Lebanon is called Lebanon, and so may it best be conceived that the Temple is called here, and that the gates of Lebanon are the gates of the Temple, which according to this prophesie opened miraculously, as hath been said, and after that the vail between the Temple and the Sanctum Sanctorum was rent from the top to the bottom at the time of Christs passion, portending not only the abolition of the legall service, but Gods laying open of that most Holy place to destruction by the same judgment of fire. Thus Gualter, who also by the firre trees next spoken of understandeth the Princes, by bidding whom to houl he foretelleth the miseries that should at that time come upon them, and by the oaks all rich men in Jerusalem, who for their wealth thought themselves strong enough to stand against all violence of enemies. And it is not unusuall in Scripture by these trees to set forth such men as being most eminent amongst men as these trees are amongst the trees; and for such set forth by the Oaks of Basban, see Esay 2. 13. and that by the firre trees the Princes are meant, the next words here declare, for the mighty are spoiled, the Cedar, as he otherwise calleth the Temple, is faine, implying by thus saying their ruine together with it. But herein Gualter differeth, by the firre trees understanding common people who in all reason should not have been named first, and the Oaks after, which were greater, and the very height of the firre tree argueth, that the lower and meaner sort cannot be meant hereby. From this Exposition others differ not, but generally acknowledge this to be a prophesie of the destruction of the second Temple, as Lyra saith, by the Romans.

There

There is a voice of the howling of Shepherds, for their glory, a voice of the roaring of young Lions, for the pride of Jordan is spoiled. The Temple being destroyed the Priests that served there and were thereby maintained, had great cause to howle as Shepherds doe when their sheep are destroyed by Wolves, for the Temple was their glory, by reason whereof and their high office about it, they thought themselves very glorious. By the Lions said to roar, they were the Princes of Judah, who as Lions made a prey of the poor people, but now coming into misery, they roar and cry as hunger-starved Lions: for the glory of Jordan is spoiled, here he continues the allegory taken from Lions, which kept about Jordan, and when it was dried were in an evill case for want of water. By Jordan the whole land with the fruitfulness thereof is meant, which being consumed by the enemy, these Lions who before by ample possessions therein were made glorious and great, had cause to roar and cry out for sorrow.

Feed the flock of the slaughter, whose possessors slay them. Here the Prophet proceeded to shew wherefore the Lord brought so great judgments upon the Jews, the cause of all this was, for that Christ coming by his Fathers appointment as the most faithful shepherd to feed them by his most heavenly instructions out of his meer grace and mercy, they rejected him, and were led and sed rather by the corrupt teaching of the Pharisees. For these words, *Feed the flock of the slaughter*, are the words of Christ, here brought in speaking thus. For he affirmed himself to be the true shepherd, and that others pretending themselves to be shepherds, were thieves and robbers, but that the sheep which heard his voice and followed him, should find pasture. And he often professed that the divine doctrine wherewith he fed them, was his Fathers that sent him. This then is as much as if the Prophet had said, Would ye know why I threaten you so terribly in the name of the Lord? Hear the Messiah himself by me thus complaining, God my Father hath sent me into the world to feed the flock of his people, who were not formerly fed but slaughtered by cruell tyrants reigning over them, but their possessors, that is, they to whom they had betaken themselves as guides, lead them in a way to death and destruction, by hardening them against my teaching, and making them with open ears to hearken to them in their superstitious and wicked traditions, whereby they were prevented in respect of receiving any light or grace to salvation, and were endangered touching everlasting death, and not only so, but of horrible destructions also in this world, for which he saith, *their possessors slay them*, and the more graphically to point out the Scribes and Pharisees, who turned this to their own advantage in respect of worldly gain, he saith that they blessed God for their being made rich, when they had devoured widows houses, and for a colour made long prayers, as our Lord chaungeth them. And being authors of so great a destruction to them, he saith that they pitied them not, wherefore neither would he pity them, but deliver them *even into the hand of his neighbour, and of his King*, that is, to kill up and destroy one another, and to be destroyed by the King whom they should preserve, that is, the Roman Emperour, of whom they said, when they would have Jesus crucified, and Pilate asked, shall I crucifie your King, we have no King but Caesar.

And this was notably fulfilled when the Romans besieging Jerusalem, they within the City were divided amongst themselves under severall Captains fighting and killing up one another, and at length those that remained being partly slain at the Romans breaking into the City, and partly falling into their hands, from which their greatest destruction of all others God never delivered them again, for which he saith here, *I will pay them no more, nor deliver them*, and although they shall finally be converted, yet this judgment, as we may hence gather, shall never have an end, which is laid upon their City, it shall never more be built or inhabited by them, but what is said by the Prophet touching this, is all to be understood of the spirituall Jerusalem to be built and made so glorious by grace abounding therein more then ever in former

V. 3.

V. 4.

Joh. 10.

Mar. 13.

V. 6.



Gualter.

former times since they were a people. *Gualter* goeth higher in speaking upon their being delivered into the hands of one another, viz. to the time when *Alexander* being King of the Jews many battles were fought betwixt him and the Pharisaicall faction, and many thousands of them were slain, as I have shewed in my Continuation of the History from *Nehemiah*, at what time indeed it cannot be denied but that this prophesie began to take effect, for then they came into their Kings hands and Jewes killed up Jewes, but the full accomplishment of the prophesie was not, till the time before spoken of, as *Gualter* also and other *Expositours* agree.

V. 7.

Hieron.

And I took unto me two staves, the one called Beauty and the other Bands: what is meant by these two staves is hard to conjecture, *Jerome* will have by the one the state of the world in the time of *Noah* understood, when all were under one King, Almighty God, for this put a decorum upon the world, as *Jerome* reads it, *vocavi unum decorem*, for so much as a multitude of Subjects is the glory and beauty of the King, and for brethren to dwell together in unity is good and comely, but dissension miscoming and disgracing them. The second staffe was called Bands, according to *Jerome*, *funiculus*, a line setting forth the state of the people of *Israel*, of which *David* saith, the lines are fallen to me in a good place, I have a goodly heritage: and of *Israel* as Gods line, it is spoken *Deut. 32.* and Bands or Line this state is called, because to *Israel* God bound himself by Covenant to be his God, and the land of *Canaan* which he gave to them for an inheritance, was measured by lines and so divided by lot. Now the first of these staves God brake when leaving other Nations in their ignorance and idolatry he called *Abraham* out of *Ur* of the *Caldees*, and bound himself to him and his posterity, to be their God throughout all generations; and the other staffe he brake when *Israel* was divided from *Judah*, that is, ten tribes from two in the dayes of *Jeroboam*, and this was most fulfilled after that the Jewes for 30 pieces of silver had *Christ* delivered unto them by *Judas*, and crucified him. For then that took effect, which the Lord spake before, *I came not to send peace but a sword, the father shall be divided from the son, the mother from the daughter, &c.* the Jewes that were all of one religion before were so divided that some persecuted other some to the death, and these divided themselves from them going and preaching to the Gentiles. For the three Shepherds cut off in one month, he referreth to *Moses*, *Aaron*, and *Miriam*, who were in one month cut off, because one of them was taken away by death, and the other two had the sentence of death passed against them at the same time, the first month when *Miriam* dyed. Thus *Jerome*, but *Gualter* by the two staves Beauty and Bands, understandeth two shepherds staves which *Christ* took unto him, of whom it is here prophesied, whereas another shepherd hath but one, intimating hereby his exceeding great care over his people the Jewes, to govern them well, the first being the Statutes, Laws, and Ordinances, whereby they were made more glorious then any other Nation in the World as is said *Deut. 4.* and therefore worthily called Beauty; the second his knitting of them together as in one way of worship, so in one fore-father *Israel*, of whom they all came, whereas the people of any other Nation are mingled, some springing from one country, some from another, and so are not by so strong a tie bound to one another as the *Israelites* were. For the three Shepherds, by them three orders of men are meant, whom he placed over them to govern and feed them as shepherds, Kings, Priests, and Prophets; the last mentioned of which, ceased after *Haggai*, *Zachary*, and *Malachi*, for they had after them no Prophets more, Kings ceased in part at the time of the Captivity, because after *Zedekiah* there was no King of their brethren any more, and although after this they had Princes a long time, yet they ceased in the time of *Antiochus Epiphanes*, when the principality removed to the Priests; lastly, Priests ceased when *Herod* found means to drown *Aristobulus* the high Priest and sought to extinguish this order, by making the high Priest-hood venall, and setting up for Priests, any, as in *Jeroboams* time, that would, for then the Priests that were, were no true Priests of the seed of *Aaron*, but a miscellanie company of intruders.

Psal. 16.

Numb. 20.

Gualter.

intruders. And for their cutting off in one month, hereby is meant not precisely a month, but a short time, as the word month is used *Ho. 5. 7.* and although the time in which these three orders were going down was long with men, viz. 500 years, yet with God it was but as a month, with whom 1000 years are but as a day. For the breaking of the first staffe called *beauty*, that was done, when in stead of an orderly Common-wealth all came to confusion, the orders before said ceasing, and the Jews being under H<sup>a</sup>then rulers had lost all both Kingly and Priestly power and holinesse. And the other staffe was broken, when in the time of *Titus* and *Vespasian*, *Jerusalem* being destroyed, they were scattered into all parts of the world, and in the dayes of *Ælianus* the Emperour that built the City *Jerusalem* again upon another foundation, and having finished it prohibited the Jews coming thither any more for ever, all means of unity being thus taken away, neither could they ever since be joined together again, as by Bands, as formerly they had been. *Lyra* differing from both these understandeth the two slaves of the two Kings set over *Israel*, and *Judah*, *Jeroboam* and *Rehoboam*, the one speaking fairly to the people, and the other roughly, and therefore well thus named Beauty and Bands. And by the 3 shepherds cut off in a month, *Jehoram*, *Ahaziah*, and *Jezabel*, who by *Jehu* were all cut off in a few dayes; and the staffe called Beauty was broken when the King of *Israel* was destroyed, *2 King. 1.* and the other staffe, when the Kingdom of *Judah* was destroyed by the Romans after Christs selling for 30 pieces of silver, and his crucifying, which therefore in the prophesie cometh between the breaking of the one staffe and of the other. *Junius* by these slaves or shepherds crooks will have the preaching of the Gospel meant, viz. the forgiveness of sins and sanctification by the blood of Christ, making beautifull and fair without spot or wrinkle by the one, and the offering of this grace to all those that were of the posterity of *Israel*, which were in the land now united together as one again and no more divided by the other. For what greater beauty can there be then that of the soul, all blemishes of sin being done away? and how could their being bound together in one, who had been so much and long divided, be better set forth, then by bands, whereby the Lord at the first, yea even till after his passion sought to bind them and them only, commanding his Apostles not to goe amongst the Gentiles yet, but to the lost sheep of the house of *Israel*? But when they would not be governed by this beautifull crook of his, nor be gathered, but excommunicated such as were, and finally he was bought and sold amongst them, he brake both the one staffe and the other in respect of them going from amongst them sometimes with indignation at their hardnesse of heart and maliciousnesse against him, and sometime into desert places, and not teaching them any more, but by way of denouncing woes and judgements: for thus he brake the first staffe; and when they had crucified him, he brake the second by sending his Disciples forth to teach all Nations, leaving the Jews and the gathering of any more of them, whom hee found to bee unreclaimable.

For the three shepherds cut off in a month, they were three sorts of teachers, which they had gotten them, the Pharisees, Sadducees, and Esses, for at the destruction of *Jerusalem* all these Sects ceased together, and were never heard of any more. And this, that I may not adde to the number of Expositions brought, any more, or any other new, I embrace as the best and most genuine, because it agreeth best with the Prophets order of proceeding, who before brought in Christ speaking of his feeding the sheep of slaughter, whom their possessours destroyed.

And *v. 7.* having again repeated his care of feeding this poor and afflicted flock, he now tels what he did for the whole Nation of the Jews, and how unworthily they dealt by him, for which he at length gave them over. If we should here bring in what the Lord did of old to all Nations or the Jews, or touching the Kings of *Israel* and *Judah*, or the fair estate of the Church of *Israel* at the first, we should plainly goe against and not follow the order of

the Prophet, which is to relate things done by our Lord Jesus at his coming amongst the Jewes, to convince them of their great ingratitude, and that Gods judgements came therefore most justly upon them, when they were besieged and destroyed by the Romans, and to comfort and confirme the poore of the flock, that is, such of them as beleaved, and all the faithfull every where, when they saw those judgements brought upon them, that it was the Lords doing, being hereby approved to be the true Messiah against all the Jewes, that oppose this truth most pertinaciously to this day, according to vers. 11. *So the poore that waited upon me, knew that it was the word of the Lord.* The staffe then called Beauty, which this great shepheard took, was plainly his gracious teaching accompanied with many miracles, which made his staffe or arm most glorious, and that called Band, his going according to Gods Covenant made with *Israel* in seeking their good, all other Nations being for the time neglected. For the word rendered bands, it is *חבלים* signifying bands or cords, but by the alteration of some pricks *proditores*, *betrayers*, which is followed by some, and then by the first staffe the faithfull amongst the Jewes are understood by them, and by the other the wicked, who were the destroyers of their countrey by their sinnes. How this can be made to agree I see not, forsomuch as that the staffe called Beauty in this sense is never broken, but by their deformation through errors and absurdities to which they were left, the staffe Beauty was manifestly broken, and the other called Bands by their dispersion.

*To say more.*

V. 8.

For the three shepherds cut off in a moneth, whom he saith, his soule abhorred, it cannot without blasphemy be applyed to *Moses*, *Aaron* and *Miriam*, who were in so great favour with God, and of whom *Mich. 6. 4.* saith, *I lead you by Moses, Aaron and Miriam.* They were therefore shepherds of another sort, even their possessours, that destroyed them before spoken of, most probably the Scribes, Pharises and Sadduces, for amongst the Esses *John the Baptist* was brought up, an austere fast, and it is not to be thought, but that many of them were converted; to be sure they are not by name mentioned in holy Writ or reprov'd. Vers. 9. *that that dyeth let it dye, and that which is to be cut off, &c.* in these words the state of the Jewes, when the Romans besieged them, is exactly set forth, as it was. For then many dyed by pestilence, many by the sword, and many by a sore famine, making them even to eat the flesh of another, yea mothers their own children, to which extremity they were brought by three captains filling all things with rapine and confusion in the City, *Eleazarus*, *Jonathan* and *Simon*. But they were finally all destroyed by the Romans in taking the City, when they united their forces against them, and this was done in a short time indeed, for which I commit it to the readers consideration, whether they might not be the three shepherds before spoken of, that were cut off in one moneth, and the same the possessours of the people, that destroyed them; for if we shall so hold, I see nothing, that can bee objected against it, sith Princes, as well as Priests and Teachers, have the name of Shepherds oft given them in holy Scripture.

¶ V. 9.

V. 12.

Matth. 27.

Matth. 21. 37.

And I said, *If yee thinke good give me my price: and they weighed for my price 30 pieces of silver.* This makes it plaine, that the prophesie speaketh of Christ in the words before going, as hath been said, because this is noted to have been fulfilled, when they gave *Judas* 30 pieces of silver to betray him unto them, and he afterwards being stricken for it brought the money againe to the Priests, who bought therewith a Potters field for a burying place for strangers. Whereas he bringeth in Christ speaking, *give me, if you think good, my price*, this is to be referred to his requiring of the husbandmen the fruits of his Fathers Vineyard, but he compelled them not to give them, for he left this to the liberty of their own will, saying, *if it seemeth good unto you.* But they in stead of rendring him such a price for all his labours and good deeds done unto them, gave for the price of his betraying 30 pieces of silver

to



to Judas. Vers. 13. And the Lord said unto me, Cast it to the Potter, and I cast it to the Potter in the house of the Lord. Matthew relating Judas his fact, saith, that he brought it to the chief Priests and cast it down in the house of the Lord, and they upon consultation bought the Potters field, which is the same in effect, that is here said. The Lord secretly moved Judas being inwardly terrified for that which he had done to return his money to the Priests againe, and for so much as it went to the buying of a field of a potter, it was in effect cast to the Potter, but to shew, that it came not to him immediately, but first to the house of the Lord, it is said, I cast it to the Potter in the house of the Lord; neither needs the reader to be troubled for that the Lord is brought in saying, I cast it, when as the Priests did it, and Judas did first bring it into this house: for nothing else is meant hereby, but that the Lord by his providence had an hand in all this. And in saying, Give me my price, if yee will, he meaneth not, saith Gualter, that man hath any free will, but speaks thus indignabunde, as if a faithfull shepherd should say to them, whose sheep he hath kept with all good care, but findes all his care and pains but ill accepted of, I will keep these sheep no longer, give me therefore my hire, if ye will, that I may be gone, if ye will not, I will goe away without it, for it is not a price, that I stand upon for mine one benefit. And to the same effect he saith by way of Irony, a goodly price that I was valued at, and therefore in contempt he saith, cast it to the Potter. For any thing farther touching this text see my Exposition upon Matth. 27.

Take yet unto thee the instruments of a foolish Shepherd. Here the Lord proceedeth to shew further, what other judgements he would lay upon the Jewes for their malicious persecuting and vilipending of Christ, and these are judgements, that should come upon them in respect of their souls, which should be infinitely exposed to danger by foolish shepherds, that is, impostours, who should pretend themselves to be that Shepherd, the Messiah, who came from heaven out of a tender care of his sheep to guide and feed them, that they might be saved. The chief of whom was one notorious man calling himself Barchobab, that is, the son of a star, making the credulous Jewes to beleeve that he was the star prophesied of by Balaam, saying, a star shall rise out of Jacob. This deceiver arose in the dayes of Elianus the Emperour, and drew innumerable companies of Jewes unto him, and with them took many Cities and Towns: but Iulius Severus being sent for by the Emperour against him, many thousands of them were slain and he fled away. Now Zechariah must as well personate this man by taking the instruments of a foolish shepherd, as the true Messiah before by taking two staves. And then he sheweth what mischief should insue to the poore seduced sheep, he shall not visit those that be cut off, nor seek the young one, nor heal that which is broken, nor feed that which standeth still, but he shall eat the flesh of the fat and tear their clawes in peeces; where by the sheep cut off, such as goe astray are understood, and not to visit them is not to seek to reduce them to the fold, by the young one the ignorant, and not to seek him is not to seek by instruction in the truth to bring him to saving knowledge; by that which is broken the disconsolate, and not to heal such is not to preach remission of sinnes and salvation by Christ unto them; and by them that stand still, such as continue in the faith, whom not to feed is not diligently to preach unto them for their confirmation against the corruption of nature, the subtlety of Satan, or other temptations which are incident unto them. So that from hence we may gather, what the duties of a good and wise shepherd are, viz. to doe all these things. But they are foolish and wicked shepherds, that doe them not, but contrariwise are intent to their own gain, that they may live plentifully eating and drinking of the best, out of the fat gotten from the flock, and to rule with tyranny over them, exercising all manner of oppression and cruelty towards them, that make any resistance; to this effect Gualter. And such shepherds through Gods just judgement had the Jewes ever since their rejecting of Christ, not onely the foresaid Barchobab, other-

Gualter.

V. 15.

V. 16.

Gualter.

wise

Hieron.

Note.

Lyra.

Joh. 5.

V. 17.  
2 Thes. 2. 8.

Note.

Calvin.

wife by themselves called *Benebozeb*, the son of a lyer, but also others like him, that rose up afterwards, as one *Desiderius*, that seduced thousands, and another, that pretended himself to be a man sent of God to lead them through the Sea, as *Moses*, to their own land, perswading them to plunge themselves into the water after him, and that so the waters should be so divided by which means many of them perished. And by this foolish shepherd also all the rabble of their Rabbins was meant, who pretending themselves to be the only men of knowledge in the laws and Prophets, have from time to time instead of solid matter fed them with foolish and vain inventions to hinder them from coming to Christ. Lastly, the Antichrist, as *Jerome* and *Rupertus* have it, are here prophesied of, who, although for wordly wisdom he be most cunning to deceive of all others, yet indeed he is the most foolish, that is, wicked of them all. And if by him we understand the Roman Hierarchy, one egge is not more like another, then the Pope, Cardinals and Bishops of Rome to this shepherd for his feeding or seeking the poore flock of Christ and the good thereof by doing the Offices before said, but by tyranny and cruelty most ambitiously seeking himselfe in respect of Dominion and wordly wealth. Lyra by this foolish shepherd understandeth only Antichrist to come, whom, he saith, the Jews should follow, being by him deceived, as our Lord saith, *when another comes in his own name, him yet will receive.* Hee shall eat the flesh of the fat ones, by covetously exacting upon them for their wealth, and *break their claws*, by violent dealing with some, putting them to death. But to this idol shepherd a woe is threatened, and he is thus called, because hee sitteth in the Temple of God, and will be worshipped as God, which also notably agreeth to the Pope, whom his flatterers intitle *Vitadeus*, and *Dominus deus papa.* The sword shall be upon his arm and upon his eye, upon his arme to cut it off, the sword shall be to bring his power and might at length to nothing, and upon his right eye to darken it, by bringing all his counsell and cunning, whereby he formerly prevailed, to nothing, so that he shall neither have strength to resist, nor providence to foresee and prevent his own ruine. And to this effect the Apostle speaketh, when he saith, *he shall be revealed, and the Lord shall consume him with the breath of his mouth and abolish him with the brightnesse of his coming.* And the same is the case of every wicked and negligent pastour, hee is an abominable idoll, and shall be punished both in body set forth by the arme, and in soule, set forth by the eye, so Calvin.

## CHAP. XII.

V. 1.  
Gualter.

**T**He burthen of the word of the Lord for Israel, saith the Lord, that stretcheth out the heavens, &c. It may seem strange, saith *Gualter*, that the Prophet being about to prophesie good to Israel and to Jerusalem, their chief City and judgements to come upon her enemies and destroyers should begin with saying the burthen, sith this alwayes implyeth heavy and grievous things to come. But it is to be understood, that he saith not upon Jerusalem, but upon Israel, intimating, that the heavy part of that, which is here said, should fall only upon those of the children of Israel, who continued still at Babylon, and would not return to build the house of God when they might. For there were many such, who derided the indeavours of their brethren in this kind, that returned to Jerusalem, and set to this costly and great work, as not believing, that ever it should be perfected, or if it were, that it should not be suffered by the heathen enemies to stand long. In respect of them therefore it is called a burthen, because they cannot without grief see or hear of the prospering of that, which is undertaken contrary to their liking. And because the things here following were such, as might seem incredible, he promisseth

mileth a description of God by his Almighty power in spreading the heavens as a curtain, laying the foundation of the earth, and creating the spirit of man, that is in her. For what can be impossible to him, that doth these mighty works? Having thus given a title to his prophesie, which is continued to the end throughout this, and chap. 13. 3. 4. he cometh next to the matter, vers. 2. I will make Jerusalem a cup of trembling to all the people round about, when they shall be in the siege both against Judah and Jerusalem, the Vulgar, Judah shall be in the siege against Jerusalem. Heb. and also it shall be against Iudah in the siege against Jerusalem, that is, and this cup of trembling shall be to Judah, as well as to other people, when some Jews shall join with them against Jerusalem. So likewise it is rendered by Guader and by Calvin, who pointeth it thus, and upon Iudah, it shall be in the siege of Jerusalem. Here are two similitudes, whereby it is shewed, what should come to the enemies of Jerusalem, for the encouragement of them that inhabiting there put to their helping hands towards the building of the Temple, and to the terror of their enemies, who, it is hereby intimated should never be wanting, although for the present all were daunted by Darius his being their friend. The first similitude is taken from men drunken with wine, who goe greedily to it, but anon their heads being intoxicated they goe staggering and trembling away scarce able to keep themselves from falling, so the enemies of Jerusalem that came with great courage against her, within a while found her such a cup unto them, they greedily sought to devour her and her pretious things, and sometimes prevailed much, but they joyed not long after, Jerusalem becoming unto them a most distempering and destroying cup, the like unto which they had never met withall before. And as the heathen were such enemies, so some of the Jews themselves joined treacherously with them, to whom it happened likewise. For heathens hastily invading Jerusalem; Artaxerxes Ochus was the first after this, who came into the Temple and took away the pretious vessels thereof, the occasion whereof was this, Johannes being High Priest, his brother Jesus ambitious of that honour procured Dariusus the Persian president to aid him against his brother to the obtaining of the High Priesthood. But when they came together to the Temple to this end, Johannes so strongly resisted them that he slew his brother Jesus in the Temple, for which fact the King laid a great tribute upon the Jews, from which they had been before freed by Cyrus. But he went not long unrevenge, for he was poisoned by Bagdat one of his own men, and all his children slain except one called Arsame, whom hee also slew within four yeares after. The next enemy was Seleucus King of Syria, after that the Jews had lived in peace in the time of Alexander the Great, and of the Kings succeeding him 100 yeares. For he took away the treasure of the Temple being assisted by Simon a Jew, who was the President, that discovered it unto him; whereupon he sent Heliodorus to fetch it away, but God made him an example by striking him with his judgement, as is shewed, 2 Macc. 3. Then Antiochus Epiphones another King of Syria persecuted the Jews, being put on so to doe by Jason and Menelaus two Jewes, and he most horribly profaned the Temple, setting up an Idol there, and sacrificing swines flesh. But God then stirred up Mattathias the High Priest and his sons, Judas Maccabeus and the rest, and strengthened them so against his captaines, that they gave them great overthrowes, and that wicked King through grief hereat fell into most grievous diseases, whereby being extreemly tormented he dyed. And he being dead Eupator his sonne was slaine by Demetrius his Uncle, then Alexander another sonne of Antiochus slew Demetrius, and finally his sonnes making warre one against another were all slaine, and Lucullus and Pompejus hereupon taking advantage seized upon that Kingdome, and made it a Province of the Romans. Demetrius was also assisted by Alcimus a Jew against the Jews, and then he perished as was before said. Ptolemie Philopator also King of Egypt, who did much mischief to the Jews, sped no better, for he living but a while after in great infamy for his foul lechery suddenly dyed, after whom



his son succeeding, who was but five years old, the Romans taking advantage hereof subdued that kingdom. Finally, Pompeius and Crassus Romans having robbed the Temple, both perished soon after, the one being slain, and the other having most evill successe in his wars against the Parthians, where he with his Army perished. Of all which I have written more at large in the continuation of the history from the time of Nehemiah, which giveth great light into many Prophecies, and especially of Daniel.

V. 3.  
Hieron.

Calvin.

Dan. 2.

V. 4.

V. 5.

V. 6.

Now followeth the second similitude, *I will make Jerusalem an heaue stone to all nations.* Wherein, saith *Jeron*, he alludeth to the custome of the countrey of *Iudea* and all *Syria*, where both in cities and villages stones of great weight were laid to be taken up by young men to try their strength, some lifting them up to their knees, some to their breasts or heads or above, as each ones strength was, and at *Athens* near the Temple of *Minerva*, he saith that he saw a most heaue brazen ball, by lifting up of which a man tryed his strength before that he entred into the *Palestra*. *Calvin* going upon the common signification of the word **BO** a post, and **byr** contrition, although the words signifie also a cup of drunkenesse, making to tremble or stagger, as hath been said, will have it meant hereby that *Jerusalem* should be so hard to those that assault it, that as a man rushing with his body against a post shall bus bruise himself and not hurt it, so he that hastily assaulted that city being by God protected. And for the other metaphor of a stone, he saith, that hereby it is meant, that as an heaue stone shall lye firme, what attempts soever be made to take it up and carry it away, and they who strain themselves about it, do but hurt themselves, not it, by breaking some nerves of their bodies, so it should be to them, that strive to overthrow *Jerusalem*; and what is said of *Jerusalem* taken according to the letter, shall be verified touching the Church at all times, the enemies of the Gospell may lift at it, but shall never be able to overthrow it, they may smite with their feet or hands against it, but as a post it shall hurt them, that do so, and continue finally it self unhurt: and to this I assent. *They shall be cut in pieces, although all nations be gathered together against it.* This is the same in effect, that is spoken touching Christ, upon whom this stone, that is, the head stone of the corner falleth, it shall grind him to powder, and the stone cut out of the mountain without hands becomes great, filling the whole earth and breaking in pieces all kingdomes, the golden, silver, brasse, iron, and clay.

*I will strike every horse with astonishment and his rider with madnesse.* Here by horse and rider all warlike preparation is to be understood, which should be made void, when it should be against *Jerusalem*. And this was fulfilled according to the letter, when one of the *Ptolemies* having brought his Elephants and Army before the gates of *Jerusalem*, there appeared two men like terrible giants without the gates, whereby the Elephants were made so mad, that they threw off their riders and turned upon the horse and foot behind them, so that many of his army were destroyed by them, the king being so stricken withall, that he could not for a long time stir from his place, as I have shewed in my foresaid Continuation.

*The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God, the governours of Iudab shall say in their heart.* Vulg. Let the inhabitants of Jerusalem be comforted to me in the Lord, Hebr. the governours of Iudab shall say strength to me, or, I have strength, the inhabitants of Jerusalem in the Lord, &c. that is, Gods protection over this city so plainly appearing, as is aforesaid, they shall exultingly look upon it, as their invincible strength, and not only the leaders, but all the people of the city shall make joyfull acclamations to the Lord of hosts, as having by his divine power done all this.

*In that day I will make the governours of Iudab like an hearth of fire amongst the wood, and as a torch of fire in a sheaf.* Here by another metaphor the Prophet further sheweth, how dangerous a thing it should be to all those that should come

come against Jerusalem, they should be but as wood or straw in the fire, which is seen consumed thereby. And then he addeth, that Jerusalem shall be inhabited in the proper place; that is, notwithstanding all the Persians, Egyptians, and Romans machinations to the contrary, as it was indeed till the final destruction by the Romans for their barbarous cruelty against Christ.

The Lord also shall save the tents of Judah first, that the glory of the house of David and of the inhabitants of Jerusalem magnifie not themselves against Judah. Here the Lord further magnifieth his favour towards Judah before spoken of, and he saith, the tents of Judah, to intimate their undefenced habitations like unto tents, as before in the wilderness, wherein how easily may enemies coming surprize them? And saith, that he will save them first or chiefly, that dwelt thus scatteringly about in the land, and so exposed to greatest dangers, that his singular providence being conspicuous in their preservation, it might not be thought that in Davids time, when they had so mighty a King, and when Jerusalem stood strongest being fenced with wals, bars and gates, they were in a more safe condition, then the poor Jewes now returned from Babylon, being without King or walled city to defend them. For it being seen, how through Gods protection alone they lived in such safety, if the people had been living, who were in Davids time, they could not have magnified their happinesse above Judah in her present condition. To which effect almost Calvin, but whereas it said, I will save the tents of Judah first, he conceiveth, that it is best read, as at the first, but the sense is full, as hath been shewed, without understanding any thing.

Then in further extolling Gods goodnesse towards them, he saith, he that is feeble amongst them shall be as David, overcoming Goliath, and the house of David as God, as the Angel of the Lord before them. The Vulg. supplyeth it thus, as the house of God, as it may well be supplyed, and then the meaning is, every one of the common people that is faithfull, shall be accepted before God, as David was for his upright heartednesse, and successfull against his enemies, as he, and the rulers amongst them, as Gods house most glorious for divine vertues shining in them, and as Angels farre more mighty then many men, as was seen in that one Angell, destroying Sennacheribs host in one night, and the first born in Egypt. An hyperbolicall extolling of the Jewish state now, especially of the Jewes within, the faithfull of all nations, who are the Houses or Temples of God, and as Angels leading an heavenly life, and as messengers of God declaring his will to others.

And in that day I will pour out the spirit of grace and supplication, &c. Here the Lord to shew how the Jewes should be made capable of so great favours, as have been spoken of, foretelleth that they should be converted many of them after their crucifying of Christ, as it is said many were *Act. 2.* at Peters sermon, being pricked at their hearts for that abominable wickednesse. And as he had before done, so he now again speaks of them by distinguishing them into the house of David, and the inhabitants of Jerusalem, because that family was the chief there and most eminent, and he speaks of his house in particular, the rather, because he was about to particularize some other families also, as the family of Nathan, Levi, and Simeon. Jerom and many other ancients expound this of the Jewes seeing Christ to their terrour at the day of judgement, as being conscious of their crucifying him, for which they shall know then, that they shall go into everlasting torments. And therefore to expresse the greatnesse of their sorrow he compareth it to that for Josiah in the valley of Hadadrimmon in the valley of Negiddo, and because the chief amongst them and the Priests and Scribes had an hand in this bloody fact especially, he nameth the family of the house of David, setting forth their elders, of the house of Levi setting forth their Priests, and of Simeon setting forth the Scribes because they were of that tribe, and Nathan is put in, as a noble son of David, of whose line after Solomons extinct Christ came; and to prove this, *Joh. 19. 37.* is alledged, they shall look on him whom they have pierced, and

Matth.

V. 7.

V. 8.

V. 10.

Hieron.  
August.  
Rupert.  
Cyrill.  
Lyra.

2 Chron. 35. 5

Calvin.

Note.

Act. 4. 36.

Act. 1.

Act. 9.

Act. 21. 20.

Euseb. de pra-  
par. Evang.  
Lib. 8.  
Cyrill.

Note.

Matth. 24. at his second coming in glory, all the families of the earth shall mourn. But against this exposition maketh the first passage in this text, I will pour out the spirit of grace and supplications, whereby it plainly appeareth, that the mourning here spoken of is that, which proceedeth from the spirit of grace and humble supplication, and not the mourning caused merely by tear or desparation, which is the mourning of those, that see for their notorious wickednesse the judge comming to condemn them to everlasting destruction. The word rendred *supplications*, signifieth also *miserations*: and therefore it is by some so rendred, but the former is to be preferred, as best agreeing with the matter in hand, the meaning being, that abundance of grace should now be conferred, making the miserable Jewes, who were before hardened in infidelity, to relent for their wickednesse, and in extreame sorrow therefore to pray again and again for pardon, being inwardly vexed and troubled, when they came to beleve, that Jesus whom they had crucified and hitherto despised, was the true Messiah. And to this Calvin agreeth, although at the first he understands by the spirit of grace and miserations powred out, abundance of grace and compassion, wherewith the Lord would deal with the Jewes to make good all the promises before going. Whereas to make the exposition before going the more probable, it is said, that the families of David, Levi and Simeon are particularly mentioned to shew, that the chief rulers, Priests and Scribes, who had been chief actors in that bloody tragedy of killing Christ, should have the greatest punishment. It is rather to be held, that these are particularly spoken of to magnifie the grace of God the more in converting and saving them, that had been of all others most spitefull against him, that the greatest sinners being thoroughly humbled for their sins and converted, might not despair of Gods grace. And that there were some such converted, the History of the Acts sheweth, where *Joses* a Levite is said to have come with the price of his land, and laid it down at the Apostles feet, and *Gamaliel* a principall man amongst them gave advice for the Apostles, & *Saul* a man of no mean rank, but in authority also, from a persecuter was turned a most laborious and faithful preacher. And amongst the many Myriads, who are said to have beleved of the Jewes, it is not to be doubted, but that some were of these families. Of the fathers, as some referre this mourning to the day of judgement, so some, to the destruction of Jerusalem, as if the extreame sorrow, that should then be to the Jewes were meant and nothing else; but forsomuch as the Jewes looked not then upon Christ, as for the cruelty exercised against whom those miseries befell them, this cannot stand. And for answer to the place alledged, Mat. 24. it is but an allusion to this, not an observation of this prophesie now fulfilled, as it should have been made by Matthew specially, who is most of all the other Evangelists in making such observations. Wherefore nothing else can be gathered from thence, but that all the wicked of the world of all nations shall then be filled with sorrow for their judgement coming at that day. For the place of John, there nothing else is meant, but that in piercing Christs side with a spear that was done, which the Prophet here speaketh of proving Jesus to be the Christ by his being thus pierced. And indeed a most strong argument to prove this may be drawn from hence, sith he, whom the Jewes pierced in his body, and after at the coming down of the holy Ghost mourned for it, is undoubtedly the true Messiah, and therefore in expecting one that should reign as a King in this world, and being offended at Christs poverty and crosse, gathering hence, that he could not be the Messiah, they shewed their palpable blindness: to this effect also Cyprian speaketh L. 2. adversus Judeos. Touching this text I shall say nothing more, but whereas it is said, they shall mourn every family apart, and their wives apart, and as for his first born only son, the particularity and extremity of their sorrow is set forth, and how in that our most serious humiliations we should not only do it together, but each one in secret, as is prescribed in fasting, Mat. 6. and Psalm 4. and men for the time separating from their wives, as is intimated, 1 Cor.



## CHAP. XIII.

**I**N that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and uncleanness; for menstruous uncleanness, saith Gualter and the vulg. Lat. because the word signifieth uncleanness, for which one is separated from the company of others, according to Numb. 5. The Prophet having shewed in the latter end of the former chapter, with what sorrow the Jewes should be stricken for the crucifying of Christ, now for their comfort and the comfort of all, that mourn likewise he sheweth that in Christ such should finde a never failing fountain of clean water, whereby their sins and uncleanness, although never so great, should be washed away. And here by sinne we are to understand any actuall breach of the ten commandments, by uncleanness, originall sinne, of the which it is said, 1 Job. 1. 6. The blood of Jesus Christ his son cleanseth us from all sin, and behold the Lamb of God that takes away the sin of the world. But it is to be noted that this comfort belongeth not to any but to mourners, as was before said, that such as rejoyce in iniquity may not apply it to themselves, as all commonly doe: And the house of David, and the inhabitants of Jerusalem are spoken of, because they were said before to be the mourners in speciall for the grievous sufferings of their Saviour, whereof their sinnes and ours were the cause.

I will cut off the names of the idols out of the Land. Such as be of the house of David, that is, of Christ the Sonne of David, being thus washed through the spirit of faith and by baptism, here is further shewed, what a reformation should follow in the Land. Idols should be no more once named, as indeed it came to passe in all nations after the faith embraced and not amongst the Jewes only. However the Church being corrupted again in time, images and idols were set up, although not of Jupiter or Iuno, of Baul or Ashteroth, yet of Christ hanging upon the crosse, and of both he and the Saints, about an. 600. by the 2<sup>d</sup>. Nicene councill, after that all the learned and holy fathers, Chrysostom, Ierom, Augustine, &c. were dead and gone, and another ignorant and superstitious generation arose, that preferred their own profit and worldly greatnesse before the purity of religion. Whereupon one faith well, all the while that there were golden Doctours in the Church of Christ no images were permitted either of silver or gold, but when wooden Doctours came up, the Church abounded with images both golden, silver, and wooden. And Epiphanius expressly said, when in visiting the Churches under him he found a painted cloth behinde the door having an image upon it in one of them, he sharply reprov'd the rectour of the Church and tore the image in pieces. And he addeth further as appurtenances of idols, their Prophets and the unclean spirit speaking in idols, as in the image of Apollo, which he saith, should passe out of the land, that the people of God might be no more deluded by them. For of such Prophets it is to be understood, of which sort we read, that Jezabel nourished some time 400. and by the unclean spirit the devill is meant, who when idolatry is put down, is fugated and made to passe away, but where it is, he both keeps his residence and reigneth as Lord and King, as he did here in England in the time of Popery, when all places were so full of Robbin-good-fellows, as they were called, and Fairies, which since the breaking out of the light of the Gospell vanished.

And if any yet shall prophesie, his father and his mother shall say unto him, Thou shalt not live, for thou speakest lies in the name of the Lord. Here is set forth another effect, that should follow in them, that were washed in the fountain before said, they had such zeal to God, and to the purity of his worship, that if one, although most dear and near unto them, as their own son is, should

seek

V. 1.

Nuc.

V. 2.

V. 3.

seek to draw them, or others, to this abomination, pretending the Lord therefore, as Jesuites, and Popish priests doe, affirming, that Images are good for ignorant people to learn by, as by books, the things of God, and that they are a good means to remember God and his Saints in Prayer, and that they are thus honoured, the honour given to their Images redounding to them represented hereby, they should not suffer themselves to be thus deluded; but as a just reward of so great an abuse offered to the Lord, by telling lies in his Name, they should both pass sentence against such an one, and doe execution upon him, by thrusting him through without all mercy. And for so much as this is spoken of, that which should be done under the Gospell, it appears, that the Magistrates hands are not tyed now from sentencing even to death, the seducers to Idolatry in these times, and therefore our law is justifiable, whereby Priests and Jesuits the great seducers of these times, if they come into this land so to doe, are adjudged to dye, and we should want Zeal, and be guilty of the sinne of Lukewarmnesse, which God loatheth, if we should not so doe, according to *Deut. 13.* whereas he speaks of Father and Mother, thrusting him through, it is not to be understood of their doing a private execution upon their own heads, but by proceeding to law, bringing him before the Judges, that they might give this sentence against him, as by *Moses* his law it was provided, and the like is to be held touching any other dangerous lie in point of Religion, because it is said, for that *thou hast spoken lies in the name of the Lord*: and as Images are the teachers of lies, so are they that hold any thing blasphemous, pretend Revelations for the abetting of any Error, as the Anabaptists doe.

Hab. 2. 18.

V. 4.

*And the Prophets shall be ashamed every one of his vision, neither shall he wear a rough garment to deceive any more.* Here is a third effect of this washing, or sanctification, the Prophets of Idols themselves also being warned by the destruction of some of their own sect shall be ashamed, and turn from this their evil way, being also by their friends sharply reprov'd, and threatned, as was said before, that the false Prophets Father and Mother should first threaten him, saying, thou shalt die, and then he, persisting still in his wickedness, thrust him through. But such of them, as are appointed to like being thus admonished, he saith, should repent, and say, *I am no Prophet, but an husbandman.*

V. 5.

V. 6.

*And one shall say, what are those wounds in thy hands? and he shall say, those with which I was wounded in the house of my friends.* It being meant hereby, that he should acknowledge his ignorance for want of being bred up as a son of the Prophets, which was the cause of his running into so great errors, and so as ashamed, give over this office, and return to his old trade again, to which he had been brought up. For the wounds in his hands, hereby are meant the piercing reproofs and threats of his friends before spoken of, as *Gualter* saith, or rather some punishment which he was put to in his hands, haply by burning with some hot iron upon his repentance; the punishment death, being remitted, as is often done in Courts of Justice, a Malefactor in some case is branded, & spared from death, by the benefit of the Clergy: or he might, for his former presumption, be lashed on the hands with a sharp whip by way of correction, till that the print of the strokes appeared therein. And from hence we may gather what an Error any tradesman runs into, that takes the office of a Prophet upon him. 2. That such repent not, unless they return to their old trade again. 3. That for any error cutting off should not be suddenly, but first means used by instruction, and teaching to reduce therefrom. With *Gualter*, understanding the wounds of that which was done to a false Prophet by his friends, agree also *Calvin*, *Jerom*, *Cyrill*, and *Lyra*. But upon due consideration I think rather, that the wounds made in the hands of Christ, when he was Crucified, are meant, to speak of whom the Prophet here returneth after his declaring the benefit redounding to his Church by his crucifying, or piercing spoken of, *Chap. 12. 10.* For having shewed, that thus a fountain of Sanctification should be assigned to all Beleevers, and what effects should follow hereupon amongst them in beating down Idols, & cutting off false Prophets, and

Gualter.

Non.

Calvin.  
Hieron.  
Cyrill.  
Lyra.

and the repentance that some of them should be moved withall: Now he returneth to speak of Christ again, who was wounded in his hands, i. et, and side; those in hands onely being mentioned, the other left to be understood. And hereabout one is brought in as King, *What are those wounds in thy hands?* to which he answereth, *Those that I received in the house of my friends:* for so it is said, *He came amongst his own, and his own received him not:* And his friends the Jewes are called, because he came of them according to the flesh. And to this agreeth *Rupertus*, *Tho: Aquinas* in *Psal. 22.* *R. Samuel*, in *Epist Galatinus*, lib. 8. c. 7.

And to this agreeth the words of ver. 7. *Awake, O sword, against my shepherd, against the man that is my fellow; smite the shepherd, and the sheep shall be scattered,* which is plainly spoken of Christ, as is observed *Matth. 26. 31.* For the repentance of Prophets before spoken of, and returning to their trades again; this, saith *Gualter*, hath been fulfilled, since the breaking out of the light again in many, who have had fat benefices; but turning from Popery, have left them, and fallen to working for their living, as knowing their own insufficiency for a ministeriall calling. And for wearing a rough garment, this was spoken of their habiting themselves after the manner of Prophets, that so they might the better be taken for such, and deceive others, and draw them from truth to errour. For *Elijah* wore a rough garment, and *John the Baptist* likewise; and therefore it is probable, that it was their common habit at all times. But to come to ver. 7. *Awake (O sword)* if it shall seem not to agree to the shepherd, Christ, because he was not smitten with the sword, but Crucified; he might well yet be said to be smitten with the sword, because the Magistrate is said to bear the sword, when he is set forth, as having power of punishing with death, so that when a man is cut off by death in any kind, the sword may be said to awake and smite, so *Psal. 22.* Christ is brought in saying, *deliver my soul from the sword*, when as it is foretold of his suffering by piercing his hands and feet, and *Amos 9.* *They shall all dye by the sword*, which as *Jerom* confesseth, cannot be understood properly, but of any kind of death. My fellow, or equall, these be the words of the Father touching Christ, to whom he thought it robbery to equall in Glory, *Phil. 2. 7.* as being one Essence. And the Lord is brought in speaking thus, because he suffered by his decree, *Acts 2. 23.* *And I will turn my hands upon the little ones;* that is, the sheep before said to be scattered, who should by the power of God be again gathered together, as we see that they were, *Acts 1.* to the number of 120 souls. And the Lord commonly calleth such little ones, as *Mat. 18.* *Whoever shall offend any of these little ones, it were better for him, that a mill stone were hanged about his neck, &c.*

And it shall come to passe, that in all the land two parts shall be cut off, and die, but the third shall be left therein. This is by *Jerom* understood of Jewes and Gentiles hardning their hearts in unbelief, and their cutting off, and dying, of their perishing everlastingly; and of Christians, who are the third part that shall live. But because he spoke before of turning his hand upon the little ones, that is, the faithfull, unbelievers cannot here be meant who shall be cut off, and die; neither can all the land here spoken of be taken for the whole world, but for the pale of the Church, wherein all that are, shall not be saved, but onely a third part; two parts perishing for their wickednesse, adhered to, although they outwardly betake themselves to the profession of the Faith. For it is but a little flock that shall have the Kingdome: *Many are called, but few are chosen*, and straight is the way that leadeth to everlasting Life, and there are but few that finde it. And when the sower goeth out to sow, there is but one ground good of four, upon which the seed falleth, whereunto *Calvin*, and *Gualter* seeme to assent.

And I will bring the third part through the fire, and I will refine them as silver, &c. Here is shewed what grievous things the faithfull should suffer in this world, who are called the third part, others not having the courage to stand in time of persecution, no more then the corn upon stony ground to keep from withering

John i.

Rom. 9. 5.

Rupert.

Tho. Aquin.

Galatin.

V. 7.

Rom. 13.

V. 3.

Hieron.

John 10. 18.

Matth. 22.

Matth. 7. 14.

Matth. 13.

Calvin.

Gualter.

V. 9.



2 Tim. 3. 12.  
Esay 43.

ring in the heat of the sun. And this was fulfilled in the time of the Primitive Church, when persecutions were stirred up by one wicked Emperor after another 300 years together, yea, *And all that will love godly* (saith the Apostle) *must suffer persecution*: but these sufferings are but as the lining pot for silver and gold, as *Mal. 3. 3.* *Esay 1. 25.* *to Psal. 66. 12.* *Thou broughtest us through fire and water.*

## CHAP. XIV.

V. 2.

Rupert.  
Euseb. de pra-  
par. Evang.

Hieron.

Ribera.

**I** Will gather all nations against Jerusalem to battell, and the city shall be taken. Having concluded the former chapter with the sufferings of Christ, and of Christians; now he proceedeth to threaten Jerusalem, wherein these wickednesses were committed, and with a great destruction, which must needs be understood of that by the Romans, as Rupertus and Eusebius have it. Some referre it to the time of Antiochus Epiphanes, as Burgenfis, and Gualter; some to the time of Antichrist, as Lira, but most improbably, as Eusebius noteth, if we consider the circumstances of the place. For when Antiochus in the dayes of Onias and Jason was by Jason called in to help him against the other to the high Priest-hood, all nations were not gathered against Jerusalem; but they of Syria onely; neither did that Tyrant carry any away captive, but raged against them in the City; and that which is spoken in the following part of the chapter agreeth not: lastly, the order of placing this Prophecie, sheweth, that it was after Christs death. And touching that exposition which referreth it to Antichrist, who is yet to come, all the story of him being but an imagination (for the Antichrist now is, and hath long been at Rome, the City standing upon seven Hills) this may be passed over as an imagination also. But how can that exposition be made good, whereby it is referred to Jerusalem destruction by the Romans, sith it is said, *Half of the people shall goe forth, but the residue shall not be cut off from the City*: seeing that when Jerusalem was destroyed by the Romans, they all either perished, or were carryed into captivity for slaves? To this some answer, that the inferiour part being taken, the superiour stood still, where the Temple was, some of that part consisting of strangers, who had come from farre parts to keep the Passover at Jerusalem, wanting provision, perished through Famine there, before that the City was taken; then the other part came into the enemies hands, and they were carryed away captive. But how can they be said not to be cut off, that perished in the City? We must therefore finde some other way of resolving this doubt, which may be done, if we consider that it is not said, *The other part shall not be cut off from the City, but the residue shall not be cut off*, wherein he doubtlesse hath reference to that which he had said, chap. 13. 8. *Two parts shall be cut off, and the third shall be left therein*: For of these left ones, the Elect of God he here speaketh, calling them *the residue*, which shall not be cut off, and die, and the two parts there called Heb. *the mouth of two*, are the part here spoken of, that shall goe into Captivity, although called two there, because many more, then those that are saved, yet one part here, as the whole company might be divided into two, Sheep and Goats, Elect and Reprobate, are said to be carryed away, the other not cut off from the City, because by an admonition from Heaven warned to goe out to Fella before the siege began, being by this means preserved from the common destruction: and so, although they removed out of the City, they were not destroyed from it, as others were, but lived both here to glorifie God, that had preserved them, and after in the new City of Jerusalem, described, *Revel. 21.*

V. 3.

*Then shall the Lord goe forth, and fight against those Nations, as when he fought in the day of battell.* Here unto the comfort before spoken, another comfort is added, a remnant, as hath been already said, shall be kept from cutting off; and not only so, but the enemies, that fought against them, shall be subdued by the Almighty power of God, as in former times, when they had many Battells against the Canaanites, by Gods apparent assistance, who fought for them, they destroyed them all, and their Kings being in number 31. For I

cannot

cannot hold with *Jerom*, that the overthrow of the *Egyptians* in the Red Sea, is onely meant here; but with *Calvin* all other overthrows given to the *Canaanites*, as I have already said. And this is not only spoken for the comfort and confirmation of the Jews, that were faithfull then, but also of all true Jews to the end of the world. Grievous sufferings we must goe through, the City of the Church coming many times into the power of malicious enemies. For as a remnant of them still continued, so in times of hottest persecutions of Christian people, and not only so, but enemies that rise up have been at sundry times, and shall be subdued again unto them, and Antichrist their head. And if by the Nations we understand the Romans, this prophesie was verified in them spiritually by their being subdued many of them to Christ through the preaching of the Gospel, as appears in the Epistle to the Romans, shewing a famous Church to have been there, and the whole Empire afterwards in the dayes of *Constantine*, their Idolatry being all overthrown. And finally it shall be verified again when the Antichrist, that sits in the Temple there with his adherents shall goe into destruction.

And his feet shall stand that day on the Mount of Olives, on the East before *Jerusalem*, and the Mount shall cleave towards the East and West, and half shall remove towards the North, and half towards the South: Here Christs much frequenting of the Mount Olivet is pointed at, as we read in the Gospels that he did, here privately instructing his Disciples sometimes, and sometimes reposing himself here after his great labours in *Jerusalem*, and finally giving his last Commission to his Apostles to goe and teach all Nations, and from hence ascending up into heaven, for which this Mountain was famous above all other Mountains about *Jerusalem*. And it cannot but be conceived, that it being near to *Jerusalem*, the Roman Army in part fortified themselves here in their besieging the City. But now the Sun of righteousness arising in the East, as this was situated in the East, standeth here to oppose all enemies that are against his *Jerusalem*. And by his power the Mountain cleaveth in sunder both towards the East and the West, and part thereof removeth to the North, and part to the South, all the quarters of the world being thus denoted. And in saying thus he describeth an Earthquake making the ground to cleave, being most formidable to all men and destructive to many, others that flee away from such gaping of the earth, being safe.

For which he addeth v. 5. that they should flee away as from the Earthquake in the dayes of *Uzziah*, of which mention was made *Amos* 1. And in saying that the Mount of Olives cleave in sunder, hereby was intimated that the Gospel with the grace thereof, being the glad tidings of salvation by Christ, was spread after Christs ascension thence into all parts of the world, but not without great terror both to the unbelieving & to the true believing, for all Cities and States where it was preached were troubled, and great commotions were in all places as by an Earthquake, the ground opening wide, whereby a shew is made of horrible destruction at hand, the vast gulf of hell being represented, into which all unbelievers and impenitent persons are now threatened to be cast, according to that of *John the Baptist*, Repent, for the Kingdom of heaven is at hand, and again, whose fan is in his hand, and he will thoroughly purge his floor, and cast his chaffe into unquenchable fire: For the representing of the Gospel by Mount Olivet, where Olive trees grew in abundance, of which oil figuring Grace was made, it was most apt in this regard for the purpose. And yee shall flee to the valley of the Mountains, which shall reach to Azel: As the Gospel shall be in fine most comfortable to all the faithfull, so it is hereby shewed, that it shall be at the first very terrible even to the elect, making them to flee for fear as men flee from an Earthquake, according to the words of *John the Baptist*, who hath forwarned you to flee from the wrath to come: To be terrified in hearing the word preached is the first degree of grace, as is also noted, *Esa.* 66. 2. To whom is the Lord nigh? even to him that is of a broken heart, and trembleth at his word. And whither shall yee flee? even to the valley of the Mountains reaching to Azel, *Vulg.* ad proximum, and the word signifieth *juxta*, nigh, some take it for a proper name,

R r r r

Hieron.  
Calvin.

Note.

V. 4.

V. 5.

Luc. 3.

Luc. 3.  
Note.

Euseb.

P<sup>121</sup>. I.

Note.

Hieron.

V. 6.

Ribera.

Eyra.

Euseb.  
Theodoret.Calvin.  
Gualter.

V. 8.

Euseb. renders it, the help of God, the meaning is, Ye, that shall not be cut off, as was said before of the remnant elect, shall flee out of the danger which shall come upon others that repent not at the preaching of the Gospel, ye shall flee to the valley of true humiliation, and through this yee shall come to the next mountain, the Tabernacle of the most high, where ye shall be safe, for of the Lord, as an hill above the reach of all dangers David speaks, when he saith, thou hast set me upon a rock that is higher then I, and mine eyes are lifted up to the hills, from whence cometh my help. And the Lord my God shall come, and all the Saints with him: that is, although ye his Saints be made for a time to fear, yet it shall finally come to passe, that the Lord Jesus shall come in great majesty and glory, and then ye shall come joyfully with him also. At what time this shall be, is shewed Jud. v. 14. Behold, the Lord cometh with thousands of his Saints to execute judgement, &c. and thus the end of those that fear, to repent and humble themselves for sin, shall be most happy.

Some understand this fleeing of the Jews, fleeing and adhering to the old service of the Temple which stood upon a Mount next unto this here spoken of, whereunto one must passe through a valley: but of this, little reason can be yeilded, seeing this is spoken for the comfort and confirmation of the faithful against all fear of danger, with which, although they be surprised for a time, yet it is for their good, to bring them to the Lord and to everlasting happinesse in the end, and there needed nothing to terrifie the unbelieving Jews to make them to hie them to that carnall service, because they never departed from it, and at this time the Temple was demolished, the City being taken and it burnt, as v. 2. The Jews many of them taking this prophesie literally, use it as a proof that the Messiah is not yet come, because when he cometh it will appear by this sign, Mount Olivet, upon which he shall stand, shall cleave, and as it is Esa. 2. the Mountain of the Lords house shall be elevated and made higher then any other Mountain, which yet is not done. But of that I have said enough there in what sense it is spoken, and of this here.

In that day it shall neither be light nor dark, but it shall be one day known unto the Lord: Vulg. it shall not be light, but cold frost, Hebr. light of beauties and coagulation, that is, fair day light, or thick darknesse. This day is by some taken for the day when the Lord shall come with his Saints, as was before said, that is, the day of judgement which shall neither be light enough to see to flee away from that judgement, and it shall be so cold that mens limbs shall waxe stiffe by reason of the cold and frost, so that they cannot run. But this is absurd, because the Lord shall then come in flaming fire burning all things. Lyra following the same reading of cold and frost, saith, that this cold shall be within through fear, and that it shall not be a clear light day, and whereas it is said to be known to the Lord, that was according to the saying of our Saviour, Of that day or hour knoweth no man, but one, my Father which is in heaven: not day nor night, because of the light and darknesse mingled, and for that it was a most short time of which he speaketh, being not so long as either day or night. Some by this day will have the day of Christs suffering death meant, and that it is said neither to be light, nor dark, because the Sun was that day darkened, and in the Evening, as here followeth, it was light, because the darknesse was but from the 6 to the 9 hour of the day. Others understand no particular day, but generally the time following this prophesie that immediately, there should be a mixture of miseries with joyes, and this is the comfort of the faithful, that it is known to God, how it is with them, and all light shall never be extinguished unto them, and in the end it shall be light and constant comfort set forth by the evening light, and in the dayes of the Gospel often called the day, Christians being sometimes in prosperity, and sometimes in adversity, and finally in the evening of this life and of the world coming, to everlasting light in heaven.

And this I take to be best, as whereunto the next words agree best, v. 8. In that day living waters shall goe out from Jerusalem, half of them from the former, and half from the hinder Sea, both summer and winter, so that by that day is plainly meant.



meant in one day precisely, but many, by the day the time in generall being set forth, and it is a time, as was said before, ch. 12. 1. of the flowing of waters, these graces coming by the Gospel all over the world, signified by the former and hinder Sea, that is, as *Chalder* renders it, the Eastern and Western; of which two extreame parts it is commonly spoken when Christ's coming in of all Nations is spoken of, and the flowing of these waters of comfort both summer and winter, sheweth Gods constant going on in watering the Church with his grace to the worlds end.

And the Lord shall be King over all the earth, and there shall be one Lord and his name one: that is, all Nations by embracing the Gospel shall be made subjects of the Kingdom of Christ, he being now the only Lord and other Gods and Lords, as *Baalim*, and *Asteroth*, *Jupiter* and *Apollo*, &c. shall not be once named any more, as ch. 13. 2. And according to this it is said, *Rom. 10. 18.* their sound went out into all the earth, and the word to the ends of the world: so likewise *Euseb.* and *August.* for although the names of the Lord be many, yet because he is one essence only, and all these names serve to set forth one and the same; it is said, his name shall be one. But this is by *Calvin* expounded of one and the same way of worshiping the Lord in all Christian Churches, divers wayes according to mens divers phantasies, not being permitted, but all being brought to goe herein according to one rule, which although it is not yet attained to in these our times, but divers particular Churches goe divers wayes, yea in the same Nation, now especially in the Church of England, through the diversity of mens opinions, yet it cannot but be acknowledged a blemish, and to goe all in one way of publick worship is earnestly to be desired by us all; and in the Primitive Church, that it was so, is apparent *Act. 14. 6.* and so this prophesie was fulfilled; and thus it shall be againe the Jews being converted. They can no way therefore be justified who maintain others, as having a name in the Church, one over one Country, another over another; one over this diocese, another over that; one for women in childbed, another in other dangerous cases, as the Papists. Neither they that would have every particular Church, yea every man left to his own conscience for way of the religious Tenets or performances, as the Independents of these times.

All the Lord shall be turned into a Plain from Geba to Rimmon. This was never fulfilled according to the letter to the Jews after their return from captivity, and therefore must needs be understood spiritually of the Church under the Gospel. For of this time it is said, The voice of a cryer in the wilderness, Make straight the way of the Lord, every valley shall be fulfilled, and Mountains made low, &c. which was done by John the Baptist sent to prepare the way of the Lord. Then Jerusalem shall be lifted up and inhabited in her own place: of which last words see ch. 12. 6. and for her lifting up *Esa. 2.* above all Mountains. The Jews from hence also gather that the Messiah is not yet come, because the Mountains stand still about Jerusalem as they did, but the making all plain is by taking away all impediments binding men from seeing the beauty of Christ and his Church, and consequently from coming unto them, and thus are as strong holds upon high and Mountainous places, that is, idolatry and superstition and other wickednesses, but by the Gospel preached through the power of God brought down, and of such high and cragged places two are here mentioned, *Geba* and *Rimmon*, of the latter of which it is said *Judg. 20.* that the men of Benjamin fled to the rock *Rimmon*, but where these stood and the gates here further spoken of, we shall not need anxiously to inquire, seeing it is but allegoricall, the amplitude of the Evangelicall Church being set forth hereby to be much more then the Church of the Jews in former times, as *Esa. 54.* and precisely know no man now can, where the places here spoken of were.

And this shall be the plague wherewith the Lord shall smite all them that fight against Jerusalem, their flesh shall consume away whilst they stand upon their feet, and their eyes shall consume away in their holes, and their tongue in their mouth. Having said v. 11. that Jerusalem should be safely inhabited; here it is intimated, that this

V. 9.

*Euseb.*  
*August.*

*Calvin.*

*Phil. 3. 16.*

*Rom. 11.*  
*Note.*

V. 10.

*Esa. 40. 3.*

*Luc. 3.*

*1 Cor. 15. 4.*

V. 12.

is not so to be understood, but that he should have enemies till from time to time, but herein lyeth her comfort, that the strength which hath been raised against her shall consume, although it shall not appear how or by what means this may be done, even as a body full of flesh pineth away whilst a man is yet living, and his eyes consume, and his tongue or speech faileth him, that was before strong and loud spoken, yet now is made feeble, and as it he had lost his tongue. So that hereby is forshewed, that although the Church of Christ should be persecuted by the Potentates of the Earth, yet through Gods just judgments upon them, their strength should come to nothing, although in the Church persecuted by them there were no strength to oppose them, but only, as of old, it was said, *preces & lachryme*, which was notably verified in the Roman Emperours, in the time of the ten persecutions, there being so many of them cut off in a short time, and none living near the time of Constantine who came to be Emperour after them.

V. 14.

Judah shall fight against Jerusalem, and the wealth of all the Heathen round about shall be gathered together: Heb. it is, *in Jerusalem*, the meaning is, that not only by foreign enemies the Church of Christ shall suffer grievous things, but also one by another, as v. 13. ch. 12. 2. ch. 11. 6. and hereby it is meant that the Church should suffer by Hereticks rising up amongst themselves, as well as by professed enemies of the Christian religion. For the wealth of the Heathen here spoken of, it is meant of their treasures which they should bring with them for the maintenance of their wars, implying huge armies which could not be brought forth and maintained without abundance of gold and silver, which hath been many times verified, as when the Arians persecuted the Orthodoxe, and the Nestorians likewise, and the Antichrist of Rome the reformed Churches, the Goths Christians in Italy, and the Turk in all places. And for Judahs fighting against Jerusalem, it was never more verified then in these times in our own Church of England, wherein one party fighteth against another without end.

Note.

V. 15.

So shall the plague be of the horse and the mule &c. as this plague: that is, the plague or stroak before spoken of, v. 13. upon the enemies of the Church consuming them, for as they, so all their warlike preparations set forth by horse and mule, &c. shall come to nothing.

V. 16.

Shall goe up from year to year to worship the King the Lord of Hosts, and to keep the feast of Tabernacles. It was said before, v. 9. that the Lord should be King over all the earth, now in alluding to this, he saith, that the converts of all Nations shall do thus. But how can this be under the Gospel, when neither at Jerusalem nor in this Mountain men shall worship the Father? It must be spiritually understood, going to Jerusalem setteth forth coming to the Church of Christ, and being joined herunto, which whoso doth, he only can acceptably worship him. For keeping the feast of Tabernacles, that was once a year, coming up from all parts of the Land to Jerusalem, and thence going out to abide in Booths made of green boughs 7 days in remembrance of their dwelling in the Wildernesse in tents 40 years, in all which time they were miraculously preserved. And hereby is meant, that the faithfull should acknowledge themselves pilgrims here, and therefore not have their minds set upon this world, but lifted up to things above to their Country heaven, where they hope one day to inhabit. For there were three principall feasts in the year, in regard of which they must come up to Jerusalem 3 times in the year, but the Prophet pitcheth only upon one most fit for his purpose, to expresse that which I have said. But it is to be noted, that this is done by the truly faithfull from year to year, that is, they are constant in heavenliness of mind to the end of their dayes, not now going up thus, and then with Demas going down again to the imbracing of this present world, as the manner of many is.

Joh. 4. 20.

Col. 3. 1.

Lev. 23.

Note.

V. 17.

And it shall be, that whosoever will not come to Jerusalem of all the families of the earth, upon them shall be no rain. Here it is intimated that in the time of all Nations turning to the Lord, there will be some particulars that will harden their hearts

hearts and not turne true worshippers of this glorious King, but either keep out of the Church persisting in infidelity, or if they come in, being but outward professors, having Lamps but no oil in them. Against those that be such, it is here threatned, that it shall not rain upon them, whereby is not meant so much, that they shall suffer by scarcity and famine, which must needs follow upon long continued droughts, for even the worst are not alwayes thus punished, seeing God makes his Sun to shine, and Rain to fall upon the good and the bad. But hereby is meant the dew of Gods heavenly grace making to bring forth fruit to everlasting life, and the watering of sound teaching, whereby this fruitfulness cometh. So that hereby two things are meant.

1. That out of the Church there is no salutarious grace, as it may be gathered where it is said, God added to the Church dayly such as should be saved.

Note.  
Act. 2.

2. Such as are externally in the Church, but goe not up in their minds from worldly things to heavenly, but notwithstanding their Christian profession, are barren or bring forth briars and thorns in stead of good fruits, are void of all saving grace also. For although it raineth upon them often by doctrine, yet they are like to ground in the same case, which for bringing forth briars is accursed, and the end of it is to be burned.

Heb. 6.

And if the family of Egypt comes not up, it shall not rain, &c. Here a question may be made, why of all other Nations Egypt alone is singled out and spoken of by way of threatning in particular, the rest only in generall. But it is to be understood that Egypt was watered by the river Nilus; and so needed no rain to make it fruitful. By Egypt then he is meant that seemeth to himself good enough without grace coming from above, even by the goodness of his nature, upon such a proud one it shall not rain, and then at last he shall be smitten with the plague before spoken of, viz. the consuming of his flesh, that is, the vanity of his carnall confidence discovered and proving nought worth, his carnall wisdom set forth by his eyes failing also and his ability to speak excellently set forth by his tongue standing him in no stead to save him from destruction, as Gualter very well noteth, and lastly it is added that this plague shall be upon all that come not up thus to keep this feast.

V. 18.

Gualter.

In that day there shall be upon the bells of the horses Holinesse to the Lord, and the pots of the Lords house shall be like the boulds before the Altar: Vulg. that which is upon the bridle is holy to the Lord: Hebr. מִלְחָמָה signifieth bells, trappers, or bridles about horses put upon them for ornament, being wrought with gold and silver; wherefore the meaning is, that horses, that were before set forth sumptuously to the battle, in the ornaments whereof either bells of gold about their necks, or rich trappers, and bridles, stood the treasure of the Gentiles in part, which was spoken of v. 14. should now be used for war no more, but all such precious things should be turned to the maintenance of Gods houses and of his service, and the beautifying of the places where he should be worshiped. Cyril thinks, that it is spoken of Constantines bridle which was adorned with one of the nails wherewith Christ was pierced upon the Cross, found by Helena his mother, and brought from thence as a most pretious thing, but this is rather to be accounted a superstition, to which they were then too prone, then a thing so worthily done, as to be prophesied of, as tending to the honour of God, before whom neither the Crosse nor any other instrument of Christs suffering is acceptable, but so far forth as it is improved to the crucifying of us to the world and the world unto us, as S. Paul speaketh Gal. 6. 17. For the pots being as the boulds of the Altar, that is, the pots or caldrons wherein holy flesh was boiled for Sacrifice, should send up as sweet a smell as the boulds full of incense. Thus some, but so far as the boulds were not used for incense, but censers, and boulds for blood to be sprinkled upon the Altar, the force of the comparison stands rather in this, that the pots which were more remote, should be as holy as the boulds that were brought nearer the Altar that sanctifieth all, whereby is meant, that all things shall be

V. 20.

Cyrl.



Gualter.

1 Tim. 4. 5.

Tit. 1. 15.

V. 21.

Rev. 1. 6.

1 Pet. 1. 9.

Note.

1 Tim. 2. 15.

holy to them that are by faith justified & sanctified, not only being immediate instruments in Gods service, as the Scriptures and Sacraments, but also things of common use for the body, as in those pots meat was boiled for the feasting of those that came to the festivals at Jerusalem to eat & drink there with thanksgiving before the Lord, and therefore not only the pots and caldrons in the Court of the Lords house were hereby meant, but also in private houses, and according to this the Apostle saith, *to the clean all things are clean*: to this effect also Gualter, who upon the former words, *the bells of the horses, and holiness to the Lord*, saith well, that herein it is alluded to that which was graven upon the plate of gold on the forehead of the high Priest, *Holiness to the Lord*, the meaning being, when it is said, that this should be upon the bells of the horses, 1. That all the superfluous wealth that was spent formerly upon things pertaining to worldly pompe either in time of war or peace, should now be spent in maintaining the worship of the Lord and his poor people, this pomp and pride being left. 2. That no wars should now be made any more through covetousness or ambition, but for the necessary defence of the Church against enemies invading her, wherein God would be extraordinarily assistant, as he was to Constantine the great against Licinius, and to Theodosius against Arbogastus. 3. That true Christians, although of divers Nations, should make no warres one against another, but horses and their complements for the war being left, live in peace and unity one with another.

*As every pot in Jerusalem shall be holiness to the Lord; and all they that sacrifice shall come and take and seeth therein.* Having spoken of the pots of the house of the Lord, and of their holiness, now he enlargeth himself further, saying that all pots in Jerusalem and Judah shall be holy likewise, there being under the Gospel no difference in respect of holiness betwixt common believers, and those that are set apart for the work of the Ministry, for all are Kings and Priests unto God, and the whole Nation of them is an holy generation, and therefore they shall come and take and seeth in them, that is, every one in his family shall be counted a fit instrument or vessel to prepare and minister to his family the holy things of God in prayer, reading, catechising, and exhorting, whereby their souls may be fed, besides the comfort which they shall publicly have by Ministers that are nearer the Altar, and give them the flesh and blood of Christ in administering his supper, and more abundantly break unto them the bread of life, by dividing the word of truth aright, both for their better information and their masters also, who is but to teach what he hath from them, and not out of his own skill or judgment, as it is said *Mal. 2. 7. The Priests lips shall preserve knowledge, and they shall inquire the Law at his mouth*: And therefore here is no ground for promiscuous preaching of any Christian, against which also maketh the Apostles ordaining of some singularly to this office, *Ad. 14. 23. 1 Tim. 3. Tit. 1. And there shall be no more the Canaanite in the house of the Lord*, the Canaanites are well known to have been an unclean generation, but could not be all expelled out of the Land where the house of God was. But in the Church under the Gospel, he saith that they should, so that not one should remain, that is, the notoriously wicked being by the censures of the Church expelled from the congregation, being not suffered to come amongst them any more then Heathens, who were not denyed to come into their Oratories to their prayers and preaching, as means of conversion to all, but not to their Sacraments, which are as seals of their covenant with God, if we respect the one, *viz. Baptism*, or Commemorative of Gods unparalleled love towards them in Christ, if we respect the other, *viz. the Lords Supper*, which he instituted peculiarly for the worthy, that is, those that keep their garments, as is expressed, *Rev. 3.* and as is in the institution amongst his Apostles only intimated, amongst whom if Judas the traitor were, which I doe not believe, yet it is no ground for admitting the wicked who are apparently abominable in the course of their lives, because the evill that was in his heart, either was not yet hatched, for it is said, that after the *sep Satan* entred into him, or else lay so close hidden there, that it could not be discerned by any but God alone.

Therefore

Therefore his being permitted there, argueth only that hypoerites who cannot be discerned from sincere professors of the Gospel, may be amongst them in receiving this holy Supper, but not any whose notorious sinnes goe before, as Paul speaketh, as were the sinnes of the incontinent man amongst the Corinthians. No man yet can rightly reason from hence that there is or can be by mans industry, a particular Church consisting only of the cleane, and therefore separate they what they can, and gather new Congregations what they can; they shall be but troublers of the peace of the Church that do so; and their labour shall prove vain; there will be goats mixed with the sheep in the same flock, till the separation at the last day; only let us terrise them by using the Keys given by Christ against them, which being done, it is so ratified in heaven, that the gates there shall be lockt against them keeping them from entring, till loosening again by the same power, and without who are but dogs, murderers, witches, &c. and what comfort? verily none, but utter darknesse and torments causing weeping and gnashing of teeth for evermore. The Vulg. Lat. renders it, *Mercator*, a Merchant, as the word signifieth, and being specially taken thus; the sense will be good, one shall come who shall whip the buyers and sellers out of Gods house, and not suffer one to remain there more; as it is said that Christ did. And hereby is meant that *Simony* in buying and selling of holy Orders, or of Benefices, shall not be suffered, but as at the first this was opposed by S. Peter in *Simon Magus*, so it should be in all *Simoniacks* at all times in the true Church of God, buying and selling of spiritual things should be cryed down and provided against as it is in all reformed Churches at this day; which proveth us to be the true house of God, and disproveth the Papists, amongst whom all such thing are venall, Orders, Benefices, Bishopricks, Masses, Pals, Cardinals hats, Prayers for the dead, Holy water, &c. as *Gualter* sheweth at large.

1 Cor. 5.  
Note.

Matth. 18.

Joh. 2. 14.



THE

# THE PROPHE'SIE OF MALACHI:

## CHAP. I.



**I** HE burthen of the word of the Lord to Israel by Malachi. As this Prophet is placed last of all the small Prophets, so he is generally thought to have written last, and that by most after the building of the Temple finished certain yeares, even in the time of *Artaxerxes*, who sent *Ezra* the Scribe to *Jerusalem*, because the unlawfull marriages, that were then made with heathen women are by him reprov'd, and they began now that they had a Temple again to be weary of the charge of the sacrifices and of Tithes paying, and of the Temples building he speaks nothing, as *Haggai* and *Zechariah* did, which he would not certainly have done, if it had been still in building. Hee prophesied therefore as is most probable above 30 yeares after the Temple finished, because *Darius* reigned 30, and the Temple was finished, *An. 6.* of his reign. And when *Ezra* came into the Holy Land it was the 7 year of *Artaxerxes*, and he continued there till the coming of *Nehemiah*, *An. 20.* Who this Prophet was, but onely that his name was *Malachi*, my Angel, it is not said, whence some conjecture, that he was an angell, but this is a very weake ground for it, sith men, Ministers of the Churches of God are called Angels, *Rev. 1. & 2.* Some will have it to be *Ezra*, and what is to be thought hereof, and what arguments are brought, *pro* and *con*, hath been already shewed, *Ezra 7.* Hee beginneth his Prophecie with recounting Gods love to *Israel*, by which name he now calleth the Jews that returned out of *Babylon*, amongst whom some of other Tribes were mingled.

*Ezra 7.*

*V. 2.*

*V. 3.*

*I have loved Jacob and hated Esau: of which love he sheweth that they were unworthy, because they sleighted it, saying, wherein hath bee loved us? And thus he makes a way to the ripping up of their grosse ingratitude and to the justnesse*



justesse of his challenging them for all their reluctings against him and his service. Of Gods loving Jacob and hating Esau, whilst they were yet unborn, see my Exposition upon Rom. 9. 23. Here a demonstration of Gods love to Jacob and hatred to Esau is made body from this, that *Esau's habitation* was a desert, barren, &c. although he here expressed himself to be under stood, fruitful and pleasant. But it may be said, What is this to ground the extraordinary love of God upon more to Jacob than to Esau, seeing the country of Babylon was more pleasant and fruitful, then Canaan, and yet given to heathen people that were idolaters? To this Calvin answereth very well, that the land of Canaan is not to be looked upon, when Jacob was promised it and his posterity planted in it as a most fruitful country onely, but as an inheritance conferred upon him as the first born, and chosen hereunto by God out of his meer mercy and grace; although his brother Esau were born before him, and so a type of the everlasting inheritance to come. And on the other side upon Mount Seir a rough, a barren country where Esau was placed as upon a curse following his sleight esteeming and selling away his birthright, and a signe of Gods reprobating him for ever. And of this Malachi putteth them in minde to make them ashamed, when Gods love was so extraordinary toward them above others, that might as well have challenged interest herein for the sake of their parentage, whereas they commonly boasted of this, that they came of Abraham, Isaac, and Jacob, most famous for Gods gracing them above all others in the world, for which they thought God to fast bound unto them, that whatsoever they did they should not be rejected, which made them bold to live in all manner of wickedness, and the neglect of holy duties towards God in joined them; of this therefore Malachi telleth them, and sharply reproveth them for it, seeking the more to move them from the consideration of Gods free love and not any merit of theirs more then in the Edomites, from which this his beneficence flowed, and threatneth them with rejection for it, and the taking in of the Gentiles into favour through Christ in their stead, vers. 11. And this serves for an admonition to us, who injoy together with the true religion the like worldly blessings above the inhabitants of many other peoples, that we by our ingratitude doe not likewise provoke God to reject us, and drive us from these injoyments.

Whereas Edom saith, We are impoverished, but we will returne and build the desolate places, thus saith the Lord, they shall build, but I will not inhabit. Here the judgement upon Esau and his posterity is further set forth by shewing, that it should not be as that which came upon Israel; as hath also been before taught by other Prophets. For although Jacob should be likewise judged by enemies coming and possessing his country; yet he should be so much favoured, that he is againe to his ancient dwelling restored, which is meant, when he shall see the Lord, and be magnified from the border of Israel. Vers. 6. as son honoureth his father, and a servant his master, &c. Here the Prophet cometh plainly to tell them of their ingratitude, when as God had so graciously obliged them unto him, dealing with them as a most gracious Lord and Master, yet as a loving father; but they contrary to the common Law of Nature had not honoured him accordingly; but despised him, yet their very Priests despised him, wherein he speaketh much like unto the Prophet, that was sent to Eli the High Priest to expositulate with him in Gods name about the wickedness of his sons; who were Gods Priests. For he rebuketh him of severall judgements to come upon his family; concluding with this saying, I will honour them that honour me, but such a despise he had been formerly esteemed. He meaneth here doubtlesse the exorbitance of the Priests, who went before others or joined with them in eating strange wives, as his sons had, joining themselves to strange women; committing adultery with them, when they came to the the Tabernacle; as we may see Exo. 32. 28. yet he saith, Wherein have we despised thy name? ye offer polluted bread, &c. and thus the table of the Lord is contemptible. For the better understanding hereof it is to be noted, that the bread here said to be offered was flow bread, concerning which

Calvin.

Note.

V. 4.

V. 5.

V. 6.

V. 7.

1 Sam. 30.

V. 7.

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neither would yee kindle a fire upon my Altar for naught, that is, I know well enough, what yee seek when yee open the doores of my house to goe in to pray, and when yee kindle fire for sacrifice upon mine Altar, verily your own worldly gaine, not the discharge of conscience of your duties towards men. And who so in so base mindednesse ministers at Gods Altar can never be accepted, seeing God accepts of nothing done in his service by any man, unless he doth it out of duty to him, being so disposed to the doing of it, that although he should have no worldly reward for his labour, yet he would goe on in doing of it, that God may have glory, and mens soules, at the least some be edified, and benefited thereby, and their temporall good also, which hee out of his love desireth, procured. Yet he may lawfully desire the wages due unto him, and by God ordained for such as preach, to live upon, declining only the filthy lucre, being given to which is by the Apostle condemned in every Bishop.

For from the rising of the Sun to the going down thereof my name shall be glorified amongst the Gentiles, and they shall offer incense. Here follows the rejection both of these wicked Priests & people, another being taken in their stead to offer the incense of prayer and the sacrifice of praise all over the world, of which alteration, see Rom. 11. Jerome I grant, understandeth this sacrifice of the Eucharist, which is a pure sacrifice and cannot be defiled or made unacceptable by the unworthinesse of the offerer, and with him agreeth Augustine and many more of the Fathers. But this is laid hold upon by the Papists to prove the real presence by transubstantiation, and consequently, that the Priest in the mass offereth up Christ againe and againe, of whom Saint Peter saith, that he was but once offered: and yet they doe worse hereupon to infer adoration to be due unto it, which none of the Fathers ever thought of, and but for burning incense withall after the manner of the old carnall service, which is done away. But for thanksgiving being a sacrifice, and the best sacrifice, see Psal. 90. and incense, prayer, where it is said, Let the lifting up of my hands be as incense, that we may sedulously apply our selves hereunto, morning and evening, yet continually.

But yee have profaned it in that yee say, the Table of the Lord is polluted, and the fruit of it contemptible. Here the Prophet reflects againe upon that, which he had before said, meaning by their profaning, of his name their offering of polluted bread to his dishonour. Now he saith not onely so, but that they were so audacious as to say, the Table of the Lord was polluted, that is, no more then one of their Tables, any bread would serve to be set thereupon; and then he varyeth the word, and saith, the fruit of it is contemptible, the same thing being meant, but set forth in other words, so Calvin: but by the fruit thereof I conceive rather, that the good coming by offering here was so little, that it was not worth the speaking of, as the wicked are brought in by Job, saying, What profit shall we have if we call upon him? although as Calvin saith, it is not probable that they would be so grosse, as to say thus openly with their mouths, but their practice shewed that they said thus in their hearts.

Yee have said also, what a wearinesse is it, and yee have sniffed at it. Here partly in more words, and partly in the same he further setteth forth the same sin which is also to be understood, not as spoken out, but muttered or spoken in their hearts and unto the lame and the sick, for which he challenged them before; the turn is also added here, Vulg. Yee have brought in offshings gotten by rapine, the lame and the sick, de rapinis, and so the word חיל, signifieth: so that they are here charged not onely with bringing blemished and vile things for sacrifice, but also wrongfully gotten, or by violence taken from others, which was most abominable; and such an offering doth he make, that out of goods ill gotten giveth to any good use, without first making restitution with Zacheus: he offers the lame, that doth good but it is with an evil heart, seeking more his own praise then Gods glory, or grudging at that which he doth, and the sick, that doth good, but liveth still in sin.

Note.

1 Cor. 9.

1 Tim. 3.

V. 11.

Hieron.  
August.  
Cyrill.  
Eusebius.  
Chrysost.

1 Thes. 5. 17.

V. 12.

Calvin.

Job. 21. 14. 15.

V. 13.

Bat



V. 14.

But cursed is he that in his flocke hath a male, but voweth and sacrificeth a corrupt thing. This is added to meet with them, that said, we are poore men, and bring as good as we have, but this, he sheweth was to pull down Gods curse upon them, having a better sheep in his flock meant by a male, yet bring the worst. So the great God will never put it up at his hands, that serves him so unworthily, as to use fraud about his dues, giving the worse for the better, as is the manner of too many now a dayes.

## CHAP. II.

Note.

Note.

Numb. 6. 23.

V. 3.

Note.

Rom. 10.

**A**nd now O Priests this command is to you, if ye will not hear, nor lay it to heart, I will curse your blessings, ye I have cursed them already. Having laid open the great sin of sleighting the service of God, ch. 1. now he applyeth it to the Priests, his Ministers in speciall, threatening them above others therefore, because that by their means it came to passe, that such grosse abuses were committed, seeing it was their duty to have taught the people better, & that their blemished mutilated sacrifices were not acceptable, but abominable to God, giving them to understand, that God was so farre from being therefore reconciled unto them to pardon their sins and to send down his blessing upon them, that he was hereby more provoked to wrath and displeasure against them. They might haply saith Calvin, lay the fault upon the people and excuse themselves, saying they offered such sacrifices as they would bring, and no better could they offer, as is the common manner, one to excuse himselfe by laying all the fault upon another; but God saw, that it was through their fault that it was thus done, they had the commandement about sacrificer, what manner of ones they should be, but they layed it not to heart to presse the people to bring them accordingly without blemish and of the best, and this is the thing for which they are so sharply reprov'd here. A man may then hear Gods commandements, but unlesse hee layeth them to heart with all good care to doe accordingly, wherefore he repeateth the same again at the end of the verse also, as a thing by all men seriously to be considered, I will curse your blessings. This is spoken in alluding to Aarons blessing of the children of Israel by Gods owne appointment, after whom other Priests did the like, but hereby he sheweth that they might blesse, but he for this intolerable abuse about sacrificing would curse, and so their blessings should prove cursings both to themselves and all the people. And how this cursing should work he sheweth, v. 3. saying, I will corrupt your seed and spread dung upon your faces even the dung of your solemn feasts, and one shall take you away with it, that is, ye shall be cursed in the seed committed to the ground, it yeelding no increase, and by ignominy and reproach coming upon you, none having you in any esteem any more then men besmeared & stinking with dung upon their faces, against whom coming near every one cryeth out sic upon you, ye stink so, that we cannot endure your company, whereas they above others of the children of Israel were honourable for their holy Orders sake, to which God had chosen them, passing all others by; whence note, that unworthy Ministers of most honourable make themselves the basest of all others by their ill demeanure in their place and calling, so that they are justly had in abomination and vilified amongst the people, God being the authour of this their debasement, whom they have so greatly dishonoured. And by reason of such the Ministry of England, which was wont to be had in so high esteem amongst the people, is now generally vilified more then any other sort of men. But let every one take heed, how for the sake of some, upon whose faces God hath spread stinking dung, they promiscuously vilifie others also, whose faces, yea their very feet shine as Angels, as it is said, How beaisfull are the feet of those that bring glad tidings of peace, &c. For thus this land hath made it self greatly guilty by proceeding against many learned, holy, and well deserving men of God meerly

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for their zeal to God and their King, which it is to be feared, cryeth aloud for vengeance in the ears of the Lord of hosts, *even the dung of your solemn feasts, and one shall take you away.* This is added because that many Beasts being at such times brought together for sacrifice, abundance of dung came from them; but for their wickedness he saith, that they having their faces spread with this dung, should be taken and carryed away and cast upon a dunghill in an out bafe place, as this dung was, being there trodden under foot of all men, even the vilest. And it is to be noted, which was said before vers. 2. that the Lord saith not only, *I will curse your blessings, but I have cursed them already,* for hereby their stupidity is intimated, in that by the sense of Gods judgments they were not moved to repentance, as any man, but a stock or a block is, even children and beasts being by the rod and whip wrought upon to do better, as Calvin noteth: but why he should reject the common received exposition before going, about *Cursing blessings*, as too dilute, I cannot see, and referre it only to Gods curse upon the blessing of the earth plentiful fructification, seeing the priests blessing was by the Lord appointed as a means hereof, and of all other blessings also.

Note.

Calvin.

And ye shall know, that I sent this commandment unto you, that my covenant might be with Levi. V. 5. My covenant was with him of life and peace and I gave them to him, for the fear wherewith he feared me. Here the Lord by his Prophet seeks to stirre up the priests to repentance by recounting, how the Lord first chose the tribe of Levi, making a covenant with it, that none of any other tribe but only of this should serve at his altar, and how faithfull at the first they were, both Aaron, Eleazar, Phineas and others. But they now bearing themselves upon this dignity conferred upon their tribe, thought that howsoever they misdeemed themselves they must needs be accepted. But the Lord hereby teacheth, what manner of men all his ministers ought to be, or else they are false from the dignity of their order, and become most base and vile, as these wicked priests are said to be vers. 9. So that there is no pleading for Bishops now adayes, that the Apostles were men of great eminency and to them the keys of the kingdome of heaven were committed, therefore we that are their successors are partakers and ought to be partakers of the same dignity, and all men ought to be obedient unto us. For this argument is of no force, but only to such as are in conditions like unto them: 1. For the fear of God. 2. The law of truth in his mouth and no iniquity in his lips. 3. His walking with God in peace and equity. 4. Turning many from iniquity. For thus every minister of God ought to be qualified, and then he saith something in challenging respect and submission from the people, but otherwise not.

V. 4.  
V. 5.

Note.

V. 6.

1. Aaron and the priests feared God and eschewed evil, as the fear of God is further set forth Job 1. 1. But the priests now had no such fear of God in them, being wicked and licentious in their lives.

2. They duly and truly taught people the Law and will of God, holding them unto it in their sacrifices and offerings bringing to his tabernacle, but these allowed any sacrifices, though never so imperfect. See the like unto this said of Levi by Moses, Deut. 33. 9. in speaking of his zeal for God, and commending it when he slew those that committed idolatry with the golden Calf, not sparing any how near or dear soever unto him.

Exod. 30.

3. They led a most holy and righteous life meant by his walking with God in peace and equity, as Enoch is said to have walked with God.

Gen. 5.

4. His care was by all means to convert souls. But these minded nothing lesse then the conversion of souls, yea they walked in the way of the wicked instead of walking with God, whereby others were the more encouraged in their evill wayes. And the like hath been done by the community of our ministry, especially of late daies, and specially by popish priests, which made them so infamous.

For the priests lips should keep knowledge, and they should seek the Law at his mouth. This is added in reference to that which was said before, The Law

V. 7.

Hieron.

Vincen. Lyrin.  
contra heres.  
novitates. Depo-  
situm apud te,  
non inventum a  
te, quod re ce-  
pisti, non exco-  
gitasti, non ali-  
quid ingenii, sed  
doctrina.

Note.

2 Tim. 2. 15.  
V. 10.

Calvin.

of God was in his mouth, for hence he inferreth that now, it should be with the priests likewise; whereas in stead of the truth, iniquity came from their lips, or at the least they did so, as that their doings were more then their speak- ing, or else they were mute like dumb dogs, when men brought imperfect sacrifices not reproving them therefore. To intimate this knowledge in them Jerom observes well, that in the priests breastplate was put a *Rationale*, and in that *Vrim* lights, to shew, that he should be full of learning and light, suffici- ent to enlighten all that came unto him, and *Thummim* perfections, for his in- tegrity in setting forth the will of God, not depraving it in any thing: to which purpose excellent is the saying of *Vincenium Lyrinenfis*, upon the depo- sition, or that which was committed to *Timothy*. It is that, saith he, which was committed to thee, not found out by thee, which thou hast received, not exco- gitated, not a matter of wit, but of learning, not of private usurpation, but of publick tradition; a thing brought out by thee, not from thee, in which thou oughtest not to be author, but keeper; not an infitutor, but a follower. Thou hast received gold, render gold, I will not have thee render, other things for these, I will not for gold have lead impudently rendred or brasle fraudu- lently. Here is then both a charge to Gods ministers to study to be know- ing men, and accordingly to be diligent in teaching and sincere, and also to people to frequent their teaching, as if God should send an angell from hea- ven to bring a message from him unto them, as the word *מלאך*, He is a messenger of the Lord, signifieth, and therefore by Jerom it is readred Angell. And hereby all men are taught to beware, how they devise any Expositions of holy Scripture of their own heads, but follow those only, which they receive from Gods faithfull Ministers, who in their teaching aime at nothing else but their conversion, and hereby may be known; and by this, that they study to divide the word of truth aright, as *Timothy* is exhorted to doe.

Have we not all one father? hath not one God created us? why then deal we treache- rously against his brother by prophaning the Covenant of our Fathers? Here the Prophet proceedeth to censure not only the priests, as hitherto, but even all the wicked Jewes; and here by father we are to understand *Abraham*, not God, as some doe, taking the next words to be spoken exegetice, *Hath not one God made us*. For as *Calvin* well noteth, here are two things joyned together, the con- sideration of this, that they all come of one father *Abraham*, and that they all above other peoples were Gods creation, and therefore in them being so strongly bound one to another it were an intolerable sinne to deal treache- rously one with another. For it is not to be thought, when he saith, *Hath not one God created us*, that he meaneth his creating of all men, as these words are commonly taken in other places, but a spirituall creation; according to which the elect are in speciall called *His creation*. *Rom. 8. 22*. As I have shewed is meant by the words, *נוצרי* *אברהם*, upon that place, and *Eph. 2. 10*. *We are his workmanship created unto good works*, and *Psal. 23*. *He is our maker*, and *Esa. 60. 21*. the Church is called the work and frame of God. The meaning then is, God in *Abraham* hath made us all a royall generation, so that root by means of so holy a father alone they came to be an holy and peculiar peo- ple; but of this God was the author, *Abraham* the instrument or conduit pipe, whereby this great grace flowed out unto them by reason of the cove- nant, which God made with him and his posterity. But break this covenant, as the wicked Jewes then did, and frustrate this grace in respect of them, for which cause it stood them in hand to hearken to this reproof, shall we deal treacherously and break the covenant of our fathers? that is, whereby God tyed him- self to them, and through them to their posterity? Oh fear and tremble to think upon your running by your treachery into so great a danger. And for us, whom God hath made his people peculiarly by Christ, and faith in his Name, this reproof also speaks to us, shall we, that have one Father Christ, and one creator in the sense before said, deal treacherously one with another, and not hold nether together within our selves, and so break the covenant of our common fathers, *Abraham* and *Israel*, whose children we are said to be,

and



and after whose name we are called, *Israel* *Rom. 9. Job. 1. 43.* For of mixt marriages with strangers serving strange gods he here sheweth, that he speaketh in saying, *shall we deal treacherously*, and then *vers. 11. Judah hath dealt treacherously*, and hath prophaned the holiness of the Lord, which he loved, and marryed the daughter of a strange god. Here for holiness, the vulg. hath *sanctification*, *Hebr.* it is *שֶׁבַע* signifying as *Calvin* hath it, *sanctuary*. But the meaning is the same, for it is spoken of the Church of *Israel*, which was separated from the people of other countreys, as holy to God, as the Church in the New Testament, is often called Gods house, and *Israel* his sanctuary, *Psalm. 114.* although literally by the sanctuary is understood the place of publique worship, but here as the *Caldee* hath it, the souls of the faithfull are meant, which God loveth, the Church of the Jewes then considered, as a body separated from others to be holy, and delighted in by the Lord, was prophaned by such marriages, because he that joynes himself to a woman an idolatresse becometh one flesh with her, and so is made a member of her in stead of being a member of Gods holy Church. Now that this was to deal treacherously and to break the covenant, appeareth, because God strictly tyed them from making any such marriages, *Deut.* and the same is enjoyned Christians, *2 Cor. 6. 16.* He then prophaneth Gods sanctuary also, who being a Christian marryeth with an infidell, or if not an unbeliever, a misbeliever, because a worshipper of idols or images, for they are all one, the same being an idoll in Greek, that is an image, in Latine *imago*, and therefore he that marryeth a papist deals treacherously, and prophaneth Gods sanctuary, which he will not indure: an idolatresse is called the daughter of a strange God, not because she was made by him, but because he was honoured by her as a father.

The Lord will cut off the man that doth this, the master and the scholar out of the tabernacles of Jacob. *Hebr. The watchman and the answerer.* But here by the master the teacher that watcheth here unto is meant, and the scholar that answereth him by learning and being conformable to his Doctrine, whether good or evill, but here they are meant, who being taught by the evill example of their teachers, that is, the priests, followed them in making such unlawfull marriages, and therefore further to declare whom he meant by such a watchman, he addeth and him that offereth gifts. A plain description of a priest, whose office it was to offer the gifts brought by the people, for of the priests being faulty in the same kinde, it was spoken before.

This have ye done, and covered mine altar with tears. That is, caused it to be covered with the tears of your wives of your own nation, whom ye have unkindly put away, that ye might take unto you wives of the heathen, being moved more by fleshly lust, then by the Law and fear of God. And in saying covered, he meaneth, that their offerings were by this means so covered, that although laid upon the altar, they could not be seen to be accepted of, as is shewed in the next words, *inasmuch that he regardeth not the offering any more, nor receiveth it with good will at your hands.* Hereby it seemeth, that their wives being so put away, as hath been said, came before the Lord at his altar to complain, whereby he being just, was stirred up to reject them, and their service, that did them so great wrong; thus *Gualter* and others generally, but *Lyra* and *Calvin* otherwise understand this of the priests weeping at the altar, because that although they offered sacrifices, they saw, that they were not accepted, but lay under the curse of unseasonable weather and barrennesse of the earth still. And this he saith, *ye have done again*, *Hebr. the second time*, for he had first laid to their charge that they offered mutilated sacrifices, now for second sin to the provoking of God to continue in his wrath against them, they hypocritically thought to pacifie him by their tears, without turning from the sin of mixt marriages with the heathen, wherein they lived, which tears yet were not shed for that sin, for then they would have put such wives away, and resumed their former wives again, but for that the judgements of God continued after their offering of many gifts, whereby they found that they were not accepted before God, as they expected, So

V. 11.

Cald. par.

1 Cor. 6. 18.

V. 12.

V. 13.

Lyra.  
Calvin.

Note.

V. 15.

Matth. 19. 4.

Gen. 2:

Gen. 1. 26.

Hieun.  
Chrysost.  
Lysa.  
Gualter.

Calvin.

that this passage is not much unlike to that, *Esa. 58* *Why have we fasted, and thou regardest it not?* and this exposition is rather approved by the words following, Hebr. **מִמָּן עוֹר פָּנֶיךָ אֶל חֲטָאתָהּ**, from no more face to the sacrifice, that is, from hence ariseth your sorrow, viz: that Gods countenance is not towards your sacrifices to the removing of his judgements. Here note, that sorrowing and praying under the lash of Gods scourge, is so far from pacifying him, if there be no reformation of life, that his wrath is more stirred up, and good reason, because thus the sinne is doubled, according to the words here, *This thou hast done the second time.*

*Did he not make one?* yet had he the residue of the spirit: and wherefore one? because he sought a godly seed. Hebr. *Did not one make the residue of the spirit in him? and wherefore one? because he sought a seed of God.* Here the Prophet to convince them of the error of their way in putting away their former wives and taking others, brings them to the originall of matrimony, and because the saying is imperfect, *Did not one make*, no more being added to shew what he made, it is to be supplied thus, *Did not one God make man and woman*, as Christ for further explication saith, *Have ye not read, that he who made them at the first, made them male and female?* That is, did he not make one man and one woman, joyning them two together in marriage, not for the man to live with and keep his wife during his pleasure, and then to put her away and take another, but as long as they both live, and the residue of spirit in him, or rather, for him; that is, did he not make man, breathing into him the breath of life, or spirit of life, and the residue into the woman whom he made for him, being in the frame and lineaments of her body like unto him, and in an understanding and immortall soul, and so an help meet for him? And what was Gods main end in doing thus, but that his seed might by their living all their life long together be increased? to which end he made man and woman, not man and women: and man and woman both holy and righteous, for he made man in his own image, male and female created he them: so that it cannot be the seed of God, which cometh of polygamic, or of mixt marriages with the unholy and unclean, such as heathens were, but that such as come of Monogamy, and Hagiogamy are reputed Gods seed, as is taught *1 Pet. 2. 9.* and *1 Cor. 7.* where it is said, otherwise your children were unclean, but now they are holy; and what is a royall generation but the generation of God, the King of kings, according to that *Act. 17.* *we are his generation?* To this effect *Jerom* and *Chrysostome*, &c. But the Hebrews whom *Gualter* followeth, by this one understand *Abraham*, taking this to be the meaning. Why dost thou object to us (*O Malachi*) our leaving one wife to take another? did not that only rare man so greatly in Gods favour, *Abraham*, doe the like, in whom the spirit was more then in thee or Prophets of this time? which is meant by the residue of the spirit in him; and why did he it, but in zeal to seek the seed, which God had promised should come of him, which was the Messiah, he seeing, that he could no have it by *Sarah*, sought it by *Hagar*, a stranger, an Egyptian: Or rather in these words the Prophet answers their objection, as if he had said, Do ye to justifie your selves in your wickednesse, object that man alone or one man, as he is called *Esa. 51. 2.* his example will not verily bear you out: for he did not so out of lust, but zeal, seeing that he and his wife *Sarah* were now old and not likely to have a childe between them, but ye through fleshly lust carrying to these strange marriages: he did it not without the consent of his wife, ye altogether against the will of your wives: he not giving over to love and dwell still with his wife, preferring another woman before her, but continuing a loving husband unto her, and when *Hagar* despised her, delivering her into the power of her mistresse to castigate that her petulancy. *Calvin* reproving all expositours, that went before him, renders it as in the New Translation, *Did he not make one*, giving the same sense yet with the first, but he preferres this reading, because otherwise the saying is imperfect, *Did not one make*. For my part either rendering and exposition standeth to so good sense, that I know not whether to preferre, but because the word

word **וְאִם** one goeth before **וְאִם** made or did, I rather follow that reading, being for the exposition indifferent. *Therefore take heed to your spirits, and let none deal treacherously against the wife of his youth; that is, take heed that ye be not carried away by the spirit of lust in you after strange women, your wives, whom ye first took, when they were young, and lived sweetly together with them, being cast off.* For of the spirit in man, and its lusting, we read, *James 4:5.*

*I hate putting away, for one covereth violence with his garment, Hebr. for hatred putting away, or putting away is hateful: the Vulg. Cum odio habueris, dimitte.* For these words, *One covereth violence with his garment, Hebr. it is, And violence covereth over his garment, Vulg. Iniquity shall cover; but the word סָנָן* signifieth either rapine, or iniquity wittingly committed. The Lord here sheweth, how odious to him a mans putting away of his wife before spoken of is, and that he who doth so, is all over covered with sin, as with filchiness, and shall be covered, or overwhelmed with Gods judgments therefore to his destruction, for which he giveth warning against this sinne again, as before, ver. 15. Some following the Vulg. say, that the Prophet biddeth him that hateth his wife, put her away rather then keep her as a servant, giving her a bill of Divorce, it being more tolerable so to doe, then keeping her still, and shewing such palpable neglect of her, by marrying another, a stranger for her Beauty, to vex her the more. Yet if any man doth this, iniquity will cover his body, which is the garment of the Soul, as *Jerom* bath it, he shall be thus perpetually blemished, and liable to Gods wrath for so doing: and as some, by putting her away with a bill of Divorce, she shall depart with the more credit, as *Esay 50. 1.* it is on the contrary side used as an argument to aggravate *Israels* sinne, that she had a bill of Divorce, the fault will not light upon her, but upon him, she being made known hereby, not to have gone away from her husband in an whorish manner, but onely for some particular dislike, through his morosity, or fleshly lust to another woman taken for her, which shall cover his garment, rendring him to all honest men loathsome, as one clad in filthy rags, and most of all to God: To this effect almost *Calvin* and *Gualter*, who render the words, as the Vulg. Latine, but *Junius* is for the former reading, which I also prefer.

*Ye have wearied the Lord with your words, when ye say, Every one that doth evill, is good in the sight of the Lord, and where is the God of Judgement?* Here the Prophet cometh to another sinne, viz. their exclamations against God, and blasphemous clamorousnesse, when he did not for them what they desired forthwith, they as impatient of any delay complained against him; or if he delayed to lay his judgments upon their Heathen enemies; for in this case they exclaimed upon him, saying, that he favoured evill doers; and both in this, and the former, they cryed out, no God; the interrogative, where is the God of Judgement? being a most vehement affirmative, and therefore it is as if they had hence argued, and concluded, that there was no such just God. And their Argument, as *Calvin* hath it, seemes to stand thus, He that is a just God will hear, and doe for those that call upon him, and be revenged upon the wicked enemies of his People doing them mischief, but God doth neither, therefore he is not just. See the blasphemy that impatient men fall into, that will not wait upon God, but will set him the time when he shall help them, or else look for no help from him at all, that we may learn contrairwise to wait Gods leisure, till he will come and help us, as *David* speaketh, *Psal. 123.* They that doe otherwise, make the Lord weary, and ready therefore to depart from them, and leave them in misery.

V. 16.

V. 17.

Galatin,

Note,



## CHAP. III.

V. 1.

**B**Ehold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his Temple, even the Messenger of the Covenant. In Hebrew, this is the third verse of this chapter; the two last verses of chap. 2. being taken from that, and set before this, in Vulg. the last verse onely. But forasmuch as this is a new Prophecie touching Christ, and so differs from the Argument handled there, it being altogether reprehensive, this consolatory, it is best to begin this chapter here. The first words, are the words of Christ touching John the Baptist, as appeareth, *Matth. 11. 10.* where our Lord being asked touching him, saith, *This is he, of whom it is said, behold, I send my messenger before thee:* The third person being put there for the first here, as is usuall amongst the holy men of God, when they speak of themselves out of modesty, as *Matthew*, and *John* the Evangelist doe. Now he prepared the way before Christ, by Preaching, and Baptizing, in way of preparing men to his Preaching, and Baptizing. And the word *my Messenger*, is Hebr. *Malachi*, my Angel; the same with his name, that wrote this Prophecie, happily given him because he wrote of *Malachi*, my Angel, *John* the Baptist, and of *Malach haberiib*, The messenger of the Covenant: And *John* the Baptist might well be set forth by this name of Christs Angel, because he pronounced of him, that he was more then a Prophet, and what can such an one be but an Evangelicall man? The Lord, whom ye seek, shall suddenly come to his Temple; that is, Christ, who soon after *John* preparing his way, came to the Temple, and Preached, and did Miracles there; for betwixt *John* beginning to Preach, and his, there were but six months. And he saith, *The messenger whom ye seek:* because the Messiah was generally desired by the Jewes, although not received by his own when he came, because they would not believe that he was the Lord promised. And he is also called, *The Angel*, or *Messenger of the Covenant*, whom they delighted in. For although he were equall with God the Father, yet he humbled himself to become his Messenger, sent out into this world, *That all who believe in him, should not perish, but have life everlasting;* and therefore the delight of the Soul. And he addeth again, *He shall come, saith the Lord of hosts,* to shew his double coming; 1. To convert Souls. 2. To save all the converted, but to destroy the hard-hearted, and unbelieving, for ever in Hell fire.

John 3. 16.

V. 2.

Lyra.  
Matth. 24.August. de Civit.  
lib. 18. cap. 39.  
Euseb. 1. 5. c. 28.  
de demonst.  
Evangel.  
Theod.  
Hieron.

Calvin.

For which he saith further, Ver. 2. *But who shall abide the day of his coming, and who shall stand, when he appeareth?* the Vulg. *Who can think of the day of his coming?* expounded by *Lyra* (whose is also the foregoing exposition) by that of our Lord, *Of that day and hour knoweth no man:* But the word מכלכל signifieth susteine, bear, or endure, wherefore the Sept. hath it, *τίς ὑπομένει*, and they that follow the Vulg. by conceiving understand, in the very thinking of that day who can bear it, because it shall be so full of Glory. *Augustine* is for the exposition touching two comings, brought by *Lyra*, and *Euseb.* and *Theodoret* also; but *Rupertus*, and *Cyrill*, hold onely one to be spoken of here; that is, his first coming; neither doth *Jerom* expound it of any other, who also saith; that these words, *The Lord whom ye seek, shall suddenly come*, are spoken in way of answer to those in the end of the former chap. *Where is the God of judgement?* as if he had said, seek ye after this God? he shall come suddenly, and when he cometh, he shall be like fire, so that ye shall not be able to endure his coming. And as *Jerom*, so *Calvin*, and more fully saith, that this is an answer given in an ironical manner, *The Lord whom ye seek*, as if he had said, whom ye make a shew to seek, but neither seek indeed, nor will receive when he cometh; but he shall come to his Temple, being first present there at 40 dayes old, then at 12 years old he shall sit there amongst the Doctors, posing them, and asking them questions, being admired of all men for his understanding

standing, and answers lastly, to teach, and work Miracles at 30. And of this his coming, let no man doubt, for it shall be, *saith the Lord of hosts*, to the joy and comfort of some few; for which he saith, the Messenger of the Covenant, that is, *The Mediatour of the N. T. in whom ye delight*: But to the far greater part, his coming shall be intolerable, for the Jewes generally shall not indure him, but through the tartness of his reproofs, be stirred up to maligne, and crucifie him, which should turn to their destruction. So he shall be like a Refiners fire, and a Fullers soap, fire to burn up some, and soap to cleanse, and make white and shining by Grace others. And indeed that which is here spoken, cannot be applyed to any but his first coming. For at the last day there shall be no refining, but they that have been refined, and made to shine by righteousness, shall then shine in Glory; and after that time, offerings by the sons of Levi shall be made no more, as it is here said, that they shall; *He shall purifie the sons of Levi, that they may offer to the Lord an offering in righteousness: then shall the offerings of Judah and Jerusalem be pleasant to the Lord*. For this is done under the Gospell, when holy Ministers of Christ set forth by the sons of Levi, and the rest of Gods faithfull people set forth by Judah, offer prayers and praises from a pure heart continually unto him. *Gualter* also saith hereupon, ye think long for the Messiah, of whom ye have heard, supposing, that then ye shall enjoy all worldly happinesse: then, and therefore ye are so obstreperous against God, for that he is not yet come. But alas! (poor souls) he shall come indeed, but his coming shall be nothing pleasant unto you, for he shall first come into his Temple, and whip the buyers and sellers out thence; and he shall come as a refiners fire to burn up the drosse by his Word and Spirit, which shall be as piercing as a two-edged Sword, and as fire to consume the drosse, by giving judgment then against them, and shewing them their damnable estate, so that the wicked rabble, who were so importunate about his coming, had little cause to desire that time, being all drosse, and no silver or gold, and therefore such as must be consumed to their great pain and horroir. And as Christs first coming, so his second, much more shall be to some few indeed a time of joy and delight; but to innumerable others a dismall and sad time for their utter rejection from the presence of God, and of holy Angels into utter darknesse for ever.

For I will come near to you to judgement, and I will be a swift witnesse against the forerers, the adulterers, &c. Here he goeth on again, as having reference to their words, chap. 17. *Where is the God of judgement?* As if he had said, doe ye desire to know where the God of judgement is, I am he, and I will come near, &c. that is, by executing judgement upon you, will make you know, that howsoever sometime through my exceeding great patience I suffer the wicked going on in their evill wayes, yet the time shall come, when I will assuredly come thus nearer unto you, then you desire; and when that time cometh, I will no more be slow either to testifie against you, or to punish you for your adulteries, forceries, false swearings, and oppressions, in which enumeration, as *Calvin* observeth, the finnes against all the commandments, that is, the Capitall finnes are briefly run over, Sorcery against the first Table, and likewise false Swearing, Adultery, and Oppression against the second, to shew, that in the dayes of Gods judging no finnes shall be forgotten. And this is threatned here, because they were displeased with God for his delaying to take his judgments off from them, when they made offerings unto him, intimating, that we had need in our approaches to God, to consider our finnes to turn from them, being with all fear and reverence alwayes before him, and not provoked by his delaying to help us to speak any words that may be provocative unto him: for then, instead of speeding of our desires, we shall have him draw near us to our confusion.

For I am the Lord, I change not, therefore ye finnes of Jacob are not consumed; Hebr. and Vulg. And ye finnes of Jacob are not consumed; so likewise *Calvin*.

V. 3.  
V. 4.

*Gualter.*

*Note.*

V. 5.

*Calvin.*

*Note.*

V. 6.

Calvin. He persisteth still in the same argument; being put to it to prove that he was not mutable, having been indeed formerly the Patron and Protector of his people, but now not moved by their prayers and teares to doe for them or against their enemies, as they were said to complaine chap. 2. But here he proveth that he was not mutable both by his name, *Jebovah*, Essence, being alwayes the same, and by his immutability in his mercies towards the sons of *Jacob*, in that they having deserved destruction by their sinnes a thousand times, yet through the unchangeableness of his most mercifull and patient nature they remained a people to this day, and so should doe to the end of the world, which is the meaning of these words, as if he had said, I change not, and that appears by this, that ye being so sinfull and wicked are not consumed, and to this Exposition giveth light, that saying of *Jeremiah*, *Lament. 3.* *It is Gods mercy, that we are not consumed, because his compassions fail not,* thus also Calvin, although the first bringeth another Exposition, viz. rendring it by *but*, saying, *but ye sonnes of Jacob, &c.* that is, it may be said, ye have escaped my judgements hitherto, therefore ye hope to goe on so still, it is true ye are not yet out of my reach to bee proceeded against when I please; but this is so farre from the meaning, that it is not worth the naming. But the former is most genuine, and being so understood the next words follow aptly, *From the dayes of your Fathers ye have gone away from mine Ordinances;* as if he had said, if I were changeable from my graciousnesse I would not have been with you thus long, who have traded so long in sin, whereby to provoke me to destroy you, &c.

V. 7.

V. 8, 9.

Here he layeth open another sin intolerable amongst them, viz. their robbing of God in his Tithes, which no barbarous or heathen Nation will doe to their gods. For the tithe of the increase hath alwayes been holy to God even before the written Law of *Moses*, and therefore it is said, *Levit. 27.* *all the tithes are the Lords:* and it appears that this was known by tradition from the father to the sonne, not onely amongst those of the holy line, as *Abraham* and *Jacob*, of whom the one gave, the other vowed tithe of all that hee had, but even amongst the wicked of the world, the Gentiles, who also many of them gave tithes to their Priests, as *Carleton* sheweth in his treatise of Tithes: which may serve to discover their weaknesse, who say, that paying Tithes is Jewish and a part of the ceremoniall Law, which is done away. It is true, there were some things ceremoniall before the time of *Moses*, which are now abrogated, as the distinction betwixt beasts and fowles cleane and uncleane, the offering of sacrifices and abstaining from bloud. But tithes were not of this sort, because they are not figurative, as those were, bloud, of Christs bloud, sacrifices of his offering himselfe a sacrifice for our sinnes, the beasts cleane and uncleane of those that are within the Covenant, and of those that were excluded herefrom. But of what tithes were a figure let him tell that can, for although it is a numerall letter signifying ten, is the first letter of the name of *Jesus*, yet it cannot hence be gathered that tithes figured out *Jesus*, because they are never by this letter set forth, but by the word *יְשׁוּעָה*. And paying tithe was an honour done to *Melchisedek* as the Priest of the most High God, to whom that which was done had no ground in the Ceremoniall Law, either in the offering that was brought him bread and wine, or the giver of tith to him, that is, *Abraham*, in whom *Levi* and consequently *Aaron* paid tithe, as the Apostle reasoneth, *Heb. 7.* The honour which was once due to God and his Priest is alwayes due, if not by God abrogated: but such was this of tithing, and therefore still due to him, that is after his order, viz. *Jesus*, and that what is done to his ministers be affirmeth is done to himself, proverb, that although no Law be by him made for this under the New Testament, yet Christian people should voluntarily give them in full, as they would not be counted such as rob their God. *Jerome* compareth that which is here spoken with *Nebem. 13. 10, 11.* where it is said, that the Levites had not their portions, by means whereof the house of God was forsaken and their Covenant made chap. 10. 35, 36, 37. of duly paying

Hierom.

first



first fruits and tithes broken, and that which is implied by the Lords saying, *bring all the tithes into my house, and I will open the windows of heaven, and pour down a blessing, &c.* with *Nehem. 5. 2, 3, 4.* where mention is made of a dearth, whereby they were greatly impoverished, and saith, that what is there spoken by way of historical relation, the Prophet *Malachi* (whom he taketh to be *Ezra*) goeth upon in this place. Tithes and first fruits were not paid, as God had commanded for the maintenance of his Service, whereby his Ministers were discouraged from attending so duly upon their service about the Temple, and God was wronged by the holding back of that which he reserved of their increase to himself. Hereupon God in wrath smote the land with dearth, by withholding rain and sending Caterpillars and Canker worms to eat up and consume their fruits. And for this he challengeth them for robbing God, and promiseth upon the amending of this fault to bless them with great plenty. And this indeed serves well for the opening of this Text, not being without looking to that relation so fully understood. And although the case of the Levites be here peculiarly handled, to whom Tithes by Gods Ordinance were then due, a part whereof was to goe to the poore, yet it cannot hence be gathered, that tithes should not be paid to Gods Ministers now under the Gospell, because our Lord Jesus was so far from releasing these, that he required much more in his followers, *viz.* to sell all and to give it to the poor, and therefore, because few would truly doe this, namely those extraordinarily stirred up, who sold their possessions and brought the price and laid it downe at the Apostles feet, Tithes at the least are to be given, or else the hire shall be denied, of which our Lord saith, that *the labourer is worthy*, and the double honour, of which the Apostle saith, the *Elders, that rule well, are worthy of double honour*, especially they that labour in the Word and Doctrine. *Gualter* also saith, that according to Gods example godly Princes have assigned tithes for the maintenance of his Ministers, and the relief of the poor, and the keeping of Churches in repair, as *Jerom* writeth to *Nepotianus*, and therefore it is sacriledge for Noble men to take them away in any place, as they have done, and to assign them to Monks and Fryers, and for Ministers of Cathedrals, to extend their revenues thus by robbing of others in their particular places, which abuse the Princes of the earth had need to reform, and in the meane season let all men pay what they have used and is allotted to the Ministers maintenance, as they would not together with them be guilty of the foul sinne of sacriledge. For the words here in the Hebrew it is צדקה coming of a word signifying to take by rapine to destroy, and according to *Jerome* *suffigere*, to fix, whereupon he conceiveth, that the nailing of Christ to the Crosse is here intimated, but how this should be I see not, but the word having other significations, that is to be preferred, which agreeth best to the matter in hand, and that is committing rapine about Tithes, or robbing, or spoiling God, as a man that hath his goods taken from him, for so tithes are the goods of God whereby he maintaineth his servants the Ministers, that attend upon him in his house. For which cause he pronounceth them accursed, as sacriledge commonly hath a curse accompanying it, a curse wasting and consuming his estate, that committeth it, and the curse of unseasonable weather in the land where it is generally committed, and consequently of great fan ins Thus even some heathens, that have robbed their gods, have been punished, and it is not to be passed over without observation, how many men of fair estates in this land have had all wasted by this meanes, and the Protestant Princes of Germany, specially the Count *Palatine* of the *Rhein*, taking all tithes into their hands have lost all. For offerings here spoken of the *Vulgar* hath first fruits, but the word signifieth offerings, onely whereas the first fruits were an heave offering lifted up, as the word עומר signifieth, they may come under this name also. Touching tithes said before by *Jerome* going in part to the poore, that was a by mistake of the tithe of the third year, *Deut. 14. 28.* upon which see my Exposition there.

*We have said, it is vaine to serve God, and what profit is there that we have kept*

Act. 1. 7

Matth. 10.  
Tim. 5. 17, 18.  
*Gualter.*

*Note.*

V. 14.

- kept his Ordinance. Here the Prophet goeth on to accuse them of another grosse sinne of prophane speaking against God; as if hee had no regard to mens well or ill doing, they that doe well and are observant towards him, being no whit remunerated with good therefore, nor they that doe evill the lesse blessed. Wherein he profecuteth more at large the argument, upon which he was, chap. 2. f. And this shewed the height of impiety to be in them, as in the wicked brought in speaking likewise, *what profit shall we have if wee call upon him?* And indeed if we look onely at outward things of this life, it is to the uncleane, as to the cleane, to him that sacrificeth not, as to him that sacrificeth, yea the wicked often flourish most here, as is complained, *Psal. 73. Job 21. 7, 8.* and it is a thing, wherewith even the righteous through their weaknesse are sometimes much affected: But they recollect themselves, as David did, and then they *speak one to another*, as is here said, and what doe they speak, but although it bee thus for a time in this worke for their triall, and the making of the wicked more unexcusable, and the aggravatings of their finall condemnation, yet in the end they that fear God shall have so great a weight of glory, that the momentary afflictions shall bee no way comparable thereunto, and the wicked that laugh now shall waille and weepe world without end.
- And they shall be mine, saith the Lord of Hosts, in that day that I make up my jewels, and I will spare them, &c.* Heb. in the day that I make my peculiar, for it is *כֶּלֶם* peculium, so likewise the Vulgar Latine, and *Calvin*, the meaning is, they shall bee my peculiar people, in whom it shall appeare that I delight in the day that I shall make, that is, a day of distinction and separation betwixt the vile and the Pretious, the Sheep and the Goates, that fear God, and that feare him not, as vers. 18. So that the day here spoken of is the day of judgment, wherein every mans worke shall be made manifest, and it shall appeare even to men what every one is, which lyeth hid from them here being knowne onely to God, but then it shall both be known, and such as feare God shall as his peculiar people be taken up to remaine ever with the Lord, the wicked being put down and sent into the everlasting flames of hell fire, And it is called *the day*, because as in the day all things are made manifest, but in the dark night, such as the time now is, unseen.

## CHAP. IV.

- F**Or the day cometh that shall burn like an oven, and all the proud and the wicked shall be as stubble. Here it is further made plaine, that the day before spoken of is the day of judgment, when the wicked shall burn for ever, as things in a most hot fiery Oven. And in the Hebrew this whole chapter goeth on, as a part of the third without any distinction from it. *The day of the Lord shall burn them up, and leave them neither root nor branch*, this is added, to shew the desperate condition of the wicked in that day, they being like a tree cut down and burnt the very stub so, as that not so much as one branch remaineth, whereby there may be hope of growing up againe, for so they shall perish and never be delivered.
- But to you that feare me the Son of righteousness shall arise with healing in his wings, and yee shall go forth and grow up as the calves of the stall: the word *נֶחֱמָה* here used signifieth, yee shall be multiplied, the Vulgar, and Calvin yet render it, *aliter*, yee shall leap, which best agreeth with the similitude taken from Calves of the stall, which being let out run about and leap most joyfully as full of good bloud, so the people of God arising out of their graves at the last day, shall be as fair & fat cattle exulting and rejoicing exceedingly. Some understand this as spoken first of spirituall comfort and joy, that the faithfull shall have in

Christ

Christ, and the joy which the Jewes had after victories obtained over the captivities of *Antiochus Epiphane* in the time of the *Maccabees*, extending it also, as ver. 1. to the threatenings against the wicked also. And *Cæsar* noteth a like place, *Esa. 60. 1. 2.* where it is said the glory of God shall arise upon the righteous. But I prefer that which went before, as being the most ancient and commonly received Exposition, and best agreeing to the words, being a more large explication of that which was said more briefly chap. 3. 18. of the difference apparently put betwixt the righteous and the wicked, and to that which he said of the day, which the Lord should make; sith that under the Gospell inlightening the world this is not done, but still all things fall out alike unto all. But then the Sun of righteousness shall arise to them that fear God, not to the wicked. The same that is called the Sonne of God, our Jesus, and our Redeemer, is here set forth as the Sun for the bright splendour and glory, wherein he shall come at the last day, his face shining as the Sun, *Revel. 1. 2.* for his turning the darknesse of affliction and sorrow to his people into the light of comfort everlasting. 3. For the making of them glorious, as by the reflexion of the Sun beams things are made to shine, that are made of gold. 4. For his being thence forth the onely light making one perpetuall day, for then there shall not bee day and night any more, Sunne, Moone or Starres, but God and the Lamb shall be our onely light for ever. 5. By this Sunnes light things shall be seen in their proper colours, which before were obscured. And healing is said to bee in his wings, that is, his beams, which are spread as wings farre and wide over all his people, healing all their infirmities, if any of them have been bruised or broken in body by persecution, or crooked or lame when they were laid into the grave, or any way blemished, making them at their comming forth sound and specious, for the body *lowe in weaknesse* shall rise in glory.

And yee shall tread the wicked under the soles of your feet, as asbes: whereby the base condition of the wicked, wherein they shall then be, is set forth, and the high honour, to which the righteous shall be advanced, as the *Israëlites* sometimes trod the *Canaanitish Kings* under their feet, being brought forth out of the Cave by *Josua*, where he had before shut them up.

Remember the Law of Moses, which I commanded to him for all *Israel*, &c. that is, to the end yee may attain to this high honour and glory, think continually upon my commandements, wherein the fear of me is taught: to live and doe accordingly, for this is to fear God, to eschew evill thereby forbidden, and of giving them warning here to doe so, the reason of *Culvins* is good, because they should have no more Prophets till the coming of Christ, but they had the Law as a rule to walk by.

Behold I will send you *Elijah* the Prophet before that great and terrible day of the Lord cometh. The Septuagint for *Elijah* the Prophet hath *Elijah* the *Tisbite*, whereby the Fathers generally have been deceived, taking the coming again of *Elijah* to convert the Jewes to be here meant, only *Jerome* understands it to be so spoken of *John the Baptist*, as Christ expounds it, *Matth. 17.* and *Rapertus* after him, of which also some reasons are rendered, as first because it is here added *lest I come and smite the earth at once*, for in the time of *John the Baptist* there was no danger of this, but at the great and terrible day of judgement next spoken of. 2. *John the Baptist* denyed himselfe to be a Prophet, but this *Elijah* is affirmed to be one. 3. In *Ecclesiasticus* his coming is spoken of with this epithite, *the Tisbite*. But to all these I answer, 1. That although it were long before Christs coming to judgement in the dayes of *John Baptist*, yet in regard of God it was not long, but *notissima hora*, the last houre. 2. *John* denyed not himselfe to be a Prophet, but the Prophet, which was one of the names, whereby Christ was set forth. 3. The book of *Ecclesiasticus* being Apocryphall is no ground of faith for us to goe upon. This then is no more then what was said before, chap. 3. 1. I send my messenger before my face, where likewise the day of the Lords first coming is set

Matth. 25. 31.

Revel. 21.

1 Cor. 15.

V. 3.

V. 4.

Joh. 1. 1.

V. 5.

Deut. 18. 18.



set forth, as terrible to the Jews for the most part being therefore likened to a refiners fire. And it is spoken in reference to the words before going about taking head to Moses his law, whereby the faithful might be encouraged, as despairing of any Prophets coming amongst them more, for in this regard hee telleth them, that he will send *Elias* the chief of all the Prophets to prepare them for the Messiah, left in stead of blessing smiting should by him finally come to them all, and to the whole earth for sin, For the last words; *Hee shall turne the hearts of the Father to their children,* &c. see *Luk. 1. 17.*

## FINIS.

## ERRATA.

*Esay*, chap. 4. 6. read *meal* for *meat*, 5. 1. *Hol* for *Holm*, 5. 8. *they think all things*, for *they think they want all*, v. 24. for *free*, *fre*, c. 6. 2. for *cover the Seraph*, *over show feet*, 8. 20. for *written*, *unwritten*, for *followed*, *followeth*, 16. for *a thousand*, *on hundred*, 26. for *wine*, *river*, 15. 4. for *near the dead*, *the dead sea*, c. 2. 18. for *Thy*, *Thou*, 23. 8. for *worldly*, *worldly glory*, c. 24. 16. for *too far*, *too far far*, c. 27. 11. for *magnificall*, *magnifically*, 30. 23. for *apply*, *apply*, 49. 8. for *world*, *word*, Jer. 5. 1. for *as others*, 11. 16. for *fruitful*, *fruitful*, 11. 1. for *grower*, *grower*, ch. 18. 12. for *perish*, *perish*, 26. 10. for *Caldans*, *Calds*, 36. 1. for *there*, *there*, 38. 7. R. *Salomon* for *King Salomon*, *Ezek. p. 368* for *their only*, *not only* for, p. 36. for *וְיָשָׁב*, 37. 7. for *rather*, *rather*, c. 2. 3. for *men him*, 3. 12. for *finding*, *finding*, 19. 22. for *humble*, *humble*, 30. 37. for *וְיָשָׁב*, 21. 23. for *וְיָשָׁב*, *וְיָשָׁב*, 42. 3. for *afflictions*, *afflictions*, c. 4. 7. for *Daniel*, *David*, p. 493. for *naturally*, *perpetually*, for *ways*, *ways*, Daniel, *Hof. Joel*, &c.

chap. 2. 48 for *any wicked*, *not any wicked*, 7. 5. for *Kimri*, *Kimbi*, 1. 9. for *for*, *for*, 1. 22. for *New Testament*, *New Testament*, 11. 38. for *judgement*, *indignation*, p. 578. for *to a*, and *Hof. 2. 2.* for *font*, *font*, v. 11. for *IX*, *IX*, and for *NY*, *NY*, p. 641. for *lake*, *lake*, p. 667. for *was ryed*, *was ryed*, 671. for *green enough*, *green* for *enough*, 672. for *וְיָשָׁב*, *וְיָשָׁב*, 702. for *in all*, *in all*, 704. for *U. Y. T.* 704. for *Es. 50. Esa. 58. 718.* for *have after*, *have after*, *Zeph. 2. 4.* for *וְיָשָׁב*, *וְיָשָׁב*, Zech. 8. 1. for *above*, *above*, Mal. 1. 3. for *people*, *con-*  
*ways*.

There is already published by the same Authour a Comment upon the whole *New Testament*, as also a like Comment upon the *Historicall* part of the *Old Testament*, beginning with *Joshua* and ending with *Esther*. To both which two more are to be added by the same Author, one upon the *Pentateuch* or five Bookes of *Moses*, the other upon *Job*, *Psalmes*, *Proverbs*, *Ecclesiastes*, and the *Canticles*, as being already in a good part printed and together to come forth about *Easter* time, the which will make up a compleat Comment upon the whole Bible. A work never publisht by any Authour before.

*A Table of the Principall Heads contained in this Book.*

**ESAY**

- C. V.
2. 3 **T** He kingdome of heauen the Church called, why.  
 The faithful stir up others to come with them to
  - 4 **T** Peace in the Church of Christ, how. (Christ.
  - 6 The Eastern manners followed by Jewes, what.
  - 16 Tarsis, what it signifieth.
  - 20 By the Moulds and Bats, what meant.
  - 26 Sodomietrie amongst Philosophers.
  3. 3 A good captain wanting, all ruined.
  - 6 Ota King the duty.
  - 9 By the countenance an ill man known.
  3. 16 The vanities of women in their apparell.
  - 2 The branch that should be beauty and glory.
  - 5 A cloud and a flame of fire over tabernacles.
  5. 8 Against the covetousnesse of the rich,
  - 11, 12 Against drunkennesse, and singeing then.
  - 18 Sins as cords or cart-ropes.
  - 20 Evill called good spoken of things or persons.
  - 21 Wisdome, and prudence differ, how.
  - 22 Against drunkennesse.
  6. 2 *Seraphims* whence so called.
  - 3 Of Gods glory the earth full, how.
  - 4 As also v. 2. not to pry into Gods secrets.
  - 7 A Sacrament consists of a signe and word.
  - Burying with fire why.
  - 10 Why preaching to the wicked being hardened.
  - 7 10. Of the signs, which *Aha* was bidden to aske.
  - Against Communion or Baptisme-neglecters.
  - 15 Of the virgins bringing forth a son.
  - 20 The beard never cut amongst the Jewes.
  - Cutting with a razour what signifieth.
  8. 1 The propheteffe bringing forth *Maher-shalal-haish-baz*.
  - 6 The waters of *Shiloe* running softly.
  - 18 *Esa.* and his children set for signs.
  9. 6 Of Christ many names.
  - 7 The great mystery in Hebr. letter **□**
  - Of peace by Christ there be 5. sorts.
  - 14 Head and tail, branch and ruff, what.
  9. 19 Of Civill wars, the great danger.
  10. 5 How God works by men good or bad.
  11. 1 The spirit manifold.
  - 3 Betwixt Christ and other judges the difference.
  - 6 The Wolfe and Lamb shall dwell together.

11. 15 The tongue of the Egyptian sea vanisbeth.  
 14. 19 The Dead, why to be solemnly buried.  
 15. 2 Of the Hair cutting or cherishing.  
 17. 1 *Damascus* of Syria why so called.  
 18. 7 Of the *Isachites* inclosed in the *Caspian* mountains.  
 19. 1 *Egypt* converted, famous for piety.  
 12. The Astrologers skill condemned as vain.  
 By civill wars *Egypt* weakened.  
 The largenesse of the kingdome of *Egypt*.  
 18. The language of *Canaan* spoken in *Egypt*.  
 19. Of the Crosse, Altar and Sacrifice:  
 21. Of vowes making and keeping.  
 20. 2 Of wearing sackcloth in mourning.  
 22. 13 What laughing and mirth is evill.  
 22. Of the keyes the meaning.  
 23. 18 Ministers should have liberall maintenance.  
 24. 2 Evill Ministers lose their dignity.  
 27. 6 The *Turk* threatned by the name *Leviathan*.  
 9. The monuments of idolatry to be demolisht.  
 30. 26 The light of the sun sevenfold.  
 33. Whether by *Tophet* hell be meant.  
 33. 8 Of breaking covenant.  
 35. 6 Of the Word the great effects.  
 8. No unclean person in the Church.  
 40. 2 Punishing double how to be understood.  
 41. 2 Christ the righteousness called out of the East.  
 5. Idolatry, how first begun.  
 19. Of the divers trees growing in the wilderness.  
 42. 1 The bruised reed what, and of mildnesse.  
 42. 14 Gods compassion towards his.  
 43. 20 All sorts of beasts in men.  
 25. Justification by grace only, taught by *Pontificians*.  
 28. The sins of *Abraham*, *Moses*, *Aaron*, &c.  
 44. 25 Against Judiciary Astrology, chap. 47. 10.  
 45. 11 God not to be expostulated with about his work.  
 The words [command you me] rightly expounded.  
 14. Christ God, and in him God hidden.  
 19. Against teachers in secret places.  
 Of obscure passages in Scripture.  
 23. Swearing must be by God, only with all reverence.  
 Of bowing the knee to God or Idols.  
 47. 6 Against cruelty in victories.  
 49. 2 Christ an arrow and a sword.  
 5. Of the *Jewes* unbelief in Christ.  
 7. Christ by the *Jewes* contemned.  
 15. *Sion* taken four waies.  
 19. The Church not alwaies visible.  
 22. Children of beleevers to be baptized.  
 23. Kings how nursing fathers to the Church.  
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51. 15 Heaven and earth the Faithfull called.  
 52. 15 Of sprinkling with water in Baptisme.  
 53. 2 Christs comming of a Virgin again set forth, *Ezek. 36. 2.*  
 8 Christs generation not to be declared.  
 55. 3 Christ compared with *David*.  
 56. 4 Such as contain for pictures sake commended.  
 A better Name then of sons or daughters.  
 57. 19 The fruit of the lips what.  
 20 What peace the wicked cannot have.  
 58. 2 Debtors how to be dealt with.  
 6 Usury amongst the *Jewes*.  
 13. A Sabbath how all our life time must be.  
 46. 14 The Millenaries opinion confuted.  
 59. 6 To hatch the Cockatrice egges.  
 21 The Church cannot erre, how to be understood.  
 62. 2 The Church not named till the N. T.  
 A new name Christians have, and are new creatures.  
 6 Preachers to preach often continually.  
 9 The Lords Supper never to be intermitted.  
 63. 16 How *Abraham* is said to be ignorant of us.  
 65. 4 Seeking divinations in sepulchres.  
 11 A superstitious feast of the *Egyptians* for plenty.  
 15 Christ the true accomplishment of all promises.  
 17 The new heaven and new earth how understood.  
 20 A man begins then to live, when by grace.  
 22 The *Jewes* converted to continue long.  
 66. 8 Of Christs birth, and the regeneration of many.

## J E R E M I A H.

Preface.

- H**OW long the *Jewes* were without the Book of the Law.  
 C. V. *Jer.* honoured by the *Egyptians* without a sepulchre.  
 1. 10 The kingdome of sin to be pulled down.  
 11 A rod shewed to *Jeremy* denoting power as *Moses* rod.  
 2. 23 The foulness of sin not to be washed away.  
 23 The wicked as a dromedary or wilde ass.  
 25 The foot unshod how to be understood.  
 31 They are bidden to see the word of the Lord.  
 3. 14 But few yet to turn and be saved.  
 15 The ceremoniall law to be abolished.  
 Of the publick service of God and places when.  
 4. 18 Of the conversion of the *Jewes* and of all nations.  
 21 The sorrow of the *Jewes* when they return.  
 4 Of the circumcision of the heart.  
 10 Prophets how to be deceived.  
 5. 1 Not one man in *Ierusalem* executing judgement.  
 15 Sin the cause of unseasonable weather.  
 31 Gain coming in by false Prophets, what in the end.  
 6. 6 The old way is the good way, *Ch. 18. 15.*  
 29 The Prophets purging as by fire blown with bellows.

Titte 2

7. 16 Prayer

7. 16 Prayer sometimes for the wicked forbidden, yet the Prophet prayeth, *vers. 14. 18.*  
 29 Of cutting the hair divers occasions.  
 32 No new thing to be done in Gods service.  
 But the old may be more exercised.  
 8. 1 To be without a buriall a judgement.  
 21 The balm in *Gilead* what.  
 9. 17 Of mourning for the dead.  
 31 Circumcision in uncircumcision of heart.  
 10. 1 Against fearing for the signs of heaven.  
 Of the vanity of Astrologers, see *Isa. 47. 13.*  
 23 The way of man is not in himself.  
 11. 15 *Jeremy* called my beloved challenged for praying.  
 16 The faithfull as Olive trees in 7 things.  
 23 Persecutors of their own teachers.  
 12. 1 Satisfaction touching the wicked in prosperity.  
 9 *Jndah* a speckled bird or peacock.  
 13. 1 A linnen girdle an embleme of chastity.  
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 Of the divers uses of girdles.  
 15 People seduced punish as well as seducers.  
 14. 11 God, not the heavens cause rain.  
 15. 3 No praying prevails at some times.  
 10 Contentions with Prophets not trafficking in the world.  
 16 The word of God sweet how.  
 19 The precious to be separated from the vile how.  
 16. 5 Of wine-drinking at funerals.  
 10 No feasting in times of calamity.  
 14 Of the deliverance by *Christ* and returning to *Indra*.  
 18 How God punisheth sinners double.  
 19 Of the conversion of the Gentiles.  
 17. 1 Sin graven in the hearts of sinners to the last day.  
 10 To the partridge the rich likened wherein.  
 19 The Sabbath why to be kept, if not, God offended.  
 18. 16 A pretence for the Churches not erring.  
 20. 7 How the Lord deceived *Jeremiah*.  
 14 *Jeremiah* curseth the day of his birth, how understood.  
 22. 18 Against exactions in Kings, of *Jahoiakim*.  
 24 Names abbreviated for sin, increased for piety.  
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 Of rings, signets, and seals, the use.  
 29 *Dauids* kingdom ended in *Jeehanab* in this world, till  
*Christs* coming and then it became spiritual and everlasting.  
 23. 2 Of the branch *Jesus*, and the Gentiles conversion.  
 10 Against the Popes infallibility of judgement.  
 28 As chaffe all erroneous doctrines.  
 29 The word as wheat to the godly, as a hammer or fire to the  
 30 Of false Prophets three sorts.  
 33 Against those that will hear none but pleasing things.  
 26. 20 Prophets had sepulchres made by the publick charge.  
 18. 9 How Prophets are to be tryed. 29. 21. Idolatry

- 29 21 Idolatry and adultery goe together.  
 24 False Prophets to be put to death.  
 30 9 A Prophecie of Christ by the name of *David*.  
 10 The *Jewes* shall be converted in the last daies.  
 31 14 Prosperity described by the priests having enough.  
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 16 Prophecies of deliver. from *Babylon* and by Christ intermingled  
 22 After falling away of the *Jewes* they shall turn.  
 31 The New Testament why so called.  
 The Law written in Gods peoples hearts.  
 34 How Gods people shall not need to be taught.  
 The faithfull under the Law as well saved as now.  
 39 The description of the new *Ierusalem* by the bounds.  
 32. 14 Christ, not the Church, the Lord our righteousness.  
 17 Christ comming a King and Priest never faileth.  
 34. 4 Whether a naturall or violent death be best; and of burials.  
 18 Of the manner of the *Jewes* making covenants.  
 35. 7 Betwixt the *Rechabites* and Fryers the difference.  
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 36. 1 The wicked keep dayes fasting.  
 Of reading sermons or preaching without reading.  
 26 Of fleeing and hiding a mans self in persecution.  
 38. 7 The mystery of *Ebedmelech* and *Jeremy*.  
 25 Kings to serve God the way to be obeyed:  
 40. 1 Of the just see the happinesse in the end.  
 Even Heathens speak the truth sometimes.  
 41. 5 The *Jewes* came to the place where the Temple stood by leave  
 after the destruction.  
 The devill insinuates to the heart, as of *Ishmael*.  
 44. 17 The four pillars of popery pulled down.  
 51. 10 Our righteousness spoken of in what sense.  
 39 *Babylon* taken without fighting.  
 45 *Bel* and his temple described.

## LAMENTATIONS

- C. V.  
 5. 20 Turn to God none can, except he turneth them.

## EZEKIEL.

- C. V.  
 2. 6 **T**He righteous not corrupted by the wicked.  
 3. 9 Not to be ashamed of good but of evill.  
 17 True watch men of souls who are, and are not.  
 20 Gods laying of a stumbling block before men.  
 4 1 The Sacraments for the institution reverend.  
 4 A day put for a year.  
 5. 10 Sons and fathers eating one another.  
 6. 3 The earth with hills and valleys spoken to.  
 7. 17 Of hair cutting off or nourishing.  
 6. 7 Like priest, like people.



- 14 Mourning for *Tammar*.  
 16 Of worshipping towards the East.  
 9. 4 The mark of God what.  
 5 How the righteous are spared, when slain together.  
 10. 14 The laborious Ministers glory.  
 11. 2 Of four and twenty Elders according to *Revel. 4.*  
 6 Comfort when none outwardly appeareth.  
 17 A new heart by mans cooperation with God.  
 13. 10 To teachers an admonition about daubing.  
 17 How false Prophetesses deceived men.  
 14. 2 Idols set up in the heart how.  
 9 How God worketh by punishing sin with sin.  
 11 They who are lead by erring ministers shall perish.  
 The word a certain rule in all cases.  
 12 The prayers of the best save not the wicked.  
 15. The Church of God (the Vine) sinning, baser then other trees.  
 16. 51 Wicked Christians children of *Barbarians*.  
 53 The Captivity of the *Jewes* never to be brought back.  
 60 Into covenant man comes when he is converted.  
 The covenant the old in substance.  
 17. 11 Of breaking covenant the hainousnesse.  
 22 Of Christ a Prophecie.  
 18. 24 The difference betwixt *Adams* sinning and others.  
 5 He that will live must flee all sin.  
 6 Of Usury and interest taking.  
 23 Of damnation, man the cause to himself.  
 20. 7. The *Israelites* in *Egypt* Idolaters.  
 12 The Sabbath day a sign, and how to be kept.  
 25 Statutes not good, what they were.  
 27 Against mens inventions in Gods worship.  
 37 *Israel* brought from *Babylon* again into a wilderness.  
 21. 3 The righteous how slain with the wicked.  
 10 Divinations made by arrowes amongst heathens.  
 25 The Diadem of the King, what.  
 Christ the low one to be exalted.  
 27 Overturning or perverting the Crown, what.  
 22. 30 By one to make up the hedge, who to be understood.  
 23. 4 Of *Aholah* and *Aholibah*.  
 45 The *Caldeans* how said to be righteous.  
 24. 6 *Jerusalem* compared to a pot seething over the fire.  
 22 The punishment of villifiers of Gods house.  
 34. 1 Against idle and covetous Pastours, and Abuses.  
 Of maintenance given to Churches.  
 11 Memorable sayings of holy Pastours.  
 21 One shepherd *David* promised.  
 37. 16 The *Jewes* being converted shall again be one kingdom.  
 38. By *Gog* and *Magog* who set forth.  
 40. 7 Christ the gate or the door of the spirituall temple.  
 The holy Patriarchs and Apostles as thresholds.  
 Grace increasing by degrees in the faithfull.  
 8 The Church militant and triumphant.

- 10 Three times and three forts of the faithfull.
- 11 Knowledge increafed at three times.
- 12 The Christian faith alwaies one and the ſame.
- 13 No perfect knowledge but in heaven.
- Twenty five acts of mercy ſet forth by twenty five cubits.
- 17 Preachers and writers treaſuries in the outward court.
- Preachers to look at the doings of hearers.
- 22 Seven graces, wherby as by ſtairs we aſcend to heaven.
- 23 Preachers to ſpeak only out of the Scriptures.
- 39 Faith, Love, Patient, Benignity, Propheſie, Doctrine, Circumciſion and Sacrifice ſet forth by eight tables.
- 43 The preachers hands as hooks to draw on his hearers to goodneſſe, when he therewith doth good.
- 45 Of the Hebr. Bible the accurate writing.
- The diſtinction of prieſts, coming of *Zadok* and *Abiathar*.
- 46 Miniſters both to teach and rule, no lay-elders.
- None but prieſts come near the Altar, and prieſts as *Zadok*.
41. 1 Of regeneration ſet forth by chambers.
- 10 Many more called then choſen.
- 16 The ſecrets of the Lord not to be pryed into.
- 18 Chriſt his humanity and terribleneſſe as of a Lion.
- 22 The Communion Table of wood figured out.
42. 11 The vertues of Miniſters, the people muſt be like them.
- 14 Miniſters to teach in publick plainly.
43. 7 The *Jewes* once converted to continue ever holy.
- 9 The offence taken by God at wicked as ſtinking.
- 11 By the temple to be built the congregation of comelines meant.
43. 17 Chriſt ſet forth by the Altar.
- 18 Bullocks, goats and rams, how offered now.
- 26 The Lords day the Chriſtian Sabbath intimated.
44. 3 The Virgin *Mary* a perpetuall Virgin.
- Of reſorting to Church ſometimes in the week, but wholly conſecrating the Sabbath to God.
- 13 What Miniſters may not come at the Altar.
- 17 Of Miniſters the vertues.
- 21 The head uncovered in Gods ſervice.
- 25 Of Feſtivals to be kept under the Goſpell.
- 27 Againſt much ſorrowing for the dead.
- Of Miniſters marrying and not with widows.
- 28 The maintenance of Miniſters under the Goſpell.
45. 7 The Common-wealth preferred before the King: the Miniſter before both.
- The King protector of Church and Common-wealth.
- 17 The Miniſters maintenance ſet and not arbitrary.
- Houſes for Gods ſervice to be dedicated.
- 20 Of baptizing Infants a ground, *ch. 47. 9.*
46. 8 None to come nearer then the threshold, neither prince nor people.
- Of keeping feſtivals now, and bounty at ſuch time.
- Of conſtancy without relapſing to the end.

46. 12 Of preaching upon the week-day  
 13 Of morning prayer in families dayly.  
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 The Lords Supper every morning.  
 18 Against princes exactions of their subjects.  
 47. 2 The water of Baptisme, and the degrees thereof.  
 11 Why the *Indians* are not converted.  
 48. 14 Against the taking away of Church-lands.

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 1. 5 **T**He *Caldeans* whence and what they were.  
 6 In giving names, a care to be had.  
 9 Abstinence in times of the Churches calamity.  
 11 Enemies made friends to those that fear God.  
 2 4 The *Syriack*, *Caldee*, and *Hebrew* tongues.  
 40 Of brazen armes used by the *Grecians*.  
 35 Of the fift Monarchy of Christ.  
 3 25 Christ represented in *Daniel* five times.  
 4 25 Of melancholy, the strange effects.  
 21 Whether by Almes sins are redeemed.  
 34 *Nebuchadnezzar* probably saved.  
 5. 16 Strange writings appearing as portents.  
 6. 10 *Daniel* prayed to be seen to shew no timorousnesse.  
 17 Lions kept from devouring men, how.  
 26 *Daniel* a figure of Christ in 5. things.  
 7. 5 The four Kingdomes or Monarchies figured.  
 9 Against representing God by an image.  
 11 All shall professe one religion before the end.  
 27 Of monarchicall government.  
 9 24 Of the 70. years captivity.  
 The 70. weeks to the Messiah.  
 25 Christ both obeyed and suffered for us.  
 26 The desolation of *Ierusalem* for ever.  
 27 The temple at *Ierusalem* never to be rebuilt.  
 10. 13 The prince of *Persia* and *Grecia*, and *Michael* who.  
 11. 5 How one angell helps one kingdome, and another another.  
 20 Sacrilege punished.  
 38 A parallel made at large betwixt *Antiochus* and the Pope; for  
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 The prescriptions of Popes above God.  
 The treasures raked together by them.  
 Their successe and prosperings formerly.  
 39 The Pope Antichrist.  
 45 Against the King to arme as not to arme.  
 Good successe justifieth not evill doers.  
 12. 2 Of the resurrection at the last day.  
 4 More knowledge of propheties then anciently.  
 11 The Pope takes away spirituall worship and sets up carnall.



## HOSEA.

- C. V.
1. 2 **W**Hether *Hosea* took a whore to wife.
  - 4 The wicked punishing the wicked punished.
  3. 1 The *Jewes* shall turn Christians and live in their own land.
  - 2 Of the *Jewes* conversion, the time, 1720.
  - 4 The Ephod and Teraphim what.
  4. 4 Quarrellers with the Priest not to be reproved.
  - 8 The Priests eat up the sins of the people how.
  - 12 Divers wayes of prophesying amongst heathens.
  - 15 Swearing by God forbidden to idolaters.
  - Of *Bethel* and *Bashaven*, and *Gilgal*.
  5. 2 Of Christs resurrection the third day.
  - 3 The time of the Gospel the day.
  6. 5 The word preached as an hewing and slaying.
  - 6 I will have mercy and not sacrifice.
  - 8 4 Kings setting up without God a sin.
  - 9 7 What Prophets and spirituall men fools and mad.
  10. 4 As wormwood judgement, or hemlock.
  11. 9 The 10. tribes shall one day be converted.
  - Not to be implacable a point of holinesse.
  12. 3 Of *Jacobs* wrestling with God and prevailing.
  13. 15 Of Christs resurrection, and the last judgement.
  14. 2 Of set forms of prayer to be used in publick.

## JOEL.

- C. V.
1. 1 **T**He locusts, caterpillar, palmerworm what signifying.
  - 9 Wicked Priests suffer most of all other men.
  - 13 Judgements comming call to fasting and prayer.
  2. 28 A Prophecie of the Spirit to be poured out.
  - 31 Signs of Christs second comming.
  3. 1 By the valley of *Jehoshaphat* what meant.
  - 3 A boy given for an harlot, and a girl for wine.
  - 17 A Church no more under the Heathens prophesied of.
  - 18 The Gospel compared to new wine.

## AMOS.

- C. V.
1. 1 **N**O Prophets of tradesmen but extraordinarily stirred up.
  2. 1 Against taking up and burning the dead.
  - 6 Against taking of bribes.
  - 7 Against tyranny towards subjects.
  - 8 Papists in sinning like idolatrous *Israel*.
  - 11 Popish votaries like unto *Nazarites*.
  - 12 Against restrainers of Prophets.
  3. 9 Of a dead mans skull shewed at feasts.
  4. 2 Against base speeches to Magistrates.
  5. 8 Of the 7. stars and Orion.
  - 10 Magistrates patiently to bear just reproof.

6.10. Some

6. 10 Some in sicknesse not induring to have the Lord named.  
 8. 11 Of the word the famine how great.  
 9. 13 By repairing buildings conversion, a Christ set forth.

## O B A D I A H.

19. **T**He *Jewes* being returning shall enlarge their possessions.  
 How it was fulfilled also is shewed.  
 How the *Jewes* converted these countreys for Christ.  
 Of which see more in the Epistle Dedicatory.

## J O N A H.

- V. **O**F casting lots the lawfulness.  
 14 *Jonah* a figure of Christ, by whose suffering we are saved  
 10 The fear of God stands in 4. things.  
 17 *Jonah* a figure of Christ in 3. things.  
 2. 8 The vanity of seeking to any but God.  
 3 Beasts in *Nineue* covered with sackcloth.

## M I C A H.

- C. V. **P**lentifull preaching a forerunner of destruction.  
 1. 1 The Dragon, the Elephant, the Ostrich.  
 8 *Lachish* punished for King *Amaziah* slain there.  
 13 About prophesying and not prophesying law reconciled.  
 2. 6 Whom it doth good and whom not.  
 7 Oppressours enemies to God.  
 10 Against such as would be soothed up in their sins.  
 11 Of Christs being in the head of the *Jewes* army converted.  
 13 Oppressours flea off the skins of men and chop them.  
 3. 3 False Prophets bite the true by railing.  
 5 Against such as pretend a new light.  
 7 The Spirit of power and judgement requisite in Prophets.  
 8 Of war and peace, and Magistrates bearing the sword.  
 4. 4 Against going to law to put others to charge.  
 11 The universall peace when *Jewes* are converted.  
 9 The want of king a misery in *Israel*.  
 5. 2 *Bethlehem* famous for Christs birth there.  
 3 Christ to come before deliverance from heathen kings.  
 7. 7. Shepherds and 8. principall men, who.  
 Amongst ministers there should not be a parity.  
 6. 10 The unjust dealer sets a fire on his house.  
 7. 2 Princes, Judges, and Counsellours sins.  
 7 One knoweth not whom to trust in speaking.

## N A H U M.

- C. V. **A**fter *Sennacheribs* death the *Assyrian* kingdome ended.  
 1. 14 The great ignominy wherein he was amongst other nations.  
 2. 7. By

2. 7 By *Hazzab* what is meant.  
 3. 8 *Nineveh* 480. furlongs in compasse.  
*No in Egypt otherwise called Noph, since Alexandria.*

### H A B A K K U K.

- C. V.  
 1. 1 **O**F Prophets praying for judgements against the wicked.  
 10 Examples of proud Kings practices against the subdued.  
 2. 3 A prophesie of Christ to come after a certain time.  
 Of writing things most memorable.  
 5 Who is just, that shall live, and who not.  
 What it is to live by faith.  
 14 Of giving drink to his neighbour.  
 6 The covetous getting goods are heavy laden.  
 13 The earth filled with the knowledge of God as the sea.  
 15 How drunkards tempt others to drink.  
 Of the drunkenesse of those that are made believe all war-  
 like undertakings to be for the best.  
 18 Against the worshipping or using of Images.  
 Image-worshipping punished by the Turks prevailings.  
 3. *Habakkuks* prayer, a prophesie of Christ.

### Z E P H A N I A H.

- C. V.  
 1. 5 **W**Hat the Chemarims were.  
 Against servers of God and Idols together.  
 8 Against new fashions in apparell.  
 Of the apparell peculiar to Gods worship.  
 Against ministers levity in leaving their fashion.  
 9 Against souldiers insolencies towards householders.  
 2. 3 The meek do righteously and are preserved.  
 7 The *Israelites* possessions enlarged to the *Philist.* countrey.  
 3. 3 Of oppressing judges the cruelty.  
 8 Of the finall conversion of the *Jewes* and all nations.  
 11 Against the *Antinomians* boasting of being without sin.

### H A G G A I.

- C. V.  
 2. 7 **C**Hrist comming into the Temple prophesied of.  
 The abolishing of the old carnall spirit.  
 By the shaking of heaven and earth before Christs comming  
 what meant.  
 The time of Messiah his comming past.  
 20 The wars to come after Christs comming prophesied of.

### Z E C H A R I A H.

- C. V.  
 1. 7 **C**Hrist riding upon a red horse.  
 12 The 70. years of desolation ended.  
 21 The destroyers of the four Monarchies, who:



2. 4 How populous *Jerusalem* should be under the Gospell.
- 9 The *Romans* conversion foretold.
3. 2 God the Father, God the Son, and God the Holy Ghost.
- 8 *Joshua* a figure of the branch Christ Jesus.
- 9 Christ a stone with 7 eyes.
4. 7 The joy at the conversion of the *Jewes*.
- The Magistracy and Ministry set forth by two Olive trees.
5. 2 The *Jewes* Targum allowing some things.
- The curse of God coming therefore.
- 6 The talent of Lead on the Ephah the sin of crucifying Christ.
6. 13 Crowns made for Christ to set him forth as King.
- 14 Knowledge and grace crowned.
7. 1 The names of the 12 moneths: *Cald.* and *Hebr.*
- 2 Against Independency, and new wayes without a countell.
- 5 Monethly fasts keeping or at other set times.
8. 19 Fasts why kept by the *Jewes* 4 moneths.
- 22 Of the conversion of the *Gentiles*.
9. 10 Christ's kingdome set up without force of armes.
- 11 The pit without water what.
- A plain proof that Jesus is the Messiah.
- The *Jewes* at the last to be converted.
10. 1 All good things to be craved by prayer.
- 6 The *Jewes* shall again inhabit *Canaan*.
11. 1 The burning of the Temple by the *Romans*.
- 7 Two slaves and 3 shepherds.
- 12 Christ sold for thirty pieces of silver.
- 10 Foolish shepherds who are.
12. 3 *Jerusalem* an heavy stone to her enemies.
- 10 The *Jewes* mourning for piercing Christ.
13. 2 Idolatry to cease under the Gospell.
- 3 Seducers to idolatry must dye.
- 6 Against Tradesmen taking upon them to preach.
- 8 A third part in the Church onely saved.
14. 2 *Jerusalem* being destroyed some saved, viz. the elect.
- 5 The propagation of the Gospell into all parts.
- 9 Christians ought to have one way of worship.
- 18 Against those that are conceited of their goodnesse.
- 21 Common Christians holy as well as preachers, and ought to pray and teach in their families.
- Against admitting any unclean to the Lords Supper.
- Against buying and selling of benefices.

## MALACHI.

- C. 3. 8 Suspending Communions because of the unworthy censured.
2. 3 Ministers by their wickednesse make themselves abominable.

FINIS.

